



Bringing Up Moral Literacy in Primary School Students through the Use of Image Reflection Methods

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Abstrak

Di tengah maraknya beberapa kasus degradasi moral yang mencuat di Indonesia, pendidikan moral sangat dibutuhkan di negeri ini. Penelitian kualitatif ini berupaya menemukan strategi *scaffolding* yang digunakan guru dalam menumbuhkan literasi moral pada anak usia sekolah dasar melalui penggunaan media refleksi gambar dan riset ini juga

berupaya menyuguhkan pengalaman siswa yang diungkapkan melalui refleksi anak dengan menggunakan bantuan media gambar. Dengan melibatkan sepuluh siswa sekolah dasar dari sebuah sekolah dasar di Jawa Tengah, Indonesia, peneliti menggunakan wawancara semi terstruktur dan observasi untuk melengkapi data penelitian. Kedua metode penggalian data ini ditempuh untuk memadukan langkah-langkah dalam mencari jawaban para partisipan agar bisa menjawab kebutuhan riset secara lengkap. Analisis tematik untuk menganalisis data, penelitian ini dilakukan agar pola data yang berulang dapat diidentifikasi dan di analisa dengan mudah. Terlepas dari kekurangan yang muncul, partisipan sebagai subjek penelitian sangat antusias menggunakan metode refleksi gambar sebagai upaya memperkenalkan dan menumbuhkan literasi moral pada anak usia dini. Metode ini diharapkan dapat digunakan sebagai salah satu alternatif dalam pendidikan akhlak, khususnya di tingkat Sekolah Dasar. Secara empiris, penelitian ini berhasil menunjukkan bagaimana guru mengimplementasikan proses penanaman nilai-nilai moral dan juga mampu memberikan contoh narasi otentik siswa yang diperoleh melalui apa yang disampaikan oleh anak-anak ini.

Kata Kunci: Anak-anak, Refleksi Gambar, Literasi Moral, Respon Positif, *Scaffolding*

Abstract

Moral education is in high demand in Indonesia due to the country's increasing moral degradation. This is a qualitative study that seeks to discover scaffolding strategies used by teachers in fostering moral literacy among children through the use of image reflection media and the discovery of students' experiences revealed by children's reflections. This study included ten elementary school students from Central Java, Indonesia. Researchers used semi-structured interviews and observations to supplement research data. These were carried out in order to intermingle steps in seeking the full version participants' answers to the research questions. This study employed thematic analysis to analyze the data. The analysis was carried out in order to identify and analyze the data's repeated patterns. Despite its flaws, the research subjects were enthusiastic about using the image reflection method to promote moral literacy in early childhood. This method is expected to be used as an alternative measure in moral education, particularly at the elementary school level. Empirically, the study shows how teachers implemented the process of instilling moral values and provides examples of students' authentic voices obtained through their narratives.

Keywords: children, image reflection, moral literacy, positive responds, scaffolding

INTRODUCTION

Moral education and character development are not new issues in Indonesia. The threat of increasing moral degradation in Indonesia from year to year, as indicated by the increasing number of social problems discovered in the field, necessitates the attention of academicians to address the issue. The Indonesian government's long-term positive response can be seen in the high priority placed on moral and character education in all

Indonesian school systems. The government, on the other hand, emphasizes the adoption and implementation of these values at various stages. The implementation of the 2013 Curriculum, which includes several reference standards that must be taught by teachers in schools, demonstrates that efforts are being made to improve educational quality.

Over the last few years, the implementation of moral education in primary age children has become the focus of many education experts. Schools are seen as important elements, where all elements, both teachers and educational artifacts in the form of teaching materials, can be part of a role model for students who can provide provisions to provide understanding and distinguish between good and bad things and can provide a basic foundation for students to sort and implement good and bad behavior in their daily lives (Puspitasari, D., Widodo, H. P., Widiyaningrum, L., Allamnakhrah, A., & Lestariyana 2021) (Thambusamy, R., & Elier 2013). Indeed, the process of introducing moral education is not easy (Engelen, B., Thomas, A., Archer, A., & van de Ven 2018) (Tse, T. K. C., & Zhang 2017).

One of the teacher's tasks is to find ways to provide appropriate educational methods to awaken children's reasoning power (Widodo 2018). Teachers must be able to position themselves as a role model as well as build appropriate building constructions by using other learning resources, both in the form of textbooks and other learning media that can foster moral values in children to build children's sensitivity to what should be done in the right time. (Tse, T. K. C., & Zhang 2017) (Jie, L., & Desheng 2004) (Johansson, E., Brownlee, J., Cobb-Moore, C., Boulton-Lewis, G., Walker, S., & Ailwood 2011).

Several researches have been conducted regarding the efforts of teachers in deepening moralism including Nismawati, Nugroho and Selfiardy who discussed teachers' efforts in building good character by using local content (Nismawati, Nugroho, C., & Selfiardy 2021). Putri, Artini and Wahyuni examined the perceptions and strategies used by teachers in integrating character education into the subject of the lesson (Nur Hasanah 2012). The implementation and evaluation of the principles of moral values associated with critical thinking was examined. Meanwhile, Ye, Zhu and Ye (Zhou 2021) reviewed the motivation and moral responsibility of teachers in educating students regarding moral values. Of these studies, the main focus is on the teacher aspect. The researchers through this research seek to present findings on how teachers perform efforts

to foster children's sensitivity related to several indicators of moral values that should be done / not done (Hasanah, Marwa, and Dyah Kusumawati 2021). This study tried to fill the gap not only about the teacher's efforts in the process of boosting moral literacy, but also provide children's narratives regarding why they should/shouldn't take certain actions obtained through pictures reflection related to moral themes. The picture that is used as a tool for reflection is an adoption of research in the world of health that uses a narrative inquiry approach. This approach as well as method is appropriate to explore what narratives are built by children, the background on why these sentences were chosen, and what critical thinking foundations have formed in them. For the research location, we chose a State Elementary School in Pekalongan, Central Java Indonesia with the consideration that the school has a high pluralism, with variety of religion and culture, and has a homogeneous social background (Hasanah et al. 2022).

This study examines "How do teachers apply scaffolding strategies in fostering moral literacy in children through the use of image reflection media?" and "What narratives are formed from the reflections of these children?" These two questions explain the depiction of teachers' efforts in fostering moral literacy in children by using reflective image media, as well as this study is intended to explore how children's thoughts are depicted through the narratives they produce.

In terms of contribution, this study has two significance. The first from a theoretical realm this study is believed to be able to expand Vigotsky's Scaffolding theory (Vygotsky 1978). Meanwhile, in the empirical realm, the findings in this study can provide evidence of teacher's efforts in implementing the process of inculcating moral values and the study also reveals students' real voices obtained through their narratives of experiences. This differs from previous studies in that previous studies did not consider students' responses, whereas the current study aimed to reveal students' responses to the moral literacy introduced.

Several studies have been conducted related to the effort in fostering moral values at the elementary school level. Feng (Feng 2017) discusses how moral values and cultural values are integrated into language textbooks for elementary age through visual texts. The weakness of this research is the lack of scope for critical thinking so that children only accept a dogma and are formed into students who do not think critically (Feng 2017). The second study who examines peace values which are part of moral values that are entered

through language textbooks in the context of Ethiopian elementary school students (Gebregeorgis 2016). The third study revealing the moral values that are included through textbooks in grades 4,5, and 6 elementary schools which are studied through image representation (Puspitasari, D., Widodo, H. P., Widiyaningrum, L., Allamnakhrah, A., & Lestariyana 2021). The three studies are based on text studies using critical discourse analysis. The gap offered by the mentioned study is the need for concrete examples from teachers when using texts containing moral values in teaching, and how the students respond to the process. This is why the current study targets the teacher's efforts in the process of implementing moral values, and also what narratives are built by these elementary age students through their reflection on images containing the moral values. Given these considerations, the researchers are fully aware that the study provides evidence that may contribute pedagogically to children's moral literacy in the real world.

Teacher Scaffolding in Introducing Moral Values

Derived from the flow of social constructivism, scaffolding explains the concept of a child's learning process which needs to pay attention to the social environment. In terms of morals, Turner and Berkowitz (Tammeleht, A., Rodríguez-Triana, M. J., Koort, K., & Löfström 2020) describe how scaffolding will be very useful in building moral character education. This is because in the learning process there will be metacognition, how children's discussions with teachers and others will be able to build discussions on several topics related to morals and also help children make decisions related to moral matters or good things that need or don't need to be done. In this case, scaffolding is done by providing assistance to students during the early stages of learning, then reducing the assistance and giving them the opportunity to take over these responsibilities gradually. In essence, scaffolding is an assistance given to students to learn and solve problems. This assistance can be in the form of instructions, encouragement, and warnings into solving steps, providing examples, and other actions that allow students to learn independently. Associated with aspects of moral education, for example, students interact with teachers, with other students and based on informal experiences, students develop strategies to respond to the problems given. This is in accordance with what was conceptualized (Vygotsky 1978) in Mangolis (2020) who stated that in the process of interaction between teachers and students teachers should create conditions to be able to develop students' spontaneous concepts through the interactions they build.

In the scaffolding process, there is teacher's efforts to create ZPD (Zone of Proximal Development) from their students. The teacher makes the lesson structure in several phases that are used to communicate in their work to achieve ZPD. We use the scaffolding phase to build communication with students (Cahyono 2010). There are 6 phases consisting of: Phase 1. The teacher asks questions related to contextual problems to build understanding and exchange understanding of the definition of moral education of the situation. The teacher gives an example of a problem that will allow the child to have several problem-solving strategies; Phase 2 Students arrange steps or stages to answer questions/problems. This procedure may involve drawing, acting, writing and using support tools. This procedure is used to respond to their understanding of concepts related to moral education; Phase 3. The teacher helps students to come up with solutions based on their understanding of something. The teacher asks more focused questions to get clarification from students' thinking and problem solving procedures. These interactions help connect one thing to another; Phase 4. Students interpret the results of problem solving they get with the results obtained by other students. Next, they discussed with each other; Phase 5. Students negotiate about how to solve problems with teacher guidance and provide mutual understanding; and Phase 6. Students generalize a term/concept. At the end of the session, students exchange ideas in their interactions with their friends. By using these phases, teachers enter the ZPD of students and provide understanding/education about moral education to help understand their concepts. To sum up, in all these phases, it is important for the teacher to check students' understanding of the scaffolding process.

Narration of Student Reflections

Reflection according to Dewey (Dewey 1933) is the performance of an individual who is actively and consistently involved in efforts to contemplate certain experiences and practices in order to make something more meaningful and successful. Visual reflection is an activity carried out in the educational process in this case related to morals in written or oral form against a visual text. One of the things we do is to reflect on the image. Through these reflections, positive information is obtained about students' views on something.

In the learning process, reflection is very useful for a learning activity, both for students and teachers (Thambusamy, R., & Elier 2013). Learning reflection contributes

to ensuring whether teaching has taken place well and effectively. It is important to ensure that an action is appropriate based on the information provided, so that reflection facilitates the professional development of the teacher. So it is concluded that reflection must be incorporated into educational practice to bring up effective learning practices.

Reflection rooted in the perspective of Dewey (1991) has similarities with critical thinking which plays an important role in learning (Johansson, E., Brownlee, J., Cobb-Moore, C., Boulton-Lewis, G., Walker, S., & Ailwood 2011). Students in this case will remember and tell their learning experiences that will be able to make their learning meaningful. We will find out how students in this case respond to something. The teacher will know about the progress achieved, what has been understood by the student. Several types of reflection can be done, others with oral reflection, written reflection, or reflection with video.

In Wong's research it is known that reflection allows students to show students' understanding of a material given by the teacher or saved by students (Wong 2016). This is why reflection needs to be done on an ongoing basis in order to create positive communication and become a meaningful learning process. In this study, reflection is related to children's moral reflection. We offer this as a novelty of the study as in previous research children have been put as the object of the study. Through the stages we follow in the research, we follow the children's stages acquiring the moral stages. In moral literacy there are moral stages that children go through starting from pre-conventional, conventional and postconventional of Kohlberg's (Kohlberg, Lawrence; Hersh 1977). In the pre-conventional stage, the child does a good act based on punishment and reward. This means they will perform something to not be punished by adults, either by teachers or parents. At this stage, at a higher level, children begin to accept good and bad values for themselves and others. S/he is able to think that if he didn't want to be treated the same way, he shouldn't be doing it to anyone else either. At the conventional stage, children do good deeds to maintain social norms in society. They understand their duty to do goodness. If they do something bad, there are social norms that are violated. The highest stage is the post-conventional stage. Children do good based on the rights of other human beings. Children at this level have come to the realization that they are doing good to solve problems, provide solutions to something. They not only obey the law, but know that they must do it.

METHODS

As a qualitative research, this study tells the experiences of children through the use of pictures to recall memories related to what they understand about moral values, what they should do, and the reasons behind the decision. Taking place in an elementary school context in Pekalongan, with a great diversity of socio-cultural backgrounds in this location, ten students of about 11-12 years were involved in this study. In collecting data, researchers used semi-structured interviews and observations. Semi-structured interviews were used to collect data from this study while observations are used to support the existing findings. This study was analyzed in a narrative. In narrative research, researchers try to describe individual lives, collect stories about people's lives, and write stories about individual experiences (Clandinin, 2007). Researchers analyzed the data obtained from interviews and then categorized them into the initial code to make it more efficient. Then the initial codes were sorted into sub themes using the thematic analysis by Braun & Clark (2006).

RESULT AND DISCUSSION

Scaffolding in the Implementation of Inculcating Moral Values in Elementary Age Children

By following the PAR stages, the researchers went through a cycle consisting of Planning, Action, Reflection, and Evaluation. These five cycles are problem diagnosis, action planning, taking action, evaluation and specifying the learning achieved (Susman 1983). Through discussions, researchers and teachers found the problems that existed in the children and then planned the follow-up of the existing problems. There are several moral values that we want to convey include honesty, religious tolerance, and manners towards others, followed by several other moral values such as empathy for others, respecting the rights of others, and maintaining cleanliness. These values are taken based on the value indicators contained in Curriculum 13 i.e. religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, nationalism, appreciate achievement, friendly, love peace, avid reader, care for the environment, social, and responsibility. Another indicator that is taken into consideration is based on the moral values taught globally to children or known as living values which

contain love, peace, respect, tolerance, responsibility, honesty, cooperation, happiness, simplicity, freedom and unity (Education 2020).

To get a meaningful mentoring program, the researchers planned the process of instilling moral values by conducting initial communication and interaction with teachers to produce program designs that are suitable for students. Before providing assistance, the material that would be distributed to students for checking purposes were analyzed. In the 21st century we do not only depend on traditional texts in the form of written words and sentences when studying (Setiawan, Irlanto Sudomo, and Nur Hasanah 2019). Most of the texts that are around us are visual texts, and children according to their age will be more likely to be interested in learning to use this type of text. Pictures have three important roles in children's learning processes (Curtain, H., & Dahlberg 2016). In the early stages, pictures will help the teacher to convey meaning, it can be used for activities or evidence of children's performance and as a communication tool about the subject matter that has been studied.

After diagnosing the problem and action planning, in the taking action cycle we carry out an educational process using visual texts that are distributed to children. In this process, we explore initial information about the scope of children's understanding of some of the images that contain these moral values. Some pictures were distributed for the children to observe, and in this session we establish communication by asking some questions related to good or bad, what the children have done, whether there is a suitability between the pictures and their daily life. The stages of scaffolding carried out by teachers, older people, and peers. It was applied in the action section. In phase 1, the teacher asks common questions related to contextual problems to build students' understanding of certain moral values. The teacher gave an example of a problem that allows the child to have several problem-solving strategies such as "What do the children think this picture is about?" This question is useful for triggering the child's response to certain moral actions. In this mentoring process, as shown in the picture below, students have different responses. Children feel there are differences so they tend to be passive and act as listeners.

This can be seen in the following narration that "(I) am ashamed, so I am silent. This is my first time using a picture, I'm wondering if I can't" (Nana, interview, 23 April 2022), and '(I'm) confused, ma'am. I can not answer properly (Juki, interview, 23 April

2022). The data from the results of our interviews with these children is a reflection of the activities we carry out. There are two notes, the first is about the form of the question that we need to change, and the second is about the people who deliver the material to the children. Therefore, we carry out the following planning. For older friends, we ask for help from children who can tell stories in front of other children. We used visual texts such as the culture of queuing and taking out the trash, accompanied by verbal texts delivered by the children's peers. We follow the stages of introducing moral values through the scaffolding stage to provide a knowledge base. As we know that children can reach their learning potential with guided instruction both from teachers and from peers who have more learning experiences.

Through the selection of a child's tutor as a study partner then releases assistance when students are able to be independent. In scaffolding there is an opportunity to provide support to children during the early stages of learning and then reduce assistance and provide opportunities for the child to take on greater responsibility as soon as they are able to do it by themselves (Vygotsky 1978). Children in this case listen to how older children provide reinforcement through stories from older peers. This pattern of assistance will trigger children who listen, or who are given reinforcement to have an interest when compared to the provision of information or education by teachers who have different age ranges. Rara as a study partner gave a story about how she experienced meeting cultures that she had never encountered while in Japan. She told about his experiences queuing at the store, at the station and at several other public locations.

The story presented by Rara was responded to enthusiastically by the students who were involved in this activity. They are given the opportunity to interact and discuss several things related to some simple moral aspects that are commonly encountered as the themes mentioned above. From this cycle, peers who are tasked with conveying moral values with more acceptable language produce the following findings. Several participant narrations produced statements that "I was happy when Rara told me about the experience of queuing in Japan and odorless garbage trucks. I got a lot of new stories" (Sari, interview, 23 April 2022). Two other participant narratives have the same message that "(students) are silent when asked to tell stories at the beginning because they feel shy and afraid to ask questions" (Mika, interview, 23 April 2022) and "with Rara, I am not afraid, we were closer to our age" (Mimi, interview, 23 April 2022).

What was narrated by the three participants is in accordance with Vygotsky's opinion about the role of peers who can provide examples for other students in learning. The sociocultural nature of learning is that learning occurs when students learn in the zone of proximal development (Vygotsky 1978). In ZPD a child can do something without the help of an adult and whether a child can do something with an adult's direction or cooperate with peers. This is what underlies learning with peers considering that there are students who are easier to ask questions, more open to their own friends than their teachers.

Based on these findings, teachers and mentors minimize their initial role as providers of information related to moral aspects. Peers (Rara) act as information providers and discussion partners for children during the process. During the discussion process, the cooperative learning method was applied which emphasized the attitudes/behavior of students to cooperate with each other. This can be seen in the students' narratives during the discussion process asking for help from other friends, such as "are we assigned to read pictures?" (Ani, interview, 23 April 2022). Participants in this case freely ask their peers when they find a problem. Other narratives appear, such as "If we don't know the name, can we just say anything?" (Ani, interview, 23 April 2022).

In the third phase, students are invited to be able to come up with their ideas and solutions based on their understanding. Some of the initial questions that we use lead directly to simple essays that contain elements of critical thinking. The questions asked in this session were "what would happen if we don't queue", "What will happen if we don't sort the trash", "According to your understanding, what will happen if we have no tolerance for each other? ?", and others. This type of question gets responses from students in the form of the following narrative. "The question is long, so I don't understand. But if it is explained, it will be understood in the end" (Juwita, interview, 23 April 2022). Another participant stated the same thing, that "Maybe the question is simple, ma'am, so it's easy to understand" (Nana, interview, 23 April 2022).

Based on the reflection, the researchers decided to change the questions to a few simple sentences without reducing the meaning. They aimed to develop students' critical thinking skills in an easier way. These questions are: How many people in this picture?; What do they do?; Where did it happen?; Is there a problem with this picture?; If you experience the moment, what do you do?; and What is the reason?

From the third phase, the students were invited to interact with their other friends. They were invited to answer questions and come up with solutions by analyzing images through short questions in stages. In the final phase of scaffolding, based on the observations, students were given the freedom to narrate, convey their analysis of the existing images. They were given the freedom to write down the answers in each question or make it into a direct story. One of the participants said that "I prefer to write answers, and matched with the answers of other friends in the group, after that the teacher will check" (Roro, interview, June 6, 2022), and "I was told to look at pictures, find the answers on my own and continue to discuss in group. The teacher said, "you have to believe in yourself, you have to answer the question from your own mind." It is evidence that students were invited to think and analyze the pictures using their own mind. The teacher's guide as a provider of information is maintained even though its gradually being reduced. It gives students confidence to be independent without the help of teachers or other adults. This is in line with Zhou who described that scaffolding theory encourages teachers to always be guided by "student-centered" teaching (Zhou 2021). By following the scaffolding stages, meaningful construction of student knowledge is created, as well as stimulating children's interest in learning, and increasing students' absorption in certain materials.

Children's Narratives of Moral Values

Participants used the assistance of visual media to tell stories about what they understood related to several moral values consisting of honesty, politeness, tolerance, helping others, and cleanliness. Based on this narrative data, the narratives of the participants' experiences are broken down into several related themes.

a) The Value of Honesty

The visual text uses the background of elementary school children who are finding money at the school location. In the picture, four children are seen playing football at the school and a child is squatting to pick up the fallen money. The reason for using the picture is based on the direction of the teacher who emphasizes the importance of this value being taught in children.

The following are narrations from some participants:

There are four students. They are playing ball. There is one student, Budi. He found money in the schoolyard. There is no problem in this image. Budi wants to assign the money to the teacher, so that people who lost their money are not confused. I have never found money in school (Ani, interview, 2 July 2022).

There are four students named Iwan, Rian, Udef, and Khoir. Khoir is shocked, he finds the money. It happened at school. They are resting and playing football. He went to the teacher to give the money. If he uses the money it means that he stole. If I find my money, I will return it (Juki, interview, 2 July 2022).

Based on the narratives of the participants, there is evidence of moral literacy that children have achieved through their visual reflection. This can be seen through some words or sentences such as “willing to hand over the money to the teacher's room...so that the lost money is not confused; I finally caught up and gave the money” shows that children have empathy for what will be experienced by others. There is also an awareness that there are bad things that will happen to someone if they do something bad, as in the sentence “I give the money to the teacher, I do not use the money to buy something because it's a sin; and considered to be thief; and report to the teacher...”. The children's confusion about what they are doing also appears through the narrative “I want to make my own, but I feel sorry” in the end is defeated by the child's awareness to return what is not his right. The stages of teaching the value of honesty as part of moral literacy follow the process of children's moral education through reasoning that begins with the introduction stage until the child recognizes and is able to distinguish good and bad things. There are several stages of acquiring moral literacy starting from pre-conventional to postconventional. The pre stage appears in the child's understanding that if you don't do something, it will be considered wrong, and get punishment for not doing something right (Kohlberg 1983).

What the students voiced was still at the level of mixed moral literacy. The pre conventional stage of literacy is seen in students who do good action because of fear of the sanctions or punishment if they neglect as in the phrase “it is a sin”. Meanwhile, the acquisition of moral literacy in the conventional stage in the form of helping children because they want to please others can be seen in the phrases and sentences “report to the teacher later... good actions, and in PKN lessons”. While the last stage of moral literacy in post-conventional appears when the children feel that they have to

do good without the intervention of others, they are able to empathize according to his own philosophy of thinking. It appears in "losing the money, they can't eat and are hungry, it is a pity, it is not our right".

b) Politeness Value

There are three pictures that contain the value of politeness that we use to explore students' understanding. The first is a picture of a man giving a seat to a mother holding a baby. The second is a picture of a man giving a seat to an old grandmother. The third picture is the children shaking hands with the teacher, orderly and respectful at school. The value to be conveyed is that children understand manners in everyday life and have a sense of empathy.

The following is a narrative from the participants.

There are three people. Mothers, babies, and young men. The man gives a seat. He was kind enough to give the mother a chair to sit on. But, it rarely happens in the bus, no one will give you a seat. But you should be given a seat to respect older people, it's not polite (Mika, interview, July 2, 2022).

On the bus, there is a mother holding her child. She could not get a seat. Then a younger person gave the mother a chair, because it was a pity to see the mother standing and holding her child (Sari, interview, 2 July 2022).

This is a picture of a shuttle. There is an old woman who is given a seat. There is a man giving his place. The old woman was very touched. In the picture there is a problem when the old woman is standing. If it happened to me, I would give up my seat. We must be helpful and polite (Juwita. interview, 2 July 2022).

Dayu, Edo, Udin, Lani, Beni and Siti shake hands with the teacher in an orderly manner. When they met, when they taught, and before entering class they shook hands first. Even though they are not their class teachers, they still respect other teachers (Rudi. interview, 2 July 2022).

Based on the participant's narration, for the first picture which contains seating for parents, it revealed the children's reflection that they have realized the need to do goodness. This appears through the phrase "it is disrespectful; the others are silent...should care; we must stand to be polite and we must be respectful; pity to see the mother standing still holding her child, the man gave his seat to the mother; He is being nice; He respects elders; I will give the seat to the mother because we must have

tolerance; few know it, they usually silent." In this student reflection statement, we can see the mixing of the stages of moral literacy in children. There is a conventional moral acquisition phase by Kohlberg that children do good actions because they want to make other people comfortable or happy, for example "we must care, we must tolerate." Children at this stage seek to understand the reasons for doing good is related to the rules in society or obligations to someone older (Kohlberg 1983).

The same thing appears in the second picture, where there is a fusion of stages of moral literacy. While for the third picture, which is related to the culture of queuing and kissing the hands of teachers, children are at the conventional and postconventional moral literacy levels. For the post-conventional stage of moral literacy, children have reached the highest stage because they can judge the rights of others, not just punishment. They can uphold the good thing that must be done by returning to their conscience. He understands the rights of others, and when there is a conflict, he can choose which one to do based on his conscience. This can be seen in one of the examples of participant narration "on the bus it is rarely like this. You can stand and no one will give you a seat. But it should be given to honor the elderly."

While in the third picture which contains children kissing the teacher's hand, the children show their concern for other's feelings. This appears through the phrases and sentences "It is a good attitude because they show respect, even though they are not their class teacher, they still respect other teachers; I will also queue to kiss the teacher's hand because they are also teachers at school". The sentence "even though they are not our class teachers, we must still respect" shows how kissing the hands of teachers as parents at school becomes a tradition of respecting teachers as explained by Puspitasari (2021) that kissing parents' hands which has become a tradition is one way in society to show one's politeness or respect for another.

c) Tolerance Value

In this tolerance theme, there are three visual texts that we use. The first uses the background of six people who have different beliefs in one room. One family consists of a father, mother and children visiting another family who is sick. In the second picture, a child is being bullied by another friend. Setting in school. While the third picture is about a family consisting of father, mother and children who are working

together to clean the house. All of them are both male and female working together in this picture.

The following is a narration of reflections from children as participants in this study. Father, mother and children are visiting uncle who is sick. In the picture there is a problem in the form of religious differences. If I was there, I would visit and pray for him because human beings should not discriminate against each other and implement a sense of tolerance between religious communities (Mamat. interview, 2 July 2022). In the picture there are Udin, Siti, Ratna, Budi, Meli, Edo. They visit a patient. In the picture there is no problem, because they are visiting him. When I was there, I encouraged him. It is important to strengthen a sense of kinship because giving prayers and encouragement assists them in their healing (Mimi. interview, 2 July 2022).

This is Edo and his friends. They mocked Edo. The problem is bullying. If I was there, I'll let them know if it is a despicable act and should not be done. There is no bullying at school. The teacher always forbids and advises. If violated, it will be punished (Nana. interview, 2 July 2022).

There are many children in the picture. They bully their friends. The problem is bullying. It should not be done because it hurts, make the victim cry. If they can not be counseled I will reraliate or report to the teacher. If you fight, you will be punished (Sari. interview, 2 July 2022).

There are pictures of the family consisting of Mother, Father, children helping to clean the house. His father cleaned the house help the Mother, Udin's son and Siti's daughter also all helped. There are no problems, they work together. The father also helps sometimes (Roro. interview, 2 July 2022).

Based on the narratives of the participants, there are evidences of moral literacy that children have achieved through their visual reflection. It can be seen through a few words such as “visit and pray, because humans should not discriminate against each other and implement a sense of tolerance between religious communities, visit and encourage people who are sick. It is important to bind a sense of kinship because giving prayers and support help healing of the sick, if other religions are not allowed to be close”. These show that these children are already at the stage of conventional moral literacy. The same case is with the sentence "it is in civics, if we are not allowed to discriminate against other people, if someone is sick, we help without discriminating.

If we pray and help, they will be happy and get better” indicating how children behave towards others who are sick. Children's appreciation of other faiths or what is called religious literacy is important in forming moral literacy to respect other religions. Nurzakayah (2018) in her study reported that there is a strong correlation between how someone understands other religions and their moral values. In the same research, Gebregeorgis (2016) also explained that tolerance, a sense of caring for others are important in realizing peaceful literacy in the world. Meanwhile, these children implement moral actions not only because they fear of punishment as in the pre-consensual stage, but they can put themselves in other's shoes, what if someone were in their position (Kohlberg, Lawrence; Hersh 1977).

In the second picture, participants have also shown their moral literacy, through the narration in the phrase/sentence “it is a despicable act and should not be done; the teacher always forbids and advices about this, if you fight you will be punished too; bullying can have a bad effect on the condition of the child being bullied; people get bullied because they might not like it, and I don't want to be bullied either; we should forgive each other ” which shows how children respond to bullying behavior at school. The narratives of these children when examined from what was described by Koehlberg (Kohlberg 1983) are a mixed representation of pre-conventional and conventional moral literacy. Pre conventional is indicated by the word "punishment" which indicates that the child does not bully because he avoids "punishment" when he does. However, conventional moral literacy also exists when children feel sorry for and want to help other children not to be bullied, which can be seen in the phrase "I will advise to forgive each other because bullying is detrimental". These children implement moral actions not only in fear of punishment as in the pre-consensual stage, but can measure themselves as if someone were in their position (Kohlberg 1983).

In the third picture, the student's narrative appears in the following phrase or sentence “all helps; everything works together; at home, my father also helps sometimes...mostly my mother; they clean the house together; it can make the house clean and free from germs, and sightly look; I will help because of all the cooperation; if you do not help much; in Indonesia there are not many men who want help at home, but you should help; they clean the house together and feel happy; I think, if I was in the picture I will help because working together makes me more enthusiastic”, all of

which indicate how children behave about working together as a whole family in cleaning the environment or others without discriminating other people. In the theory of stages of acquiring moral literacy, children reach the conventional and postconventional stages. This conventional stage appears in the narrative “I will help because of all the people are work together”, while post-conventional they can already evaluate what is in the community with “You usually don't help much; in Indonesia there are not many men who want to help at home but it is better to help”, which indicates that they are observing what is happening around them and can give advice on why you should help.

d) The Value of Helping Others

The visual text we use depicts a family consisting of a father, mother, and children visiting an old woman at a disaster post. They brought aid boxes for victims of the disaster. The value to be conveyed is to make children understand the importance of the value of helping others in everyday life and have a sense of empathy. The following is a narrative from the participants.

This is Udin's family and an old woman who was hit by the flood. They help the victims of disaster; they give donations at the disaster post. In this picture there is no problem because they are good. If there is a flood, I will help. During the flood in Pekalongan, they gathered money to help the victims of the disaster (Mamat. interview, 2 July 2022).

There were five people, consisting of Mr. Joko, Mrs. Rahayu, Beni, Siti and Grandma Juriyah. They gave help to Juriyah. In this picture there is a problem due to a disaster. I have helped disaster victims. We have to help because it lightened the burden of the disaster victims (Juwita. interview, 2 July 2022).

In the picture there is a family who is giving groceries. There is a problem in this picture, an old woman is in trouble because of a disaster. This family is good because they help alleviate the problem. If I were them I would help. In social studies, we have to help each other (Mimi. interview, 2 July 2022).

Based on the narratives of the participants, it was revealed that the children have achieved through their visual reflection. This can be seen in a few words or sentences such as 'They help by giving donations at the disaster post; if there is a flood, I will help; in Pekalongan during the flood, they were told to raise money to help disaster

victims; we have to help because it lighten the burden of disaster victims; I help; never... I have never been in a disaster, thank God; this family is good because it helps ease the problem; if I were them I would help; in social studies, we must help each other; We should help without discriminating and we should help sincerely and everywhere”, all of which show how children respond to an incident related to one's moral values. The child is in moral literacy at the conventional stage because they will do a good act in terms of respecting the social order, even though there is one who is at the lowest level "I have never helped because it has not been hit”. However, other participants indicated that they have to help because they want to help others, and it can be seen in the phrase “must help each other; without discrimination and we should help sincerely and everywhere."

e) The Value of Cleanliness

There are two visual texts that we used in teaching the value of cleanliness. The first, the background of elementary school age children who are littering and dirty houses. While the second picture talks about a group of children who are picking up trash and putting it in a different type of garbage box. The value to be conveyed is children can understand the importance of maintaining cleanliness in daily life and have a sense of empathy. The following is a narrative from the participants.

This is a picture of Beni. He litters. In this picture there is a problem, because the person does not think about the cleanliness of the environment and does not know the consequences of what he is doing. If I was in the picture, I would throw the trash in the trash can and keep the cleanliness of the environment. We should not be indifferent to the environment around us (Roro. interview, 2 July 2022).

There is Udin in the picture. He litters. If I see that I will reprove and advise him. If we throw garbage carelessly, it will be flooded. This is a problem and should not be imitated because of a bad act (Rudi. interview, 2 July 2022).

There are five children in the picture. They are Mira, Wina, Lisa, Dodi, and Toni. They work together to clean the yard. There is no problem in the picture. Cleaning up the trash is good. Because if we work together the work will be completed quickly. If you're there, help clean up the trash together (Ani. interview, 2 July 2022).

In the picture there are Bahul, Salsa, Aura, Zahwa, and Ikhsan. All five children. They work together to clean up the area. In the picture there is no problem. They work

together, because if the work is done together the work will be completed quickly and become lighter. If I am in the picture, I will help clean up the garbage so that the environment becomes clean and beautiful (Mika. interview, 2 July 2022).

Based on the participants' of the participants, there is evidence of moral literacy that children have achieved through their visual reflection. This can be seen through a few words, sentences such as "the problem, that person doesn't think about environmental cleanliness, does not know the consequences of the actions; I will throw trash in its place, I keep the environment clean; we should not be indifferent to the surrounding environment; I will rebuke and advise him; If we throw garbage carelessly, it will be flooded if it is in the ditch; and do not imitate because it is a despicable act." which shows that children have an awareness of what will be experienced when littering. There is an awareness that something bad will happen as in the sentence "If we litter, it will be flooded if it is in the gutter; and do not imitate it because of a despicable act". All of this is a combination of conventional and postconventional moral literacy in which children do not act based on fear of punishment, but because they care about the fate around them.

CONCLUSION

From the explanation above, it appears that the scaffolding stage had been implemented and integrated through the PAR stage which consists of "planning" which we have started with problem diagnosis, followed by "action" and "reflection". In the action phase, we put several scaffolding phases consisting of phase 1 (the teacher asked certain questions and provided examples to initiate children's thought), phase 2 (students answered the questions in the picture by writing sentences), phase 3 (the teacher helped students come up with solutions based on student's experience), phase 4 (students discussed with other students through group interaction) and phase 5 (students were guided by the teacher) and the last is phase 6 (students interacted and exchanged ideas/answers with each other).

From ten participants, we grouped visual texts into five themes i.e. the value of honesty, the value of politeness, the value of tolerance, the value of helping others, and the value of cleanliness. For these values, there is the acquisition of various kinds of children's reasoning from moral literacy in the preconventional stage, for instance the child did not want to do something for being afraid to be punished, conventional stage -

that the child offered help because s/he wanted to please others, the child was in the conventional stage of moral literacy, because they performed good deeds to make others felt comfortable or happy, and they understood the reasons for doing good, about the rules in society or obligations towards someone older and the postconventional stage when children felt they must do good without the intervention of others, and respect other people's, and children were able to uphold the good things that must be done.

The researchers realize that this current research exhibits a number of limitations, one of which is in the scope of participants of elementary school age children. For this reason, there is an opportunity for further research to conduct other research using more varied subjects balanced with quantitative data to show the diversity of evidence for the cultivation and absorption of moral literacy acquisition in the context of other participants from both lower and older participants. There are also other opportunities in terms of methods, and other theories to add the knowledge.

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