

# The Effectiveness of The Book “Because I Also Learn” As A Medium to Strengthen The Character of Responsibility

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**Abstract:** Pancasila Education Learning still faces challenges in strengthening the character of students, especially in the aspects of personal and social responsibility. The dominance of cognitive approaches causes character values to not be optimally internalized in real behavior. In fact, character education emphasizes the integration of moral knowing, moral feeling, and moral action as a unit of behavior formation. Therefore, innovative educational media such as the book "Because I Also Learn" is needed that is able to present reflective and contextual learning. This study uses a mixed method approach with a sequential explanatory design to analyze the effectiveness of books as an educational medium in strengthening character. Quantitative data was obtained through questionnaires to students to measure media use, student response, and the level of character strengthening. Furthermore, qualitative data was collected through interviews with students and teachers to deepen the learning experience and reflection on the values that emerged during the use of books. The analysis was carried out descriptively and interpretively by integrating quantitative and qualitative findings. This approach is in line with previous research that emphasizes the importance of contextual learning strategies in civics education. The results of the study show that the book "Because I Also Learn" is effective in strengthening the character of students. This media promotes value understanding, reflective awareness, and responsibility in daily life. Thus, virtue books can be a learning strategy that is able to bridge the gap between knowledge and value practice holistically.

**Keywords:** Learning Effectiveness, Character Education, Responsibility, Citizenship

## 1. INTRODUCTION

Education has a strategic role in shaping responsible and characterful individuals[1]. In the Indonesian context, Pancasila and Citizenship Education (PPKn) is not only oriented towards mastering knowledge (*civic knowledge*), but also on skills development (*civic skills*) and citizenship disposition (*Civic Disposition*), including personal and social responsibilities (*civic responsibility*)[2]. However, learning practices in schools are still dominated by cognitive approaches, so that character values have not been optimally internalized in the real behavior of students [3].

This phenomenon is reinforced by various indicators of moral degradation among adolescents, such as increased disciplinary violations, low integrity, and weak social awareness[4]. Empirical data shows that students' understanding of national values is still low, even more from social media than from classroom learning[5]. This condition shows the existence of a gap between moral knowledge (*moral knowing*) and behavioral practices (*Moral Action*), as stated by Lickona that character education must include aspects of knowing, loving, and doing good[6].

Theoretically, character education is a systematic process of instilling moral values through the integration of cognitive, affective, and behavioral aspects[7]. This approach is in line with John Dewey's thought which emphasizes the importance of real experience in character formation, as well as Kohlberg's theory of moral development which highlights the importance of stimulating moral reasoning through ethical dilemmas[8]. Learning approaches that emphasize experience, reflection, and social interaction have proven effective in shaping learners' responsibilities [2]. In addition, Bandura's social learning theory emphasizes that character can be formed through observation, imitation, and reinforcement of behavioral models[9]. In this context, learning media has an important role as a means of internalizing values contextually and reflectively. Other research also confirms that strengthening *civic responsibility* requires a learning strategy that is not only knowledge-oriented, but also on the formation of social attitudes and behaviors [10]

Various previous studies have shown that the use of story-based or narrative-based media is able to increase students' understanding and strengthen their character[11]. However, most of the research still focuses on the cognitive aspect and has not specifically examined reinforcement *civic responsibility* as part of the citizenship disposition[8]. This shows that there is a research gap (*Research gap*) related to the use of learning media that is able to bridge the understanding of values and real practices in daily life[12].

As an effort to answer these problems, this study proposes the use of the virtue book "*Because I Also Learn*" as an educational medium in learning PPKn. This book contains moral narratives, reflections on values, and the context of daily life that allows students to understand, feel, and internalize the value of responsibility more deeply. This approach is expected to be able to integrate cognitive, affective, and behavioral aspects through dialogical and reflective learning.

The novelty of this research lies in the use of virtue books as a reflective pedagogical medium that is specifically directed to strengthen *the civic responsibility* of junior high school students. In contrast to previous research, this study does not only emphasize character education in general, but focuses on examining the strengthening of civic responsibility through a narrative-contextual approach in PPKn learning. Thus, this study is expected to make a theoretical and practical contribution to the development of a more effective, contextual, and sustainable character learning model.

## 2. METHODS

This study uses the *mixed methods* With design *Sequential Explanatory*, which combines quantitative and qualitative methods gradually to obtain a comprehensive understanding of research phenomena[13]. This approach begins with the collection and analysis of quantitative data, then continues with the collection of qualitative data to deepen and explain previous results[14].

The selection of this design is based on the characteristics of the Responsibility variable which can not only be measured numerically, but also needs to be understood through the students' experiences and social contexts. Therefore, quantitative data is used to describe the level of personal and social responsibility, while qualitative data is used to explain the processes and dynamics that occur during the application of virtue books as a learning medium[15].

### 2.1. Research Location and Place

This research is located at SMPN 52 Bandung with a focus on Pancasila Education learning classes. The consideration of the selection of this research location is based on the readiness of the school, the suitability of the learning context, and the school situation that is relevant to the research objectives, namely the focus on strengthening the character of students. The following is an overview of the research location located on Jl. Bukit Raya Atas Ciumbuleuit District, Cidadap District, Bandung City, West Java.

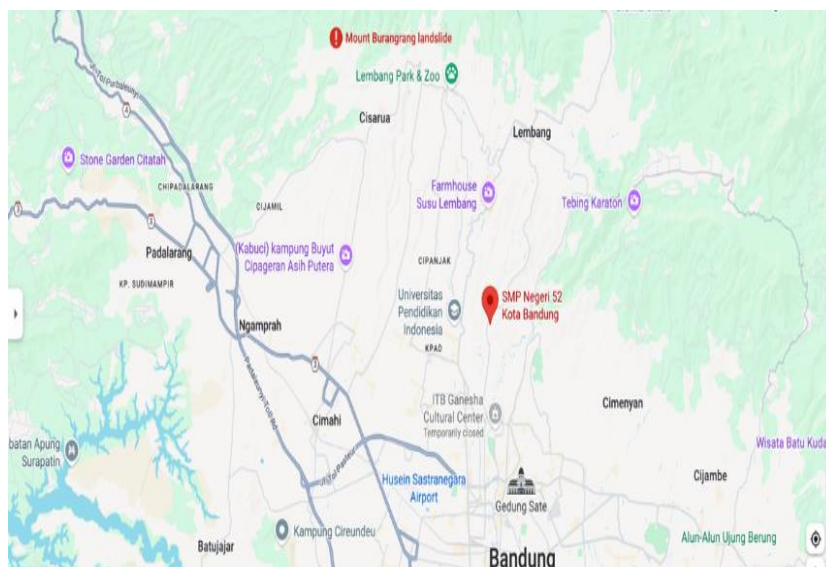


Image 1. Research Location

In its implementation, the Welfare Book is used as a learning medium that is read, understood, and discussed by students with guidance from the teacher. Teachers act as facilitators who direct the reading process and discussion of students, as well as build a conducive learning atmosphere, so that students can experience meaningful and interactive learning. After the discussion process took place, the teacher stimulated the students to reflect on the results of their reading and discussion. Furthermore, teachers provide feedback to students in a reflective and contextual manner, so that students can interpret the context of the moral message conveyed through the book to strengthen Personal and Social Responsibility.

## **2.2. Population and Research Sample**

The research population is all students of SMPN 52 Bandung which totals 791 students. The sampling technique used *purposive sampling*, with the main subjects of grade VIII students selected based on considerations of cognitive and moral development in early adolescence.

In addition, the research also involves supporting informants, namely teachers, to obtain more comprehensive data. This approach is in line with mixed methods research which emphasizes the importance of sample selection based on research objectives

## **2.3. Data Source**

There are two types of data in this study, including Primary Data which is obtained directly from the first source or the first hand in the field. In this study, the primary data source comes from a Likert scale questionnaire regarding the character of personal and social responsibility, the results of in-depth interviews with research subjects and direct observation to improve the responsibility character of students at SMPN 52 Bandung

The second data source is secondary data obtained from the second hand, in this study secondary data comes from school documents, grade archives and student discipline records.

## **2.4. Data Collection Techniques**

Data collection techniques are the most strategic step in a research, because the main purpose of research is to obtain accurate data, so that without knowing the data collection techniques the researcher will not get data that meets the set standards [16].

Questionnaire is a data collection technique that is used by giving a set of questions or written statements to respondents to get answers, Questions in this research questionnaire are carried out to measure indicators of responsibility character, especially on personal and social responsibility. This questionnaire is given to students after the (*post-test*) application of the virtue book to see any differences.

In this study, the researcher conducted direct observation/*participant observation* of the learning process with the media of virtue books, as well as student behavior in the context of *civic responsibility*

The interview technique is one of the techniques for collecting data by holding questions and answers, either directly or indirectly face-to-face (*face to face*) with data source [17]. In this study, interviews were conducted with teachers, students, and principals to explore information about their experiences, perceptions, and responses to the application of virtue books. The interviews used are semi-structured so that researchers can explore information according to field dynamics[18]. The respondents in this study were participants in grade VIII of SMPN 52 Bandung as well as teachers and principals regarding the application of virtue books in strengthening *civic responsibility* at SMPN 52 Bandung.

Documentation is a data collection technique through various reliable sources. These sources can be documents that become written records or an image that is stored as evidence in research that corroborates the data found. In this study, the researcher's documentation is in the form of interview notes, observations of related phenomena, and images taken from each research activity carried out at SMPN 52 Bandung.

## **2.5. Research Instruments**

Quantitative instrument using a likert scale with four alternative answers. The likert/ordinal scale is a scale used to measure the attitudes, opinions, and perceptions of a person or group of people about social phenomena [19] The questionnaire will be distributed and developed based on indicators and categorized into four answers as follows:

No.	Answer	Score
1.	Strongly Agree (SS)	4
2.	Agree (S)	3
3.	Disagree (TS)	2
4.	Strongly Disagree (STS)	1

Table 1. Likert Scale Score

The Qualitative Instrument in this method is a how-to guideline that contains questions to respondents and observation sheets to record students' behavior related to personal and social responsibility.

Quantitative data analysis in this study uses descriptive analysis Descriptive analysis is an analysis that is carried out by describing or describing the data that has been collected without the intention of drawing conclusions from the data that has been collected [19].

Ideal Score: Highest score x Number of items x Number of respondents.

The results of the percentage are then interpreted using the assessment criteria[20]. According to Suharsimi Arikunto (2013), the interpretation of descriptive data can be classified in the following percentage categories:

Present (%)	Categories
81%-100%	Excellent
61%-80%	Good
41%-60%	Enough
21%-40%	Less
0%-20%	Very Less

Table 2. Interpretation of the Likert Scale Percentage

Qualitative data analysis It is a process that takes place continuously from data collection to drawing conclusions. The analysis is not carried out after all the data has been collected, but is carried out simultaneously (in parallel) with the data collection process. This is due to the nature of qualitative research that emphasizes an in-depth understanding of the phenomenon being researched[21]. Miles & Huberman (2014) emphasized that qualitative data analysis includes three steps, namely data reduction, data presentation, and conclusion presentation[22].

### 3. RESULTS AND DISCUSSION

#### 3.1. Description of Research Implementation

This research was carried out at SMPN 52 Bandung by involving 190 students from grade VIII in learning Pancasila Education based on the book "Because I Also Learn". Approach *mixed method* used to comprehensively integrate quantitative and qualitative data[23]. The implementation of learning is carried out through reading, discussion, and reflection activities facilitated by teachers, so that students can relate moral values to real experiences[24].

This approach is in line with international research findings that emphasize the importance of quality learning involving *cognitive activation* and *Open Classroom Climate* in increasing the participation and civic responsibility of students[25].

#### 3.2. The Results of the Research on the Application of the Book "Because I Also Learn"

One of the main components in this study is the use of a book entitled "Because I Also Learn" as a learning medium in Pancasila Education. This book is designed as a narrative-based educational media that

contains reflective stories about students' daily lives, especially those related to the character values of personal and social responsibility (*civic responsibility*).

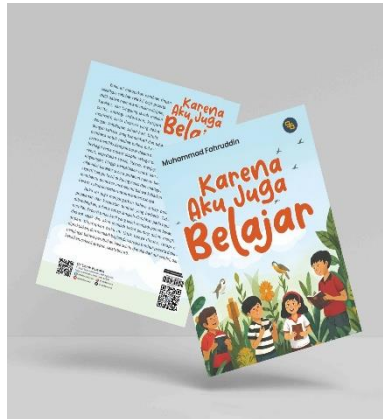


Figure 2. Book Because I Also Study by Muhammad Fahrudin

The description of the application of virtue books as a medium to strengthen the character of responsibility of students at SMPN 52 Bandung was obtained through the measurement of variable X, namely the application of books because I am also learning. The X variable was measured using a questionnaire consisting of 14 statements, covering aspects of students' interest in virtue books, understanding of book content, and students' experiences during the learning process using virtue books. The following are the results of descriptive statistical analysis of the X variable in the table

Statistics	Value
Number of Respondents (N)	190
Minimum Score	29
Maximum Score	46
Mean	37,81

Table 3.. Descriptive Statistics of Variables for the Application of Virtue Books (X)

Based on Table 3, an average score of 37.81 shows that students respond positively to the use of books as a learning medium. This response reflects the high interest and understanding of students during the learning process.

However, these findings do not directly indicate a change in the character of responsibility, but rather are an early indicator that supports the process of internalizing values. Therefore, further analysis through qualitative findings is needed to understand how the value of responsibility develops in students.

**3.3. Quantitative Findings**

The students' response to the application of the Book of Virtue as a medium to strengthen students' personal and civic *responsibility* at SMPN 52 Bandung was known through a questionnaire distributed consisting of indicators of interest, understanding, and learning experience. These three indicators are used to see how students receive, understand, and experience the learning process when applying the Book of Virtue to the learning process of Pancasila Education. The description related to the response of students' interest, understanding and learning experience is as follows.

First, the aspect of interest is measured by the statements that can be seen in the following table 4:

Yes	Indicator	Questions	SS	S	TS	STS
1.	Interest, Understanding, Learning experience.	I am interested in participating in learning when teachers use the Book of Virtue.	44	143	3	0
2.		I was curious to read every page contained in the Book of Virtue.	40	144	2	0
3.		I can understand every content contained in the Book of Virtue	27	147	17	0
4.		The Book of Virtue helps me relate the lessons to everyday life.	40	142	8	0
5.		I feel that learning becomes more meaningful with the Book of Virtue.	42	140	8	0

Table 4. Research indicators



Figure 3. Response Item Statement 1

As many as 75.3 percent of students stated that they agreed to have an interest in participating in learning when teachers used the Virtue Book. 23.2 percent said they strongly agreed, only 1.6% of students expressed disagreement, and none of the students expressed their disagreement very much. In conclusion, based on the interpretation of Suahrsimi Arikunto (2013), the majority of students have a good interest in Pancasila Education learning when teachers use virtue books.



Figure 4. Response Item Statement 2

The level of interest of students in books because I also study can be seen from my curiosity about the content of books. The results showed that 75.7% of learners agreed and 21.2% strongly agreed that they were interested in reading every page, while only 3.2% disagreed and none strongly disagreed.

This shows that in general students have a high level of curiosity, which reflects a positive interest in books because I am also learning.

6. Saya dapat memahami setiap isi yang terdapat dalam Buku Kebajikan.

190 responses

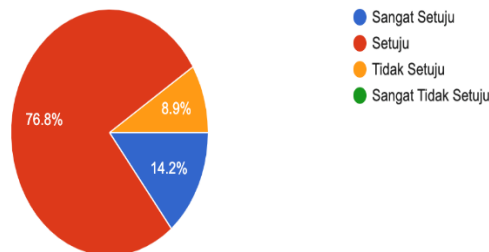


Figure 5. Response Item Statement 3

Based on the measurement results, the majority of students stated that they were able to understand the content contained in the Book of Virtue. As many as 76.8 percent of students agreed and 14.2 percent said they strongly agreed that they could understand every content in the book. Meanwhile, 8.9 percent of students stated that they disagreed, and no students were found who stated that they strongly disagreed. These findings show that in general the Book of Virtue has been compiled with a flow, language, and presentation of material that is easy for students to understand. This high level of understanding indicates that the message and virtue values conveyed can be well received, so that the Virtue Book has the potential to be an effective means of instilling positive values through reading activities. The students' responses can be seen in figure 5.

15. Buku Kebajikan membantu saya mengaitkan pelajaran dengan kehidupan sehari-hari.

190 responses

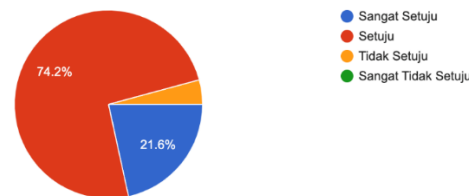


Figure 6. Response Item Statement 4

In statement number 15, which measures the extent to which the Book of Virtue helps students relate lessons to daily life, the data processing results show a very positive response tendency. As many as 74.2 percent of students said they agreed and 21.6 percent said they strongly agreed with the statement. The percentage of students who disagreed was a relatively small percentage, while the response of strongly disagreed almost did not appear. These findings indicate that the use of the Book of Virtue is able to act as a bridge between the learning materials in the classroom and the realities of life experienced by students on a daily basis. The materials and activities presented in the Book of Virtue do not seem to stop at the cognitive level alone, but rather encourage students to reflect and interpret real experiences in the family, school, and community environment. Thus, learning is not perceived as something abstract or separate from life, but as a relevant and contextual process.

16. Saya merasa pembelajaran menjadi lebih bermakna dengan Buku Kebajikan.  
189 responses

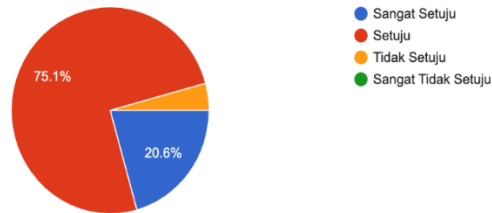


Figure 6. Response Item Statement 5

Statement number 16, which measures students' perception of the meaning of learning after using the Virtue Book, shows a very dominant response in the positive category. As many as 75.1 percent of students said they agreed and 20.6 percent said they strongly agreed that learning becomes more meaningful with the use of the Book of Virtue. Meanwhile, only a small percentage of students expressed disagreement, and almost no responses were found to strongly disagree. These findings show that the Book of Virtue not only functions as a medium to support learning, but also contributes to the process of interpreting students' learning meaning.

Furthermore, the responses given by students to all statements in the questionnaire that represent *civic responsibility* showed that the majority of students gave positive statements. This can be seen from the majority of student responses who stated "agree" and "strongly agree" to the statement items in the questionnaire that measure students' civic responsibility.

These values show that the findings obtained are valid and reliable, so that the data can be used as a strong basis to describe the level of civic responsibility of students after the application of virtue books as a supporting medium for learning to strengthen the character of personal and social responsibility that is integrated in Pancasila Education.

### 3.4. Qualitative Findings

The qualitative findings in this study were obtained through in-depth interviews with seven informants consisting of one Curriculum Vice President and six students. To maintain research ethics and identity confidentiality, respondents' names were disguised using initial codes. The Vice President of Curriculum is given the code WK-BMR (Bangbang Muhammad Rizki). Meanwhile, the students who became informants consisted of: S-MA (Manarina), S-AZ (Azka), S-NN (Nuf Naora Thurfa), S-SW (Sherly Wahyuni), S-EA (Eiger Akbar), and S-AU (Aurelia). The interviews were conducted to explore more deeply how the Book of Virtue is applied in learning, how students respond to the book, and how their reflections are related to personal and social responsibility after the use of books.

1. How is the application of virtue books as a medium to strengthen personal and social responsibility (civic responsibility) at SMPN 52 Bandung?
2. How do students respond to the application of virtue books as a medium to strengthen students' personal and civic responsibility at SMPN 52 Bandung.
3. How to strengthen students' personal and social responsibility after the application of virtue books as a strengthening medium at SMPN 52 Bandung

WK-BMR explained that the Book of Virtue is seen as a medium that has a different approach than textbooks in general. He stated that the book "does not only tell a story, but it is like inviting the reader in and being part of the book." According to him, the analogy and illustration approach used makes this book feel more lively and close to the students' experience.

WK-BMR also emphasized that the Virtue Book is not used as additional material that is separate from the curriculum. He explained, "This book can be integrated into Indonesian lessons, because it is text-based and can be used for discussion or story analysis." Thus, the application of books is carried out contextually and integrated into the regular learning process.

Furthermore, WK-BMR said that before the existence of the Virtue Book, schools already had a character assessment system. However, he mentioned that with this book, "students' characters become easier to map because

we can see their responses and reflections." This statement shows that books not only function as a reading medium, but also as a means of reflection and character mapping.

From the perspective of students, the initial response to the Virtue Book tends to be positive. S-MA stated, "I was interested because of the many visuals, so it wasn't boring." S-AZ also conveyed a similar thing by saying that the design and appearance of the book made him curious to read more.

S-NN emphasizes the language aspect by stating, "The language is light and easy to understand." Even S-EA, who admitted that he doesn't like reading, said, "If this book is still easy to read, the problem is that it's not too long and not heavy." This shows that the language approach in the Book of Virtue is able to reach students with different levels of reading interest.

In terms of content, S-SW said that the discussion of good character made him realize that "if we do good, people will also see us as good." S-AU stated that the topic of "crab mentality" made him understand the behavior of envy of other people's successes. He says, "I have come to realize that sometimes we don't like to see others move forward." This quote shows that there is a process of interpreting the values conveyed. Interestingly, some students emphasized that the book did not feel patronizing. S-AU said, "It's not like being scolded, but like being talked about." This response suggests that the narrative approach used in the Book of Virtue creates a more reflective and dialogical atmosphere.

On the dimension of personal responsibility, S-MA stated that after reading the book he became more aware in dealing with problems. He said, "If you just shut up and don't look for a solution, the problem won't be solved." This statement shows awareness in self-management and responsibility for personal actions.

In the context of social responsibility, S-AU revealed that the section on bullying has a fairly strong reflective impact. He said: "I have learned that I don't have to just sit still, I can report or seek help." This statement shows a new understanding of one's position in social relations.

S-SW also said that this book made him more careful in his attitude. He says: "Sometimes we don't realize that joking can hurt." This statement shows an awareness of the social consequences of daily actions. Overall, all informants, both WK-BMR and six students, showed that the Book of Virtue was perceived as a medium that was easy to understand, interesting, and encouraged reflection. These qualitative findings show that the experience of reading and discussing the Book of Virtue not only produces a positive response, but also raises awareness related to personal and social responsibility in the context of school life.

#### **4. CONCLUSION**

Based on the results of the research and discussion that has been described, it can be affirmed that the objectives and expectations of the research formulated in the Introduction section have been consistently achieved and empirically verified. In the Introduction, this study emphasizes the gap between *moral knowing* and *moral action*, as well as the need for innovative narrative-reflective learning media to strengthen students' *civic responsibility*.

Results and Discussions show that the use of the book "Because I Also Learn" is able to answer these problems. Quantitatively, the high positive response of students to aspects of interest, understanding, and learning experience shows that this media is effective in increasing engagement and meaning of learning. Qualitatively, the interview findings reinforce that this book is not only cognitively understood, but also encourages reflection, self-awareness, and attitude change in the context of personal and social responsibility. Thus, there is a strong compatibility between the conceptual framework in the Introduction and the empirical findings in the Results and Discussion sections.

Furthermore, the results of this study open up broad development prospects in the field of character education. Books because I also learn based on narrative-reflective have the potential to be developed into a more systematic learning model, for example through integration with cross-subject curriculum, the development of interactive digital modules, or adaptation in the form of technology-based learning media. In addition, this approach can be extended not only to the aspect of *civic responsibility*, but also to the strengthening of other character values such as integrity, tolerance, and social concern.

The prospects for further research can be directed towards the use of experimental or quasi-experimental designs to test the influence in a more in-depth and causal manner. Research can also be developed *longitudinally* to see the sustainability of the impact on students' character in the long term. In addition, the expansion of research subjects at different levels of education or diverse social contexts will provide a more comprehensive picture of the effectiveness of this media.

Thus, this research not only succeeds in answering the problems raised, but also provides a solid basis for the development of character learning innovations that are broader, adaptive, and sustainable in the future.

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