



From *Mawlid* Tradition to Affective Pedagogy: A Framework for Elementary Character Education

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Abstract:

This study aims to conceptualize the *Mawlid* tradition of the Prophet Muhammad SAW as a foundation for affective learning in elementary education. Character education remains urgent amid rapid social, technological, and cultural changes that influence children's moral awareness, empathy, and spiritual values. However, existing moral education practices often emphasize cognitive understanding and ritual participation rather than systematic affective internalization. This study employed a qualitative library research design by reviewing scholarly publications, books, and relevant studies published between 2021 and 2025. Data were analyzed using descriptive-analytical and thematic procedures, including data extraction, value classification, interpretation, and conceptual synthesis. The findings show, first, that the *Mawlid* tradition contains core affective values, including love for the Prophet, empathy, responsibility, honesty, and respect for others. Second, these values can be internalized through collaborative, reflective, creative, social, and curriculum-integrated activities. Third, *Mawlid*-based affective learning supports moral knowing, moral feeling, moral action, and socially embedded character formation. This study contributes a culturally grounded framework for Islamic elementary character education. Future research should empirically test its effectiveness in classroom practice.

Key Words: *Mawlid tradition, affective learning, character education, Islamic local wisdom*

Abstrak:

Penelitian ini bertujuan untuk mengkonseptualisasikan tradisi *Mawlid* Nabi Muhammad SAW sebagai landasan pembelajaran afektif dalam pendidikan dasar. Pendidikan karakter tetap mendesak di tengah pesatnya perubahan sosial, teknologi, dan budaya yang memengaruhi kesadaran moral, empati, dan nilai-nilai spiritual anak. Namun, praktik pendidikan moral yang ada sering menekankan pemahaman kognitif dan partisipasi ritual daripada internalisasi afektif yang sistematis. Studi ini menggunakan desain penelitian perpustakaan kualitatif dengan meninjau publikasi ilmiah, buku, dan studi relevan yang diterbitkan antara tahun 2021 dan 2025. Data dianalisis melalui prosedur deskriptif-analitis dan tematik yang melibatkan ekstraksi data, klasifikasi nilai, interpretasi, dan sintesis konseptual. Temuan ini menunjukkan, pertama, bahwa tradisi *Mawlid* mengandung nilai-nilai afektif inti, termasuk cinta kepada Nabi, empati, tanggung jawab, kejujuran, dan rasa hormat terhadap orang lain. Kedua, nilai-nilai tersebut dapat diinternalisasi melalui kegiatan kolaboratif, reflektif, kreatif, sosial, dan terintegrasi kurikulum. Ketiga, pembelajaran afektif berbasis *Mawlid* mendukung pengetahuan moral, perasaan moral, tindakan moral, dan pembentukan

karakter yang tertanam secara sosial. Studi ini menyumbangkan kerangka kerja yang didasarkan pada budaya untuk pendidikan karakter dasar Islam. Penelitian di masa depan harus secara empiris menguji efektivitasnya dalam praktik kelas.

Kata Kunci: *Tradisi Mawlid, pembelajaran afektif, pendidikan karakter, kearifan lokal Islam*

INTRODUCTION

In contemporary society, character and moral education have become crucial amid rapid social, technological, and cultural changes that shape children's behavior and value systems (Nieuważny et al., 2021; Sudirman et al., 2024). In Indonesia, the projected demographic bonus between 2020 and 2035 presents both opportunities and challenges for Generation Z, who are highly exposed to digital media, instant culture, and social influence (Nuriman et al., 2025). While they are adaptive and creative, these students are vulnerable to moral degradation, diminished empathy, and weakened spiritual values. Education, particularly at the elementary level, is essential for cultivating moral awareness, emotional sensitivity, and ethical reasoning. Integrating cultural and religious traditions into schooling can provide a more immersive learning experience that bridges formal knowledge and everyday practice. The *Mawlid* of the Prophet Muhammad SAW embodies affective values such as empathy, responsibility, and social cooperation, but its educational potential remains underutilized. This study highlights the urgent need to harness culturally grounded traditions as a foundation for affective learning, ensuring students develop holistic character aligned with societal expectations (Bilal et al., 2025; Zhou, 2024).

Despite the recognized importance of character education, practical implementation often emphasizes cognitive knowledge over emotional and moral engagement. Traditional programs focus heavily on memorizing religious texts or on external compliance with social norms, limiting students' opportunities to internalize values meaningfully (Mashoedi et al., 2025). At the elementary level, children are at a critical stage for developing empathy, moral reasoning, and social responsibility. Yet, existing curricula rarely leverage local traditions that inherently contain ethical and affective dimensions. Consequently, moral education is frequently abstract, ritualistic, or symbolic, failing to produce observable changes in behavior. Integrating *Mawlid* traditions can fill this gap, providing a culturally contextualized medium that connects moral values to lived experiences. By embedding affective learning within familiar and meaningful traditions, educators can enhance students' internalization of love, honesty, social empathy, and responsibility, creating a more robust foundation for lifelong moral and spiritual development (Lapidot-Lefler & Israeli, 2024).

Previous studies have explored the role of *Mawlid* traditions in promoting character formation and moral education. Research demonstrates that *Mawlid* activities cultivate love for the Prophet, strengthen religious awareness, and

enhance students' social and ethical competence (Buchori & Lailiyah, 2025; Malik et al., 2025). Devotional practices such as recitation of *Barzanji* and *Simthudduror* foster compassion, patience, honesty, and empathy, which are essential for affective development in young learners. Moreover, educational implementations that integrate artistic performances, social charity, and literacy competitions translate ritual observance into meaningful pedagogical experiences (Sakti et al., 2024). These studies indicate that *Mawlid* traditions can operate as informal pedagogical arenas that facilitate moral and cultural learning. However, most research primarily describes cultural practices or cognitive outcomes, neglecting systematic frameworks for affective internalization that could be applied consistently across elementary schools (Ching et al., 2021; Lizardo, 2021).

Further, literature on affective learning in Islamic education indicates that structured strategies such as reflective exercises, teacher modeling, and value clarification are effective for moral development (Badri & Malik, 2024; Pratama et al., 2025). Nonetheless, these strategies are rarely contextualized within local wisdom traditions, limiting the cultural resonance and emotional impact of affective education. The lack of integrative frameworks that systematically translate local cultural and religious values into school-based pedagogical models presents a critical research gap. Addressing this gap is essential to ensure that affective learning is both culturally meaningful and pedagogically robust, fostering students' internalization of ethical, emotional, and social competencies. This study aims to construct a coherent framework connecting *Mawlid* traditions to affective-domain-based learning that is replicable, theory-driven, and socially contextualized (Sakti et al., 2024).

This study contributes novelty by positioning the *Mawlid* tradition as a structured foundation for affective learning, integrating cultural heritage with evidence-based pedagogical strategies. Unlike prior research focused on ritualistic or descriptive accounts, this framework emphasizes systematic value internalization through collaborative, reflective, and action-oriented activities. It operationalizes affective learning theories, including Krathwohl's taxonomy and Lickona's character education model, into a culturally relevant model for elementary education. By translating affective theory into concrete learning activities, students experience moral values in real-life contexts, strengthening empathy, responsibility, and moral reasoning. This state-of-the-art approach demonstrates how local religious and cultural practices can support holistic moral development and create a sustainable model for character education in Indonesian elementary schools.

The core research problem is: How can the *Mawlid* tradition be utilized as a conceptual and practical foundation for developing affective learning in elementary schools? This problem arises from insufficient exploration of affective dimensions in existing studies and the need for contextually relevant strategies that connect moral values with emotional and social engagement. Addressing

this problem is expected to bridge the gap between tradition and pedagogy, providing actionable guidance for educators to internalize values such as empathy, honesty, responsibility, and respect. The study posits that *Mawlid*-based activities, when designed systematically, can transcend ritual practice and become a medium for authentic moral and affective development.

This research offers a theoretically grounded and contextually applicable framework for *Mawlid*-based affective learning, emphasizing reflective, collaborative, social, and curriculum-integrated strategies. It guides educators in translating cultural traditions into systematic pedagogy that nurtures students' moral, social, and emotional competencies. By operationalizing affective theory within the framework of local religious wisdom, the study supports holistic character development, equipping students with the moral, spiritual, and social skills required to navigate contemporary societal challenges. Ultimately, this approach not only preserves cultural heritage but also enhances students' capacity for ethical reasoning, emotional resilience, and prosocial engagement, contributing to sustainable moral education.

RESEARCH METHOD

This study employs a qualitative research design, specifically a library research (desk-based) approach, to explore the pedagogical potential of the Prophet Muhammad's *Mawlid* tradition as a foundation for affective learning in elementary education (Fedorowicz-Kruszewska, 2022; Zhang et al., 2023). The qualitative design was selected due to its suitability for in-depth examination of conceptual and empirical literature, allowing for rich description, interpretation, and synthesis of affective values embedded in religious local wisdom. This approach enables a comprehensive understanding of how the *Mawlid* tradition can be applied to cultivate moral and spiritual character among elementary students.

Data were collected through a systematic search of scholarly publications indexed in reputable academic databases, including Scopus, Web of Science, Google Scholar, and the Science and Technology Index (SINTA). The search used combinations of English and Indonesian keywords related to the Prophet Muhammad's *Mawlid* tradition, affective learning, religious local wisdom, character education, and elementary education. The selected references comprised peer-reviewed journal articles, scholarly books, and relevant empirical or conceptual studies published between 2021 and 2025, while seminal theoretical works published earlier were retained when necessary. Sources were included when they addressed affective values in the *Mawlid* tradition, the educational role of religious traditions, local wisdom-based learning, or character development in school settings, and were excluded when they lacked academic credibility, methodological clarity, direct relevance to the research questions, or educational implications.

The collected data were analyzed using descriptive-analytical and thematic methods. The process involved four sequential stages: (1) data collection and extraction of relevant information, (2) classification of affective values and pedagogical practices, (3) interpretation to determine patterns and conceptual linkages between *Mawlid* traditions and affective learning principles, and (4) synthesis to construct a comprehensive framework for implementing affective-domain-based learning in elementary education. This approach ensures that findings are systematically organized and contextually grounded in both educational theory and religious-cultural practice (Salmona & Kaczynski, 2024).

To ensure the credibility and reliability of the findings, data validity was addressed through triangulation of sources, comparing multiple perspectives from diverse literature. Peer-reviewed publications and authoritative academic texts were prioritized to enhance accuracy. Additionally, thematic consistency was evaluated across sources to confirm the robustness of identified affective values and pedagogical recommendations (Kawar et al., 2024).

RESULTS AND DISCUSSION

This section presents the findings of the literature review regarding the *Mawlid* of the Prophet Muhammad as a foundation for developing affective learning grounded in religious local wisdom in elementary schools. The discussion focuses on two main aspects: (1) affective values embedded in the *Mawlid* tradition, and (2) the utilization of the *Mawlid* tradition as a conceptual basis for affective learning in elementary education. The analysis is based on a synthesis of relevant studies published between 2021 and 2025, which consistently indicate that the *Mawlid* tradition serves educational functions in shaping students' religious, social, and moral character.

Affective Values Embedded in the *Mawlid* Tradition

The *Mawlid* tradition of the Prophet Muhammad contains strong affective dimensions that are highly relevant to the development of religious character among elementary school students. The affective domain encompasses attitudes, emotions, and values that shape moral behavior. In Islamic education, this domain plays a central role in forming faith (*iman*), manners (*adab*), and character (*akhlak*) through value internalization derived from religious experiences and local cultural practices (Azis et al., 2025; Muzakki & Nurdin, 2022).

Several studies indicate that the commemoration of the *Mawlid* tradition embodies significant moral and spiritual values. Research conducted by Nahdiyah & Saiffuddin (2021) emphasizes that the *Mawlid* fosters love for the Prophet Muhammad and strengthens moral awareness among Muslim communities. Further studies demonstrate that the *Mawlid* tradition is not merely ceremonial but also functions as a medium for character education through the internalization of religious, moral, social, and cultural values (Lebbai et al., 2025).

Devotional practices such as the recitation of *Barzanji* and *Simthudduror* portray the Prophet Muhammad as a moral exemplar characterized by compassion, patience, honesty, and empathy (Nurhidayati et al., 2024). In educational contexts, *Mawlid* celebrations have evolved into contextual character education practices through activities such as religious literacy competitions, artistic performances, and social charity programs, which enable students to experience moral values in meaningful ways (Wirawati et al., 2025).

Recent studies further confirm that the *Mawlid* tradition can function as an affective learning medium that cultivates respect, love, and moral integrity through emulation of the Prophet's exemplary character (Buchori & Lailiyah, 2025; Lebbai et al., 2025). Overall, the literature indicates that the *Mawlid* tradition possesses strong pedagogical potential to develop students' affective dimensions through contextual religious and cultural experiences. The synthesis of the reviewed studies identified five core affective values embedded in the *Mawlid* tradition, as summarized in Table 1.

Table 1. Core Affective Values and Examples of Educational Implementation

Core Affective Value	Description / Behavioral Indicator	Example Activity in <i>Mawlid</i> Context	Reference
Love for the Prophet	Emotional attachment and reverence	<i>Barzanji</i> recitation, storytelling about Prophet's life	Nahdiyah & Saiffuddin (2021)
Social Empathy	Awareness and concern for others	Charity programs, social service activities	Febriyanni et al. (2024)
Responsibility	Sense of duty and accountability	Organizing <i>Mawlid</i> events, participating in school projects	Nurmalinda & Kurniati (2023)
Honesty	Truthfulness in actions and words	Group discussions, reflective journals	Nurhidayati et al. (2024)
Respect for Others	Consideration and appreciation for others	Collaborative activities, artistic performances	Buchori & Lailiyah (2025); Lebbai et al. (2025)

The findings summarized in Table 1 suggest that the affective values embedded in the *Mawlid* tradition operate as an interconnected system rather than isolated attributes. Love for the Prophet serves as the emotional foundation, which fosters empathy, responsibility, honesty, and respect. This pathway transforms devotional attachment into moral conduct: students who emotionally connect with the Prophet's example are more likely to develop prosocial behavior and ethical awareness. *Mawlid* practices, including recitations, storytelling, artistic performances, and social charity activities, provide emotionally meaningful and socially interactive experiences that support value internalization beyond cognitive recognition alone (Lebbai et al., 2025; Nahdiyah & Saiffuddin, 2021).

However, the pedagogical impact depends on the integration of reflection and practice. When *Mawlid* is limited to ceremonial participation or memorized recitations, students may engage emotionally but fail to internalize values into daily behavior. Effective affective learning requires structured guidance, reflective activities, and opportunities to apply moral lessons in authentic situations. By positioning the *Mawlid* tradition as a deliberate foundation for affective learning, elementary schools can bridge the gap between moral knowledge and action, nurturing students' spiritual identity while promoting ethical, socially responsible behavior grounded in local religious wisdom.

Based on the reviewed studies, core affective values embedded in the *Mawlid* tradition include love for the Prophet, social empathy, responsibility, honesty, and respect for others. These values are closely aligned with the objectives of character education at the elementary school level. However, to prevent these values from remaining symbolic or ritualistic, the *Mawlid* tradition must be positioned as a conceptual foundation for affective learning grounded in religious local wisdom.

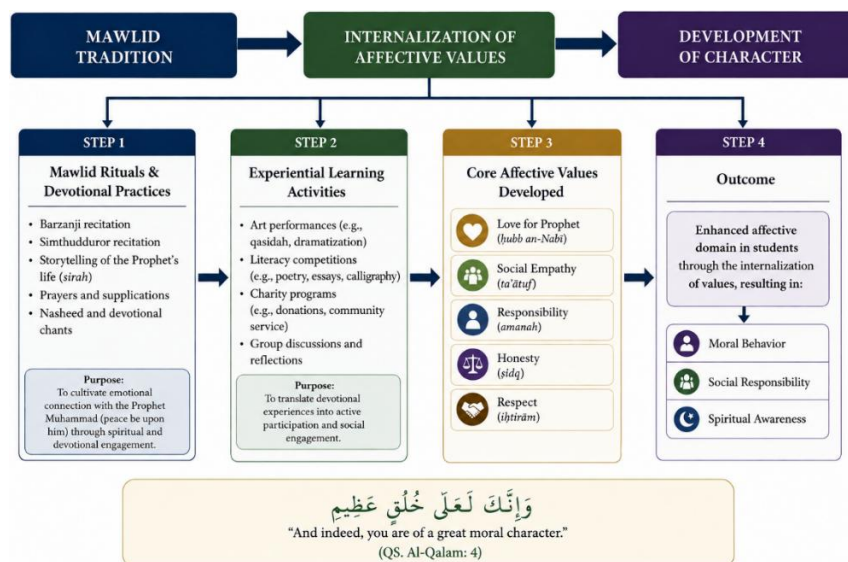


Figure 1. Conceptual Pathway from the *Mawlid* Tradition to Character Development

The conceptual diagram illustrates a clear pathway from the *Mawlid* tradition to the development of students' character. It begins with *Mawlid* rituals and devotional practices such as *Barzanji* and *Simthudduror* recitations, storytelling, prayers, and nasheed which establish an emotional connection with the Prophet. These experiences are then translated into experiential learning activities, including artistic performances, literacy competitions, charity programs, and group reflections, which provide opportunities for students to actively engage and practice moral behaviors. Through these activities, the core affective values love for the Prophet, social empathy, responsibility, honesty, and respect are internalized. The culmination of this process is the enhanced affective domain, which manifests as observable outcomes in moral behavior, social

responsibility, and spiritual awareness. Overall, the diagram emphasizes that affective learning is a progressive and socially mediated process: students' emotional engagement with religious traditions is systematically transformed into ethical understanding and prosocial action, demonstrating how cultural and spiritual practices can serve as a structured foundation for character education.

The *Mawlid* Tradition as a Basis for Affective Learning in Elementary Schools

In the context of affective learning development in elementary schools, the tradition of the *Mawlid* of the Prophet possesses substantial potential as a medium for value internalization. The affective domain encompasses value reception, emotional response, internalization, and character formation, where learning activities that activate this domain play a crucial role in fostering students' spiritual awareness and moral attitudes (Kuo et al., 2024; Megawati & Sulisworo, 2024). Affective-oriented learning is considered effective in shaping moral behavior because it does not merely emphasize cognitive understanding, but also emotional engagement and lived value experiences (Chen et al., 2025; Tong & Chan, 2023).

Through learning activities based on the *Mawlid* tradition, students do not only comprehend the exemplary life of Prophet Muhammad SAW at a conceptual level, but also internalize moral values in their daily behavior. This aligns with character education theory, which highlights three core dimensions: moral knowing, moral feeling, and moral action (Huda et al., 2024; Pike et al., 2021). Furthermore, Vygotsky's social constructivist perspective emphasizes that social values and meanings are constructed through interaction, making collaborative experiences within social environments essential for effective value learning (Scavarelli et al., 2021). Collaborative engagement involving teachers, students, and the wider community enables learners to experience values as lived practices rather than abstract concepts.

Based on these affective and character education frameworks, the *Mawlid* tradition can serve as a foundation for developing affective learning in elementary schools through several pedagogical strategies.

First, contextual collaborative activities can be implemented through dramatization of the Prophet's life, simulations of *Mawlid* events, Islamic art performances, and group discussions on the moral virtues exemplified by the Prophet. Such activities enable students to cognitively understand moral values while simultaneously engaging with them emotionally. Values and meanings are shaped through social interaction (Grigoriu, 2024; Wang et al., 2022). Additionally, this strategy strengthens the moral knowing dimension of character education (Purwaningsih, 2024).

Second, personal reflection and creative activities play a vital role in deepening affective value internalization. Students may be encouraged to write reflective journals, create posters, or compose short essays expressing their understanding and experiences related to the Prophet's moral character.

Reflective processes help students recognize the importance of moral values in everyday life and foster feelings of love, empathy, and respect toward the Prophet's example. These reflective and creative activities align with the affective domain framework and reinforce the moral feeling dimension of character education, as students emotionally internalize values beyond cognitive comprehension (Purwaningsih, 2024).

Third, social engagement and real-life action strategies connect affective learning with practical moral application. Students are encouraged to practice the Prophet's moral teachings through social activities such as visiting orphanages, participating in charity programs, or engaging in community service within the school and local environment. Through concrete actions, students actively internalize values, develop social responsibility, and strengthen the moral action dimension of character education (Maftuh et al., 2024). This strategy also corresponds with Krathwohl's affective domain and Vygotsky's constructivist principles in Gärtner & Hennig, as values are formed through authentic social experiences (Gärtner & Hennig, 2022).

Fourth, curriculum integration and affective assessment ensure that *Mawlid*-based activities are systematically structured and measurable. Teachers integrate *Mawlid*-related learning into thematic instruction and character education programs, while affective assessment is conducted through observation, character rubrics, portfolios, and self-assessment instruments. This approach enables educators to evaluate students' character development comprehensively and continuously, aligning cognitive understanding, emotional engagement, and behavioral application in a coherent framework (Alam & Mohanty, 2024; Rojak et al., 2024).

Fifth, teacher mentorship and community involvement further strengthen students' affective learning experiences. Teachers act as facilitators, motivators, and moral role models, while the community provides relevant social and cultural contexts for value learning. This collaboration fosters a sense of social responsibility and collective belonging, creating affective learning experiences that are contextual and meaningful. This strategy is consistent with Vygotsky's social constructivism, Krathwohl's affective taxonomy, and character education principles, as moral values are learned through socially embedded and experiential processes (Zollo, 2021).

Table 2. Pedagogical Strategies for Affective Learning Based on the *Mawlid* Tradition

Strategy	Activities	Purpose / Learning Outcome	Affective Domain Dimension
Contextual Collaborative Activities	Dramatization of the Prophet's life, simulations of <i>Mawlid</i> events, Islamic art performances, group discussions	Engage students cognitively and emotionally with moral values	Moral Knowing

Personal Reflection & Creative Activities	Reflective journals, posters, essays	Deepen internalization of moral values, foster empathy and love	Moral Feeling
Social Engagement & Real-Life Action	Charity programs, orphanage visits, community service	Apply moral teachings in authentic social situations	Moral Action
Curriculum Integration & Affective Assessment	Thematic instruction, character rubrics, portfolios, self-assessment	Systematic evaluation of character development across cognitive, affective, and behavioral domains	Comprehensive Affective Development
Teacher Mentorship & Community Involvement	Teacher facilitation, moral modeling, collaboration with community	Provide socially contextualized, experiential value learning	Socially Embedded Affective Learning

Table 2 illustrates a comprehensive pedagogical framework for affective learning grounded in the *Mawlid* tradition, in which moral education is developed progressively through cognitive engagement, emotional internalization, social practice, and sustained mentorship. Contextual collaborative activities, such as dramatizations of the Prophet's life, *Mawlid* simulations, Islamic art performances, and group discussions, function as entry points for cultivating moral knowing by enabling students to encounter ethical values in meaningful and culturally resonant contexts. Personal reflection and creative activities, including reflective journals, posters, and essays, further support moral feeling by encouraging students to internalize values such as empathy, love, reverence, and spiritual awareness. Social engagement and real-life action, such as charity programs, orphanage visits, and community service, extend affective learning into the domain of moral action by allowing students to translate moral understanding into concrete social responsibility. Meanwhile, curriculum integration and affective assessment provide a systematic mechanism for monitoring character development across cognitive, emotional, and behavioral dimensions through thematic instruction, rubrics, portfolios, and self-assessment. Finally, teacher mentorship and community involvement reinforce the socially embedded nature of affective learning, positioning teachers and the wider community as moral models and facilitators of experiential value formation. Overall, the table suggests that the *Mawlid* tradition can serve not merely as a commemorative religious event, but as a pedagogical medium for holistic character education that integrates knowledge, emotion, action, and communal moral formation.

Based on this conceptual analysis and pedagogical framework, the *Mawlid* of the Prophet demonstrates strong potential as a foundation for affective learning development in elementary schools. Through affective-domain-based internalization processes ranging from value reception and emotional response to internalization and character formation the *Mawlid* tradition functions not

merely as a cultural or religious commemoration, but as a contextual, social, and meaningful medium for fostering students' spiritual, moral, and social character.

This study contributes to the development of affective learning by repositioning the *Mawlid* tradition as a culturally and religiously grounded pedagogical framework for elementary education. Rather than treating the *Mawlid* merely as a ritual or commemorative event, this study conceptualizes it as an educational medium through which students' moral knowing, moral feeling, and moral action can be systematically cultivated. Theoretically, the study enriches the discourse on character education by integrating Islamic local wisdom with affective-domain theory, character education theory, and social constructivist perspectives. Practically, it provides teachers and schools with a contextual model for designing learning activities, reflective tasks, social action programs, and affective assessments that are aligned with students' religious and cultural experiences. The impact of this study lies in its potential to strengthen students' spiritual awareness, empathy, responsibility, honesty, respect for others, and social participation through meaningful learning experiences rooted in their own tradition. Its novelty is reflected in the construction of a structured *Mawlid*-based affective learning framework that moves beyond ceremonial participation and transforms religious cultural practices into measurable, reflective, experiential, and socially embedded character education. In this sense, the study offers a distinctive contribution to Islamic elementary education by bridging devotional tradition, pedagogical strategy, and holistic character formation.

CONCLUSION

this study reveals that the *Mawlid* tradition of the Prophet Muhammad SAW offers an important pedagogical lesson: religious and cultural traditions should not be understood merely as ceremonial practices, but as meaningful educational resources for cultivating students' affective development, particularly love for the Prophet, empathy, responsibility, honesty, respect, spiritual awareness, and social responsibility. The main strength of this study lies in its scholarly contribution to affective learning and character education by integrating Islamic local wisdom with affective-domain theory, Lickona's moral knowing-moral feeling-moral action framework, and social constructivist perspectives, thereby constructing a *Mawlid*-based pedagogical framework that is contextual, reflective, experiential, measurable, and socially embedded. This framework provides both theoretical and practical value for elementary education, especially in helping teachers transform religious traditions into structured learning activities, affective assessment, and real-life moral practices. However, this study is limited by its qualitative library research design, which relies on literature synthesis rather than direct classroom implementation or empirical measurement of students' affective changes. Therefore, future research should conduct field-based studies, classroom action research, experimental or

mixed-method investigations to test the effectiveness of *Mawlid*-based affective learning in diverse elementary school contexts and to develop validated assessment instruments for measuring students' moral and affective development more systematically.

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