



Moral Internalization and Modeling in Addressing Children's Conflicts: Evidence from Indonesian Early Childhood Teachers in the RPL Program

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Abstract

Moral development in early childhood is closely related to children's ability to regulate emotions, develop empathy, take responsibility, and maintain social relationships. In classroom practice, conflicts among children provide important opportunities for teachers to internalize moral values through their responses and interactions. This study aimed to describe the strategies of moral value internalization and teacher modeling used by experienced early childhood teachers enrolled in the Recognition of Prior Learning (RPL) program in addressing children's conflicts. A descriptive qualitative design was employed. Data were collected from 46 RPL students at Universitas Sebelas Maret who were actively teaching in early childhood education settings and had teaching experience. Participants responded to an open-ended online questionnaire based on a moral conflict scenario, and the data were analyzed using thematic analysis. The findings revealed six themes: teacher emotional regulation, validation of children's emotions, apology and acknowledgment of mistakes, responsibility and collaborative repair, social reconciliation, and integration of religious values and social norms. The overall pattern of responses reflected a relational and restorative orientation. The study highlights the importance of integrating teachers' practical experience with academic foundations in moral and pedagogical development.

[Perkembangan moral pada masa anak usia dini berkaitan erat dengan kemampuan anak dalam mengatur emosi, mengembangkan empati, bertanggung jawab, dan mempertahankan hubungan sosial. Dalam praktik pembelajaran di kelas, konflik antaranak dapat menjadi kesempatan penting bagi guru untuk menginternalisasikan nilai-nilai moral melalui respons dan interaksi yang diberikan. Penelitian ini bertujuan untuk mendeskripsikan strategi internalisasi nilai moral dan keteladanan guru yang diterapkan oleh guru pendidikan anak usia dini berpengalaman yang mengikuti program Recognition of Prior Learning (RPL) dalam menangani konflik antaranak. Penelitian ini menggunakan desain deskriptif kualitatif. Data dikumpulkan dari 46 mahasiswa RPL Universitas Sebelas Maret yang aktif mengajar pada satuan pendidikan anak usia dini dan memiliki pengalaman mengajar. Partisipan memberikan respons terhadap kuesioner daring terbuka berdasarkan skenario konflik moral, kemudian data dianalisis menggunakan analisis tematik. Hasil penelitian mengungkapkan enam tema, yaitu regulasi emosi guru, validasi emosi anak, permintaan maaf dan pengakuan kesalahan, tanggung jawab dan perbaikan secara kolaboratif, rekonsiliasi sosial, serta integrasi nilai-nilai agama

dan norma sosial. Secara keseluruhan, pola respons guru menunjukkan orientasi yang bersifat relasional dan restoratif. Penelitian ini menegaskan pentingnya mengintegrasikan pengalaman praktis guru dengan landasan akademik dalam pengembangan moral dan pedagogis.]

Keywords: Moral Internalization; Teacher Modeling; Early Childhood Education; Restorative Pedagogy.

Introduction

Moral development is one of the fundamental dimensions of early childhood education, as it provides the foundation for the development of children's social behavior, empathy, responsibility, and self-regulation (Akin, 2019; Kambali & Karim, 2026; Thompson, 2012). During early childhood, children are not yet fully able to comprehend abstract notions of right and wrong. Therefore, moral learning is ideally facilitated through direct experiences, social interactions, and exposure to concrete behavioral examples (Asrifan et al., 2025; Loka & Sari, 2024). Within the context of early childhood education, teachers play a strategic role (Saavedra et al., 2026). They not only transmit knowledge but also serve as moral models through their attitudes, language, and actions that reflect moral values (Jumiatmoko et al., 2026).

Moral education for young children cannot rely solely on verbal instruction or the delivery of moral advice. Children learn morality through a gradual process of value internalization that develops through consistent repetition, interactions with peers, and teachers' scaffolding of various social situations in the classroom (Asrifan et al., 2025; Siegal & Francis, 2019; Thompson, 2012). Accordingly, strategies for internalizing moral values should be understood as an integrated process involving cognitive, affective, and behavioral dimensions. When teachers help children understand their peers' feelings, acknowledge mistakes, apologize, repair damage, and restore social relationships, they are essentially facilitating children's moral development in a deeper and more meaningful way.

One of the classroom contexts in which moral learning most frequently emerges in early childhood education is conflict among children. Conflicts such as competing for toys (Nome, 2022), damaging a peer's belongings, refusing to share, or teasing one another are a natural part of young children's social interactions. These situations can provide valuable opportunities for teachers to foster moral values such as empathy, responsibility, emotional self-regulation, and the restoration of social relationships. The way teachers respond to conflict strongly shapes the moral messages received by children (dos Santos et al., 2014). Responses that focus primarily on punishment tend to emphasize obedience, whereas responses that encourage dialogue, emotional understanding, and relationship repair are more likely to support the development of deeper moral awareness.

Previous studies have shown that teacher modeling has a strong influence on children's prosocial and moral development (Kambali & Karim, 2026). Teachers who demonstrate patience, listen attentively to children, use respectful language, and resolve conflicts peacefully tend to provide more positive moral experiences for children. In addition, restorative approaches in young children have received increasing attention because they emphasize the repair of social relationships, responsibility for one's actions, and children's participation in seeking shared solutions (Hopkins, 2023). However, most studies on moral education in early childhood settings have focused on teachers who have received formal teacher education or on students enrolled in early childhood teacher education programs (dos Santos et al., 2014; Y. Lin et al., 2025).

In Indonesia, there is a group of early childhood teachers with distinctive characteristics, namely teachers who pursue undergraduate education through the Recognition of Prior Learning (RPL) program (Maphalala, 2014). These teachers have generally been teaching in early childhood education settings for several years, yet many of them do not have a formal academic background in early

childhood teacher education. This situation raises an important question, particularly in relation to the stimulation of young children's moral development: How do strategies of moral internalization and moral modeling emerge from their everyday teaching practices? Furthermore, has their accumulated teaching experience shaped distinctive pedagogical competencies for addressing children's moral conflicts?

This context is important to investigate because practical experience often generates professional knowledge that is contextual and relational in nature. Teachers who encounter diverse child behaviors on a daily basis may develop particular ways of calming children, mediating conflicts, fostering empathy, and restoring social relationships. Such knowledge is not always acquired through textual theories or formal teacher education; rather, it may emerge through processes of reflection and adaptation to real classroom situations. Recent scholarship has emphasized that teachers' moral and professional formation is shaped not only by formal preparation but also by the quality of relationships and practical experiences that characterize teaching (Orchard, 2021). Research on Recognition of Prior Learning (RPL) has further highlighted the importance of acknowledging experiential knowledge and connecting it with academic development (Rambharose, 2026; Rothboeck et al., 2018). However, studies rarely examine how such experience-based professional knowledge is reflected in teachers' moral pedagogical practices, particularly in the ways they internalize moral values and model moral responses during children's conflicts in early childhood classrooms

Based on the preceding discussion, a research gap can be identified in relation to the strategies of moral internalization and moral modeling employed by early childhood teachers enrolled in the RPL program. This study does not seek to judge whether teachers' practices are right or wrong; instead, it aims to describe the patterns of moral strategies that emerge from their experiences in handling children's conflicts in the classroom. The study focuses on how teachers respond to a situation in which a child accidentally damages a peer's toy and the peer begins to cry while the teacher is in a state of fatigue. This situation was selected because it represents a common social conflict in early childhood settings and simultaneously involves dimensions of emotion, responsibility, empathy, and the restoration of social relationships (E. Lin, 2024). Accordingly, this study aims to describe the strategies of moral value internalization and moral modeling used by early childhood teachers in addressing conflicts among children in the classroom. The findings are expected to contribute to the development of a deeper understanding of moral pedagogy grounded in teachers' practical experience, enrich the discourse on moral education in Indonesian early childhood settings, and provide a basis for reflection for early childhood teacher education programs, particularly in integrating field-based experience with the academic strengthening of pedagogical and moral foundations.

Method

Describe Research Design

This study employed a descriptive qualitative design to describe the strategies of moral value internalization and teacher modeling used by experienced early childhood teachers in addressing conflicts among children in the classroom. A descriptive qualitative approach was considered appropriate because the study sought to obtain an account that remained close to participants' language, experiences, and reported practices (Gillan et al., 2014).

Participants

The participants were students in the Recognition of Prior Learning (RPL) program of the Early Childhood Teacher Education Department at Universitas Sebelas Maret (UNS) during the 2025/2026 academic year who were concurrently working as early childhood teachers. The inclusion criteria were: (1) currently teaching in an early childhood education setting, (2) having teaching experience, and (3) voluntarily agreeing to participate in the study. A total of 46 teachers met these criteria, and all responses were included in the analysis. The participants' extensive teaching experience, combined

with the fact that all of them had begun teaching before obtaining formal qualifications in early childhood teacher education, constituted an important contextual characteristic of this study.

Data Collection

Data were collected through an open-ended online questionnaire distributed via Google Forms (Diana et al., 2022). The questionnaire was based on a moral conflict scenario that commonly occurs in early childhood classrooms. Participants were asked to respond to the following scenario: “Imagine this situation: In the classroom, a child accidentally breaks a peer’s toy and the peer begins to cry, while you are feeling tired. What would you usually do and say in front of the children so that they can learn how to deal with the problem?” The scenario was designed to explore teachers’ actions, verbal expressions, and the moral purposes underlying their responses to children’s conflicts. The scenario-based format was selected to encourage participants to provide contextualized answers that reflected their habitual practices in real classroom situations rather than abstract opinions about moral education (Alahmari & Adeoye, 2026). The inclusion of teacher fatigue in the scenario was intended to capture how teachers enact moral modeling and value internalization under emotionally demanding classroom conditions.

Data Analysis

The data were analyzed using thematic analysis following procedures adapted from Braun and Clarke (Braun & Clarke, 2012). The analysis involved five stages: (1) repeatedly reading all responses to gain a comprehensive understanding of the data, (2) conducting open coding of teachers’ actions, verbal expressions, and moral values, (3) grouping similar codes into broader themes, (4) reviewing the consistency of the themes across the entire dataset, and (5) developing thematic descriptions supported by representative excerpts. A single response could be assigned to more than one theme because participants frequently described several strategies simultaneously, such as calming the child, encouraging an apology, and facilitating the repair of damaged relationships. Table 1 presents the frequency distribution of the themes identified through the thematic analysis.

Result and Discussion

The Analysis of the 46 responses from experienced early childhood teachers enrolled in the RPL program produced six major themes related to strategies of moral value internalization and teacher modeling in addressing conflicts among children. The themes were: (1) teacher emotional regulation, (2) validation of children’s emotions, (3) apology and acknowledgment of mistakes, (4) responsibility and collaborative repair, (5) social reconciliation, and (6) integration of religious values and social norms. The frequency distribution of the themes is presented in Table 1.

Table 1. Frequency Distribution of Moral Internalization and Teacher Modeling Themes

No.	Theme	F	%
1.	Apology and acknowledgment of mistakes	25	73,5%
2.	Validation of emotions and calming children	18	52,9%
3.	Teacher emotional regulation	14	41,2%
4.	Responsibility and collaborative repair	14	41,2%
5.	Social reconciliation	7	20,6%
6.	Integration of religious values and social norms	5	14,7%

Note: A single response could contain more than one theme; therefore, the total frequency exceeds the number of participants.

Table 1 shows that the most dominant strategy was apology and acknowledgment of mistakes (73.5%), followed by validation of emotions and calming children (52.9%). These findings indicate

that teachers tended to emphasize the restoration of social relationships and emotional regulation rather than punishment.

Teacher Emotional Regulation as the Basis of Moral Modeling

Fourteen teachers explicitly stated that they attempted to regulate their own emotions before addressing children's conflicts. Emotional regulation appeared in the form of remaining calm, taking a deep breath, avoiding anger, and refraining from scolding children in front of the class. One participant stated:

"In this situation, I try to remain calm and not scold the child in front of the class. I first separate the crying child from the other child gently, calm the child who is sad, and then invite the child who damaged the toy to apologize and explain what happened in simple language. I usually say, 'It is okay, but we need to be careful when playing. We must take care of our friend's toy. Now let's apologize and try to fix it together.'" (P7)

Another participant wrote:

"I take a calm approach and avoid reacting emotionally. I take a breath first to control my emotions, then approach the crying child, talk with the child, and help repair the toy. After that, I approach the child who damaged the toy and encourage the child to apologize and help fix it together." (P41)

These responses show that teachers viewed self-control as an important part of moral modeling during classroom conflict situations.

Validation of Children's Emotions

The second theme concerned efforts to calm the crying child and acknowledge the child's feelings. Teachers described using a gentle approach, positioning themselves at the child's eye level, listening to the child, and validating the child's sadness.

One participant explained:

"Approach both children at eye level. Give a hug or a calming touch if needed. Say to the crying child: 'It is understandable that you are crying and feeling sad because your toy is broken. I understand your feelings.' Then say to the child who broke the toy: 'I know you did not do it on purpose, but your friend is crying because the toy was damaged.'" (P42)

This theme indicates that teachers often prioritized emotional safety and acknowledgment of feelings before discussing responsibility or mistakes.

Apology and Acknowledgment of Mistakes

The most frequent theme was guiding children to apologize and acknowledge their mistakes, appearing in 25 responses. Teachers viewed apology as an initial step in repairing social relationships.

One participant stated:

"I try to stay calm and approach both children. I comfort the child who is crying first, then invite the child who damaged the toy to be honest and responsible by saying, 'If we make a mistake, we should be brave enough to apologize and try to repair it.'" (P25)

A shorter response simply stated:

"Ask the child to apologize." (P6)

Although some responses were brief, many teachers connected apology with empathy and responsibility rather than treating it as a mere verbal formality.

Responsibility and Collaborative Repair

In addition to apologizing, 14 teachers emphasized repairing the damage or seeking a solution together. This strategy reflected an orientation toward concrete action following a mistake.

One participant wrote:

"I do not immediately scold the child. I first listen to what happened, then I say, 'It is okay, let's fix it together and apologize to each other.'" (P20)

Another participant asked:

"What can you do now to help?" (P43)

Teachers described encouraging children to help repair the toy, replace it, or work together to solve the problem.

Social Reconciliation

Several teachers emphasized restoring the relationship between the children after the conflict had been addressed. Reconciliation was carried out through forgiving, shaking hands, and inviting the children to play together again.

One participant stated:

"The child who damaged the toy is asked to apologize and be more careful when using other people's belongings, while the child who owns the toy is encouraged to forgive the friend and continue being friends as before." (P29)

Another participant wrote:

"...at the end, both children shake hands and forgive each other." (P45)

This theme suggests that teachers aimed not only to solve the immediate problem but also to restore ongoing peer relationships.

Integration of Religious Values and Social Norms

The final theme concerned the use of religious values and social norms as a basis for moral explanation. Although it appeared less frequently, it reflected the cultural and religious context of Indonesian early childhood education.

One participant stated:

"Allah teaches us not to disturb, take, or damage other people's belongings. The child who damaged the toy should apologize, and the child whose toy was damaged should learn to forgive." (P2)

Another participant wrote:

"Learn to respect and appreciate things that do not belong to us." (P9)

Religious values were used to reinforce respect for others' property, while social norms were used to encourage mutual respect and harmonious relationships. Across the six themes, teachers' responses formed a relational and restorative pattern. Teachers tended to begin by regulating their own emotions, then calming the distressed child, guiding the other child to acknowledge the mistake, encouraging responsibility for repairing the damage, and finally restoring the social relationship.

between the children. This sequence was evident in many responses and represents the overall pattern of moral value internalization and teacher modeling identified in the data.

Discussion

This study found that experienced early childhood teachers enrolled in the RPL program tended to employ moral value internalization and teacher modeling strategies that were relational and restorative in nature. Rather than focusing primarily on rule enforcement or punishment, teachers emphasized emotional calming, acknowledgment of feelings, apology, responsibility, collaborative repair, and the restoration of peer relationships. These findings support the view that moral education in early childhood is enacted through everyday social interactions and teachers' responses to concrete conflicts rather than through verbal instruction alone. The following discussion interprets each theme in relation to theories of moral development, social learning, empathy, and restorative pedagogy.

Teacher Emotional Regulation

One of the most important findings of this study was the emergence of teacher emotional regulation as the initial step in handling children's conflicts. Teachers reported attempting to remain calm, restrain anger, and regulate their emotions even when experiencing fatigue. This finding reinforces the view that moral modeling begins with teachers' own behavior (Sanger & Osguthorpe, 2013). According to Bandura's social learning theory (2005), children learn through observing the behavior of significant adults. When teachers demonstrate self-control in stressful situations, children receive a concrete example of how conflicts can be managed without aggression or emotional outbursts. Interestingly, emotional regulation in this study did not appear as a theoretical concept but as a practical strategy developed through teaching experience. Teachers seemed aware that their reactions would be directly observed and imitated by children. This pattern suggests that practice-based experience may contribute to the development of professional awareness regarding the importance of emotional role modeling in moral education. The finding is consistent with research on emotional modeling in early childhood education, which highlights that the quality of teachers' emotional responses contributes to children's emotional regulation and prosocial behavior (Silkenbeumer et al., 2024).

Validation of Emotions

A second prominent theme was the validation of children's emotions and efforts to calm the crying child. Teachers did not immediately focus on the child who damaged the toy. Instead, they first acknowledged the sadness of the affected child and provided emotional reassurance. This approach reflects an empathic orientation in teachers' pedagogical practice. From the perspective of moral development, recognizing children's feelings is an important step in fostering the ability to understand the emotions of others. Hoffman (2000) argued that empathy develops when children are helped to recognize the relationship between their actions and their effects on other people. By telling children that their sadness was "understandable" and that their feelings were recognized, teachers helped the distressed child feel accepted while simultaneously creating an opportunity for the other child to understand the emotional consequences of the action. The responses also indicate a shift from an authoritative moral approach toward a more dialogic one. Teachers did not merely determine who was right or wrong; they created a situation in which the emotions of both children could be heard. In early childhood education, such an approach is particularly important because young children are still developing the ability to take the perspective of others.

Apology as A Dominant Strategy

Apology was the most dominant strategy identified in this study. Most teachers asked the child who damaged the toy to apologize. This finding suggests that apology functions as an important moral and social practice in the teachers' responses to children's conflicts. In Indonesian early childhood contexts, moral learning is often closely connected to relational values such as empathy, mutual care, cooperation, and the restoration of social harmony, which are reflected in local pedagogical traditions emphasizing caring relationships and communal responsibility (Dewi et al., 2025). However, the responses revealed differences in how teachers understood the meaning of apology. Some responses were brief and instructional, such as "ask the child to apologize first," reflecting an orientation toward social compliance. Other responses linked apology with courage to admit mistakes, empathy for the friend who was hurt, and responsibility for one's actions. This distinction is important because apology in educational settings may contain both ritual and moral dimensions. Research on school conflict mediation has shown that apologizing can become a socially expected and recognizable sequence that helps restore interaction, while at the same time involving a tension between rituality and sincerity (Korpela et al., 2022). In moral education, apology becomes more meaningful when it is accompanied by an understanding of the impact of one's actions on others (Westlund, 2023). Many teachers in this study explicitly connected apology with the feelings of the affected peer, indicating an effort to move beyond the mere verbal expression of "sorry" toward helping children understand why an apology is needed. Thus, the findings suggest that apology functions along a continuum ranging from social compliance to emerging moral awareness, depending on how teachers frame its meaning within the interaction.

Responsibility and Restorative Approaches

Another significant finding was teachers' encouragement for children to repair the toy, help find a solution, or take responsibility for the damage that occurred. In the present study, responsibility was rarely presented as punishment. Instead, it was linked to helping, repairing, and participating in a shared solution. This pattern reflects a strong restorative orientation. Restorative approaches (Hopkins, 2023) emphasize that when harm occurs, the primary goal is not to punish the offender but to repair the damage and restore relationships. Teachers invited children to "fix it together," "help," or "find a solution," all of which involve children's active participation in the process of restoration. For young children, the concrete experience of repairing a mistake is often easier to understand than abstract moral explanations. When children are encouraged to help repair a toy or assist a friend, they learn that actions have consequences and that mistakes can be followed by efforts to make things better. This finding enriches the literature on moral education in early childhood by showing that restorative practices may emerge naturally from teachers' practical experience even when teachers do not explicitly use the term "restorative."

Social Reconciliation

Several teachers emphasized the importance of mutual forgiveness, shaking hands, and returning to play together after the conflict had been addressed. This indicates that the moral goal constructed by teachers did not stop at solving the immediate problem but extended to maintaining ongoing social relationships. In early childhood settings, friendships have important developmental value. Conflicts that are not resolved effectively may affect children's sense of security and social participation. By encouraging reconciliation, teachers help children understand that conflict is a normal part of living together and can be resolved without ending relationships. This finding is consistent with the concept of a caring community in moral education, which emphasizes the maintenance of supportive and respectful relationships (Bruce & Stellern, 2005). Reconciliation in this

study represents a movement from individual behavior management toward the preservation of social connectedness within the classroom community.

Religious and Cultural Values in Moral Pedagogy

Although less frequent, some teachers used religious references and social norms to explain why damaging another person's belongings was unacceptable. This finding illustrates that teachers' moral pedagogy is embedded within the cultural and religious context (Park et al., 2025) of Indonesian society. Religious values appeared to function as a source of moral legitimacy, while social norms were used to promote respect for others' property and harmonious relationships with peers. Notably, religious references were generally not presented as threats or punishments but as reminders of good behavior. This suggests a relatively harmonious integration between religious values and empathic moral approaches in teachers' practice.

The main contribution of this study lies in its participant context: experienced early childhood teachers enrolled in the RPL program who had taught for at least five years before obtaining formal teacher education qualifications. The findings indicate that these teachers had developed relatively complex moral strategies involving emotional regulation, empathy, responsibility, and reconciliation. This suggests that practical experience can become an important source of practice-based professional knowledge. Teachers' professional understanding is shaped not only by theories learned in higher education but also by repeated interactions with children, reflection on everyday conflicts, and adaptation to local social and cultural contexts. At the same time, practical experience still needs to be enriched by theoretical foundations so that the strategies used become more reflective and consistent. RPL programs therefore have considerable potential to bridge teachers' existing practical knowledge with academic understandings of moral development, empathy, emotional regulation, and restorative approaches.

The findings of this study have several implications for early childhood teacher education and professional development. First, moral education training should place greater emphasis on practical skills such as emotion validation, conflict mediation, and relationship restoration. Second, teacher competence development should not focus solely on lesson planning and instructional activities but also on the quality of everyday moral interactions in the classroom. Third, the experiences of experienced RPL teachers should be recognized as valuable professional knowledge that can be shared and reflected upon within teacher education programs. Overall, this study demonstrates that the moral pedagogy of experienced early childhood teachers in the RPL program tends to move toward an empathic and restorative approach. This study has several limitations that should be considered when interpreting the findings. First, the data were obtained through written responses to an open-ended scenario-based questionnaire. Therefore, the findings reflect teachers' reported practices rather than practices directly observed in classrooms. Differences may exist between what teachers reported and what they actually do in real situations. Second, the study used only one moral conflict scenario and therefore could not capture the full range of strategies teachers may use in dealing with other types of conflicts, such as aggressive behavior, refusal to share, or conflicts involving groups of children. Third, the participants were limited to RPL early childhood teachers. Consequently, the findings are not intended to be generalized to all early childhood teachers in Indonesia. Despite these limitations, the study provides an initial and meaningful picture of moral value internalization and teacher modeling strategies that emerge from teachers' practical experience. Future studies are recommended to combine open-ended questionnaires with classroom observations and in-depth interviews in order to obtain a more comprehensive understanding of teachers' moral pedagogical practices in authentic situations. Research could also explore a wider variety of moral dilemmas and conflict situations to examine the consistency of teachers' strategies across different contexts. In addition, further

investigation is needed into how teaching experience, educational background, and cultural context shape teachers' moral pedagogical judgment and professional wisdom.

Conclusion

This study found that experienced early childhood teachers enrolled in the RPL program tended to employ relational and restorative strategies of moral value internalization and teacher modeling when addressing conflicts among children in the classroom. Their responses generally involved regulating their own emotions, validating children's feelings, guiding children to acknowledge mistakes and apologize, encouraging responsibility for repairing harm, and restoring social relationships through forgiveness and reconciliation, while some teachers also integrated religious values and social norms into their moral explanations. These findings suggest that extensive teaching experience contributes to the development of experience-informed moral pedagogy oriented toward empathy, responsibility, and social harmony.

The study contributes to early childhood moral education research by highlighting how practice-based professional knowledge can shape relational and restorative moral strategies among experienced RPL teachers, a context that has received limited attention in Indonesian ECE research. For the teachers in this study, moral education was understood not merely as enforcing rules, but as helping children recognize the impact of their actions on others and learn how to repair relationships disrupted by conflict. However, the findings are limited to teachers' reported responses to a single conflict scenario and therefore cannot represent the full range of moral practices in diverse classroom situations. Future studies are recommended to involve broader samples, multiple moral conflict contexts, classroom observations, and in-depth interviews in order to obtain a more comprehensive understanding of moral pedagogy in Indonesian early childhood education.

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