

Analysis of the need to develop socrates dialogue learning design using the moral dilemma method

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Abstract: *This study aims to analyze the need to develop a Socratic Dialogue learning design using the Moral Dilemma Method in Pancasila Education to instill tolerance and minimize bullying in elementary schools. The study uses a qualitative case study approach. Data were collected through participant observation, in-depth interviews with one teacher and two students, and documentation. Data analysis included data reduction, data presentation, and conclusion drawing. The findings revealed that: (1) Pancasila Education is dominated by conventional approaches (lectures and memorization) that are ineffective in preventing bullying; (2) students' understanding of tolerance is partial and often misinterprets bullying as "jokes"; (3) teachers experience difficulties facilitating discussion and conflict resolution; and (4) there is an urgent need for contextual participatory learning reflecting students' social dynamics. This study concludes that developing a Socratic Dialogue learning design using the Moral Dilemma Method is a strategic necessity for transformative Pancasila Education learning.*

Keywords: *socrates dialogue, moral dilemmas, pancasila education, bullying, tolerance*

Introduction

The contemporary global and national education world faces two complex socio-pedagogical challenges, namely the decline in tolerance values and the prevalence of bullying behavior, especially at the elementary school level. The tide of globalization and the digital revolution, despite their positive impacts, have created a space where values of homogeneity and exposure to negative content on social media can erode respect for differences (Paotonan, 2025). This phenomenon has the potential to trigger prejudice and intolerance from an early age. In parallel, empirical data in Indonesia reinforces the urgency of this issue. The KPAI National Survey (2021) noted that 67.7% of students in Indonesia admitted to having experienced bullying, with most cases occurring in elementary schools. Similar findings from the Data and Information Center (Pusdatin) of the Ministry of Primary and Secondary Education (Kemendikdasmen) in 2022 show that 24.4% of elementary school students experience bullying, both verbal and psychological. These data are not merely statistics, but a reflection of the real conditions that threaten the psychosocial development and character of students, thus requiring systematic and in-depth educational intervention.

In the Indonesian context, Pancasila Education as a core subject in elementary schools carries a fundamental mandate to shape the Pancasila Student Profile, particularly in instilling character and morals in students, including the values of tolerance and prevention of bullying (Rizkiyanto et al., 2025). The noble values contained in the five principles, especially the Second Principle, "Just and Civilized Humanity," offer an ideal philosophical foundation for building mutual respect, empathy, and rejection of all forms of violence. This principle

emphasizes recognition of the dignity and essence of each individual as a civilized being, so that bullying behavior that degrades the dignity of others is diametrically opposed to the core values of Pancasila (Setiawati & Fihayat, 2025). However, the challenges of implementing this in classroom learning practices often become obstacles. An approach that is still knowledge-transmission-based, with an emphasis on memorization rather than internalization of values through real experiences, causes these values to not be deeply internalized in students' daily attitudes and behaviors (Pratiwi, 2023). As a result, although conceptually strong, the effectiveness of Pancasila Education in minimizing bullying in reality still needs to be optimized.

On the other hand, the reality in the field shows that Pancasila Education learning methods often still rely on conventional approaches that are lecture-based, doctrinal, and emphasize memorization. This type of learning model is considered ineffective in touching on the affective domain and shaping the moral reasoning of students (Resitadewi et al., 2025). This one-way and indoctrinative approach tends to position students as passive objects who only receive information, rather than active subjects who construct their own understanding of values (Siswinarti, 2019). As a result, this type of learning fails to train students to face and analyze real moral dilemmas that they encounter in their daily social interactions at school and in their environment. Without practice in reasoning critically and empathetically about events, the noble values taught in Pancasila Education, such as tolerance and respect, remain merely declarative knowledge and are not deeply internalized into authentic attitudes and behaviors (Zuchdi, 2011). Therefore, the gap between conceptual understanding and practical application in preventing actions such as bullying is inevitable.

There are three main issues underlying this study. First, there has been a decline in tolerance and an increase in bullying behavior at the elementary school level, triggered by exposure to negative digital content and rooted in daily social interactions (Paotonan, 2025; KPAI, 2021). Second, Pancasila education, which should be the solution, is instead managed using conventional methods, lectures, and memorization, thus failing to touch on the affective realm and moral reasoning of students (Resitadewi et al., 2025; Siswinarti, 2019). Third, teachers do not yet have adequate competence to respond to bullying incidents in an educational manner or to facilitate participatory dialogic learning, so that conflicts and injustices in the classroom are often not handled appropriately.

In response to the ineffectiveness of conventional approaches, a breakthrough is needed through innovative, participatory, and contextual learning approaches. In this context, the integration of Socratic Dialogue and the Moral Dilemma Method offers an appropriate pedagogical solution. Socratic Dialogue, as a technique for exploring critical thinking through a series of deep and systematic questions (Widodo et al., 2023), is rooted in philosophical practices that encourage self-examination and the search for truth through cooperative dialogue (Fisher, 2011). This technique not only has the potential to shift the role of students from passive listeners to active thinkers, but also trains their ability to construct logical arguments, test the consistency of reasoning, and develop conceptual clarity (Paul & Elder, 2019). Meanwhile, the Moral Dilemma Method places students in simulated scenarios of real value conflicts, encouraging multi-perspective analysis, consideration of

consequences, and the development of their own ethical arguments (Ali & Ruslan, 2024). The combination of these two approaches creates a learning space where students actively construct an understanding of the importance of respecting differences and the consequences of bullying behavior through a dialogical process and critical reflection. Thus, the internalization of values is expected to occur through a more meaningful and sustainable process of self-discovery.

Before this innovative learning design can be developed in a concrete and applicable manner, a crucial step that must be taken is to conduct a comprehensive needs assessment to capture the real conditions in the field (Harahap & Albina, 2025). This study specifically focuses on diagnosing three main aspects. First, analyzing teachers' needs related to pedagogical skills, understanding of dialogic methods, and the obstacles they face in teaching tolerance and preventing bullying. Second, identifying students' needs, including their level of understanding of human values, experiences with social moral dilemmas, and their perceptions of bullying behavior. Third, mapping the actual conditions of Pancasila and Civic Education (PPKn) learning today, particularly those related to instilling anti-bullying and tolerance values (Mulyasa, 2021). Through this in-depth diagnosis, this study also aims to identify the level of readiness of both teachers and students in accepting and implementing the Socrates Dialogue learning design with the Moral Dilemma Method. This needs analysis serves as an imperative empirical foundation so that the development of subsequent learning designs is not speculative, but truly responsive to the challenges and potential that exist in the elementary school context (Trisnawati, 2025).

Although several studies have examined the importance of dialogical approaches such as Socratic Dialogue (Widodo et al., 2023) and the Moral Dilemma Method (Ali & Ruslan, 2024) in values education, there is still a gap between theory and the development of designs that are ready to be implemented in elementary schools. In particular, there has been no comprehensive research conducting a needs assessment to diagnose teacher readiness, student needs, and the actual conditions of Pancasila learning before designing such an integrative model. An in-depth needs analysis of these three aspects is a fundamental step that has been neglected, so that the development of learning designs is often speculative and less responsive to the real dynamics in the classroom (Harahap & Albina, 2025; Trisnawati, 2025). This study aims to bridge this gap by providing a complete empirical basis prior to the design of learning.

As an academic basis, several previous studies have discussed related aspects. Studies on Pancasila Education teaching methods have largely criticized conventional approaches and suggested more interactive models (Pratiwi, 2023; Siswinarti, 2019). Research on bullying in elementary schools has generally mapped its prevalence and psychological impact (KPAI, 2021). On the other hand, a number of studies have also explored the potential of dialogical and value-based methods separately. For example, Widodo et al. (2023) tested the application of critical dialogue in Civic Education learning, while Ali & Ruslan (2024) examined the effectiveness of moral dilemmas in shaping empathy. However, these studies tend to focus on evaluating methods that have already been implemented or testing the effectiveness of one approach partially. The innovation of this research lies in its integrative and preventive

approach that focuses on needs analysis (front-end analysis) as a fundamental phase prior to development. Unlike previous studies that directly designed or tested models, this study was specifically designed to thoroughly diagnose the gap between ideal and actual conditions in the field, as well as to analyze the readiness of the school context before a design was developed. The focus is on integrating two theoretical foundations, Socratic Dialogue (as a framework for critical thinking) and the Moral Dilemma Method (as a framework for values content), in the specific context of Pancasila Education for bullying prevention. Thus, the main innovation is to provide a comprehensive and contextual empirical basis for the development of learning designs that are not only pedagogically innovative, but also feasible and responsive to the real socio-emotional dynamics in elementary schools. This is expected to bridge the gap between value education theory and effective classroom practice.

Based on the above description, this study specifically aims to analyze the need to develop a Socrates Dialogue learning design using the Moral Dilemma Method in Pancasila Education subjects in order to instill tolerance and minimize bullying behavior in elementary schools. More specifically, the objectives of this study are: (1) To identify and analyze the needs of teachers and students regarding the integration of dialogical learning design and moral dilemmas in Civics Education subjects; (2) To diagnose the gap between the actual conditions of teaching tolerance and preventing bullying and the ideal conditions expected; and (3) To formulate preliminary design recommendations for responsive learning based on the results of the needs analysis. This research is expected to contribute both theoretically and practically. Theoretically, the findings of this study will provide a solid empirical basis for the development of a more participatory and contextual PPKn learning design, while enriching the knowledge of character and citizenship education (Rizkasanti et al., 2018). Practically, the results of this study are expected to serve as initial guidelines for teachers and curriculum developers in designing effective learning to shape students' moral reasoning and contribute directly to systematic efforts to prevent bullying at the elementary education level (Murdianto, 2019).

Method

This study uses a qualitative approach with a case study method. A qualitative approach is considered appropriate because it is in line with the research objectives, which are to gain an in-depth understanding of the phenomenon of analyzing learning design development needs in their natural context (Creswell & Poth, 2016). The focus of the research is not on measuring variables, but rather on exploring the meanings, understandings, and experiences of the participants (teachers and students) related to learning tolerance and the phenomenon of bullying in elementary schools. Through this approach, the researcher attempts to describe the complexity of reality in the field holistically and in detail from the perspective of the subjects directly involved (Sugiyono, 2016).

The subjects in this study consisted of key participants who were directly involved in the Pancasila Education learning ecosystem, including one teacher and two fifth-grade students at SD Negeri Kedunggede 1 Sidoarjo. The data in this study consists of primary and secondary data. Primary data was obtained directly from the primary sources in the field (Sugiyono,

2016), namely teachers and students, in order to explore their understanding, experiences, and needs related to teaching tolerance and handling bullying. Meanwhile, secondary data was sourced from relevant supporting documents (Creswell & Poth, 2016), such as school curricula, learning tools, records of bullying incidents, and academic literature. The combination of these two types of data was intended to build a comprehensive and contextual understanding of the needs for learning design development.

Data collection in this study was conducted using three main techniques, namely observation, in-depth interviews, and documentation studies. First, participant observation was conducted to directly observe the Pancasila Education learning process in the classroom using observation sheets. This technique was used to obtain authentic data on teacher-student interactions, teaching methods used, and social dynamics, including the potential for bullying behavior (Emzir, 2012). Second, semi-structured in-depth interviews were conducted with teachers and students using interview guidelines. The interview guide was designed to guide the topics of discussion, such as understanding the value of tolerance, experiences in handling conflicts, and responses to dialogic learning methods, while still allowing participants the freedom to develop their answers (Creswell & Poth, 2016). Third, a documentation study was used to collect and analyze supporting documents, such as the curriculum, lesson plans, field notes, and relevant journal articles, books, and academic literature.

Data analysis in this qualitative study will be conducted interactively and continuously using the analysis model developed by Miles et al. (2014), which includes three interrelated activities: data collection, data reduction, and conclusion drawing/verification.

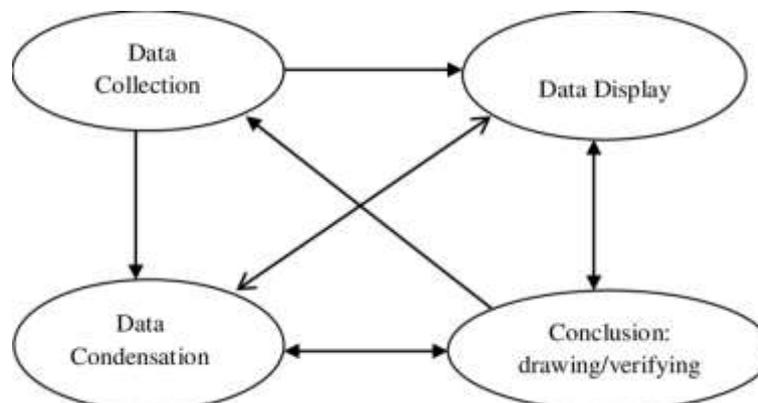


Figure 1. Stages of Qualitative Data Analysis Techniques

Data analysis is conducted interactively through three main stages. First, during data collection, analysis begins by organizing and reflecting on raw data from observations, interviews, and documentation until data saturation is reached (Sugiyono, 2016). Second, data reduction is carried out by selecting, focusing, and grouping data into relevant themes to present sharp and meaningful information (Emzir, 2012). Third, conclusions are drawn by interpreting the reduced data, then verifying it through source triangulation and member checks to ensure the validity of the findings.

Results and Discussion

Based on the results of observations of Pancasila education in the classroom and interviews conducted, the following data is presented.

The teacher began the lesson by asking for examples of rights and responsibilities at home. Only 4-5 students actively responded, while the rest remained silent or engaged in their own activities. The interaction was dominated by the teacher using a one-way lecture method. When the teacher explained about “the right to be treated equally,” several students in the back row were seen mocking the physical appearance of their friend who wore thick glasses by whispering and smirking. The teacher did not respond to this behavior because he was focused on delivering the material.

Learning takes place conventionally in the following order: lectures, brief question and answer sessions, and assignments in the form of exercises in the student workbook. Teachers do not develop moral dilemmas or open discussions. The teaching of tolerance is only conveyed in a doctrinal manner, such as “We must respect differences,” without accompanying contextual examples or stimulation of critical thinking. Learning is centered on textbooks and memorizing definitions.

A group of students tended to dominate the discussion and look down on classmates who gave wrong answers. During the presentation session, male student FS was teased as a “bookworm” by two of his classmates because he read the text slowly and stuttered. Female student ADW, who wore a hijab, was ridiculed as “jilbab kebo” (cow hijab) by a group of students because of the brownish color of her hijab. The teacher did not respond to these negative dynamics, but instead focused on completing the teaching material.

The above observations reveal several critical findings relevant to the study: (1) Pedagogical Gap: The teaching methods applied have not touched on the affective and social dimensions of the students, so that the values of tolerance have not been deeply internalized; (2) Unsafe Learning Environment: Social interactions in the classroom reveal unmanaged microaggressions and verbal bullying, which contradict the values of Pancasila that are being taught; (3) Potential for Developing the Socratic Method: This situation highlights the urgent need to implement dialogue-based learning and moral dilemmas. Examples of bullying that emerged organically during the observation can be used as case studies in the Moral Dilemma Method to train students' empathy and ethical reasoning; and (4) Teacher Training is Needed: Teachers need the capacity to manage inclusive classroom dynamics and effective dialogue facilitation skills.



Figure 2. Interviews with Teachers and Students

Based on in-depth interviews, the understanding of tolerance among the interviewees showed significant variation. NK teachers define tolerance normatively as “respecting differences” in religion, ethnicity, and physical condition, but acknowledge difficulties in its implementation because students are considered to still be spontaneous in their expressions. On the other hand, students' understanding is still partial and contains misinterpretations. IM, for example, understands tolerance in a religious context but considers bullying behavior to be normal, stating,

"If there is a friend whose clothes are ugly or his face is messy, it's only natural for us to tease, it's just a joke"

Meanwhile, WT, who has experience as a victim of ethnic *bullying*, developed a passive perception of tolerance by stating,

"We have to be quiet when we are disturbed"

This condition shows the negative impact of the ineffectiveness of instilling tolerance values so far.

In terms of experience dealing with conflicts, the approach used by NK teachers is superficial and does not solve the root of the problem. Prof. NK stated,

"Usually if there is a conflict, I call both parties and tell them to shake hands. But often the next day they are in conflict again for the same reason."

This condition indicates the absence of a sustainable conflict resolution mechanism. The perspective of the learner confirms the ineffectiveness of this approach, where IM reveals that after being asked to apologize,

"We still don't want to play with him because he's not fun"

Meanwhile, WT expressed his dissatisfaction with the resolution of the conflict he experienced by stating,

"Mrs. Teacher just said 'already, I'm sorry'. I'm still sad but I don't want to talk about it anymore."

Regarding the response to the dialogical learning method, there was unpreparedness on the part of the teacher and enthusiasm on the part of the students. Guru NK expressed his

negative experience with the discussion method by stating that it was "crowded and uncontrollable," so he preferred the lecture method which was considered more efficient even though it was less interesting. On the contrary, students show openness and the need for participatory learning. IM expressed its interest in case-based learning by saying,

"I like it when there is a story about an argument and then we are told to find a way out"

Meanwhile, WT expressed its hope to have a safe space to share experiences by stating,

"I really want to be able to tell you about my feelings without being laughed at"

Observations and interviews reveal that bullying behavior in the classroom manifests itself in various forms, including verbal, relational, and mild physical abuse. The most dominant forms are verbal and relational bullying, which are often perceived as "jokes" by the perpetrators. Taunts and derogatory nicknames targeting individuals' physical characteristics or backgrounds, such as calling diligent students "nerds" or referring to religious attributes as "hijab cows," have become common social dynamics. In addition, deliberate social exclusion, such as not inviting friends who are considered "uncool" to play or ignoring them, also occurs frequently. Class dynamics reveal an informal social hierarchy in which a group of students who are academically dominant or socially confident tend to control interactions and become trendsetters in behavior, including in acts of belittling their peers. Ironically, these behaviors often occur covertly during learning activities, even when teachers are explaining the values of respect and tolerance. This situation is exacerbated by the dynamic in which victims tend to remain silent and resigned because they consider it normal or are afraid of retaliation, while teachers often fail to pick up on these non-verbal cues or respond with only minimal reprimands that do not address the root of the problem. Thus, the classroom becomes a microcosm that reproduces intolerant attitudes and symbolic violence, which is contrary to the values of Pancasila that are being taught. These findings confirm that without deliberate and systematic pedagogical intervention, the learning environment can unconsciously reinforce social norms that support bullying behavior.

The results of the above study indicate good potential acceptance for the development of Socratic Dialogue and Moral Dilemma-based learning in the future.

The findings of observations and interviews in this study confirm the existence of a significant gap between the pedagogical goals of Pancasila Education and actual practice in the field. This discussion will describe the findings through a relevant theoretical lens.

Confirmation of the Ineffectiveness of Conventional Approaches. The results of observations showing the dominance of lecture methods and inappropriate teacher responses to bullying incidents confirm Wahid's (2023) findings that doctrinal civic education learning fails to touch the affective domain of students. The approach used by teachers, in the form of delivering normative material, reflects the concept of moral inoculation (Mailin et al., 2022), which is the assumption that values can be "injected" through memorization. This one-way approach is also in line with Freire's (2018) criticism of the "banking concept" model of education, in which students are merely passive recipients of information. This approach has proven ineffective, as bullying behavior actually occurs in the classroom during

learning. Furthermore, the dominant memorization method tends to separate cognitive knowledge from affective experiences, thereby hindering the development of empathy and social skills that are essential for preventing bullying (Corsa, 2021). These findings reinforce the criticism that conventional models only produce inert knowledge, which is knowledge that cannot be applied in real situations (Muslimin et al., 2024).

Clarification of Partial Understanding of Tolerance. The understanding of tolerance among IM and WT students clarifies the complexity of internalizing values. IM dichotomizes tolerance in the context of religion (serious) and physical appearance (considered “jokes”). This fragmentation is consistent with Kohlberg's theory (in Hasanah, 2019) that elementary school children are at the instrumental purpose stage, where actions are judged based on consequences for oneself, and is in line with findings that children's understanding of values is often concrete and context-bound (Midgette et al., 2018). Meanwhile, WT's passive response, which equates tolerance with the helplessness of victims, confirms the findings of KPAI (2021) regarding the psychological impact of unaddressed bullying, which can lead to learned helplessness and obstacles in moral identity development (Macdonald, 2015). This shows that tolerance education needs to go beyond verbal definitions to dismantle structures of injustice in micro social interactions at school with an approach that builds moral agency or the capacity to act ethically (Nucci & Ilten-Gee, 2021).

Confirmation of the Need for a Dialogic Approach. The enthusiasm of students for participatory methods, as expressed by IM and WT, confirms the importance of creating a dialogic space in values education (Tricahyono, 2024). This dialogic space is a prerequisite for developing ethical reasoning, where students learn to consider perspectives, consequences, and moral principles (Reznitskaya & Wilkinson, 2019). Their interest in conflict stories and the need to be heard is in line with the characteristics of the Moral Dilemma Method, which emphasizes empathy and multi-perspective consideration (Ali & Ruslan, 2024) and builds a moral community in the classroom (Cheng et al., 2021). On the other hand, teachers' unpreparedness in managing discussions highlights the need for scaffolding in the application of dialogic methods (Kusumaningsih & Azman, 2018). Teachers need support in the form of detailed learning designs that integrate a dialogue framework, including contextual moral dilemma scenarios, effective facilitation protocols, and strategies for establishing safe and inclusive discussion norms (Mayasari, 2025).

Clarification of the Role of Teachers as Moral Facilitators. The tendency of teachers to ignore the dynamics of bullying and resolve conflicts superficially clarifies the need for a shift in role from information provider to moral facilitator. Vygotsky's theory (in Ningrum, 2024) emphasizes that learners need a more knowledgeable other (teacher) to guide them through the zone of proximal development in moral reasoning. This shift is in line with the concept of moral pedagogy, which requires teachers to actively design ethical experiences, facilitate reflection, and respond to moral moments constructively (Yacek et al., 2023). Teachers' inability to utilize bullying incidents as teachable moments, a critical opportunity for values learning (Piaget, in Santrock, 2024), reveals a deep competency gap. Therefore, learning designs need to equip teachers not only with materials, but also with an operational facilitation framework, such as concrete steps for leading restorative dialogues and

developmental discipline strategies that combine emotional support with moral guidance (Watson, 2008). Thus, teachers can transform into facilitators who are able to turn social conflicts into a foundation for inclusive character building.

Practical implications for the development of Pancasila education learning design. The findings of this study provide urgent practical implications for the development of effective Pancasila learning design. First, the design must explicitly abandon the one-way lecture structure and shift to a model based on problem-based learning using real case studies, including incidents of bullying that occur in the school environment. Second, the design needs to provide structured scaffolding for teachers in the form of facilitation modules complete with contextual moral dilemma scenarios, steps to guide Socratic dialogue, and strategies for building an inclusive and safe discussion space. Third, the learning materials must be designed to directly dismantle partial understandings of values by involving students in critical reflection on the consequences of actions, power, and the perspectives of victims. Thus, the resulting design is not only theoretical but also an operational tool that can be directly adopted by teachers to transform the classroom into an active and responsive moral laboratory.

Conclusion

Based on the overall needs analysis that has been conducted, it can be concluded that: First, there is a high urgency for the development of innovative learning designs in Pancasila Education subjects in elementary schools. The wide gap between pedagogical objectives and practical realities in the classroom, where values of tolerance are only taught doctrinally while bullying behavior occurs in the learning process, indicates the ineffectiveness of the conventional approach that has been applied so far. Second, the needs analysis reveals three fundamental aspects: (1) From the teachers' perspective, there is a need for facilitation skills and transformative conflict resolution strategies; (2) From the students' perspective, there is a need for a safe space to construct an understanding of values through real experiences; and (3) From the content perspective, contextual moral dilemma scenarios related to the students' social lives are needed. Third, the combination of Socratic Dialogue and the Moral Dilemma Method was identified as the appropriate pedagogical solution to address these needs, given its potential to simultaneously develop moral reasoning, empathy, and critical thinking skills.

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