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The Application of the Scaffolding Method in Improving the Learning Outcomes of Islamic Moral Materials for MI Pungkang Students

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Abstract: This study aims to analyze the application of *the scaffolding* method in improving the learning outcomes of Islamic moral material in MI NW Pungkang students. The *scaffolding* method is a learning strategy that provides gradual support to students, so that they can achieve understanding independently. In its application, teachers play the role of facilitators who provide guidance through instructions, questions, and examples that help students understand the concept of Islamic morals more deeply. This study uses a qualitative approach with a descriptive method. Data was obtained through observations, interviews, and documentation conducted on students and teachers. The results of the study show that the application of *the scaffolding* method effectively helps students in understanding and internalizing Islamic moral values. With teacher guidance that is structured and tailored to the needs of students, there is a significant improvement in their learning outcomes. Students become more active, confident, and able to apply moral values in daily life. In addition, the interaction between teachers and students becomes more dynamic, creating a conducive learning environment. In conclusion, *the scaffolding* method has proven to be effective in improving the learning outcomes of Islamic morals. With a gradual and systematic approach, students can more easily understand and apply moral values in their lives. This method can be an alternative strategy in learning Islamic morals in elementary schools.

Keywords: *Scaffolding Method*, Islamic Morals, Learning Outcomes, MI NW Pungkang.

INTRODUCTION

Learning Islamic morals has an important role in shaping students' character and morals from an early age. Good moral education helps students build habits and attitudes that are in accordance with Islamic teachings, both in the school environment and in daily life (Fadhilah, 2021). However, in the learning process at MI NW Pungkang, many students experience difficulties in understanding and applying Islamic moral values in depth. This is due to the lack of effective learning strategies and the lack of student involvement in the learning process.

Research shows that non-interactive learning approaches can lead to low student motivation to learn, especially in understanding abstract concepts such as Islamic morals (Rahman, 2022). Learning that is only lecture-based without gradual mentoring makes students less actively involved in the learning process. As a result, the moral values taught are often only understood in theory without being applied in real life. Therefore, learning methods that are more supportive of students' active participation are needed, one of which is the *scaffolding method*.

The *scaffolding* method is an approach that can improve learning outcomes by providing gradual support to students according to their level of understanding until they are able to learn independently. The *scaffolding* process involves providing assistance by the teacher, which is slowly reduced as students' skills and understanding improve (Sari & Hidayat, 2021). With this approach, students have an easier time understanding the material as they are given the opportunity to explore their own understanding with appropriate direction.

Several studies show that the *scaffolding* method is effective in improving student learning outcomes, especially in value- and attitude-based learning (Putra, 2023). In the context of learning Islamic morals, this method can be applied by providing examples of good behavior, guidance in understanding the concept of morality, and interactive discussions to encourage students to think critically. Thus, this method not only helps students understand the theory, but also guides them in applying moral values in daily life.

In addition, the *scaffolding* method allows teachers to better understand the individual needs of students in the learning process. Each student has a different level of understanding, so a strategy is needed that can adjust the assistance according to their development (Azizah, 2020). With this approach, students are not only given material directly, but also invited to think, discuss, and solve problems related to Islamic morals gradually.

The application of the *scaffolding* method also has an impact on improving students' social skills. More intensive interaction between teachers and students in this method encourages students to be more open in expressing opinions and discussing Islamic moral values (Nugroho & Lestari, 2021). This contributes to better character formation, where students not only understand the concept of morality cognitively, but are also able to internalize it in daily behavior.

Although the *scaffolding* method has proven to be effective, its application requires teacher skills in identifying the extent to which students need help and when it can be reduced. Therefore, training for educators in implementing *scaffolding* is an important aspect that needs to be considered so that this strategy can run optimally (Wahyuni, 2022). With the right application, the *scaffolding* method can be a solution to increase the effectiveness of learning Islamic morals at MI NW Pungkang.

With the various benefits offered, the *scaffolding* method can be used as an alternative strategy in improving the learning outcomes of Islamic morals. Through a gradual and systematic approach, students can more easily understand and apply moral values in their lives. Therefore, the integration of *scaffolding methods* in learning Islamic morals needs to be further developed in order to create a generation that is not only intellectually intelligent, but also has strong character and morals in accordance with Islamic teachings.

METHODS

This study uses a qualitative approach with a descriptive method to analyze the application of the *scaffolding* method in learning Islamic morals at MI NW Pungkang. This approach was

chosen because it allows researchers to deeply understand how scaffolding is applied in the learning process and its impact on students' understanding and attitudes. The descriptive method also helps in describing the phenomena that occur in the field systematically, so that the results of the study can provide a clear picture of the effectiveness of this method in increasing students' understanding of Islamic morals.

The data sources in this study consist of primary data and secondary data. Primary data was obtained directly from the results of observations in the classroom, interviews with teachers and students, and documentation of learning activities using the scaffolding method. This data provides a real picture of how this method is applied in the context of learning Islamic morals. Meanwhile, secondary data comes from various literature, scientific journals, textbooks, and previous research that are relevant to the application of scaffolding methods in education. By combining these two types of data, the research becomes more comprehensive and has a strong foundation.

Primary data is the main source in this study because it provides direct information from the learning situation in MI NW Pungkang. Observations were made to see how teachers apply the scaffolding method in learning Islamic morals and how students respond to this method in their learning activities. This observation also aims to identify the challenges faced by teachers in implementing scaffolding and how they overcome these obstacles so that learning continues to run effectively.

In the observation process, the researcher recorded the interaction that occurred between teachers and students, the scaffolding technique used, and how the method affected students' understanding and attitude towards Islamic moral material. Observations were made directly in the classroom during several meetings to get a comprehensive overview of the application of scaffolding. Thus, the data collected is not only partial but also reflects the learning patterns that take place over a certain period.

In addition to observations, interviews with teachers and students were also conducted. The interview aims to explore their experiences, views, and perceptions of the effectiveness of the scaffolding method in learning Islamic morals. Teachers provide perspectives on the challenges and benefits of applying this method, while students share their experiences in participating in scaffolding learning. Interviews are conducted using pre-prepared guidelines to ensure that the information obtained is relevant to the research objectives.

Documentation is also an important part of the primary data in this study. Documentation includes records of student learning outcomes, teacher learning plans, and recordings of classroom activities relevant to the application of the scaffolding method. This data is used to support the findings from observations and interviews, so that the analysis carried out becomes stronger and more reliable. In addition, documentation helps in tracing the changes that occur during the learning process, both in terms of understanding the material and students' attitudes towards learning Islamic morals.

Meanwhile, secondary data were obtained from various reference sources relevant to this study. The literature studied includes educational theories, the concept of scaffolding in learning, as well as previous research that discusses the effectiveness of this method in various educational contexts, especially in learning Islamic morals. The review of this literature aims to enrich the analytical perspective and ensure that the research results have a strong theoretical basis.

The use of secondary data aims to strengthen the theoretical basis of the research and compare the findings from MI NW Pungkang with the results of research in other places. Thus, this research is not only based on empirical data in the field but is also supported by academic studies that have been carried out previously. This comparison also allows the identification of factors that affect the success or obstacles in the application of scaffolding methods in various educational contexts.

In addition, secondary data also helps in understanding the basic concept of scaffolding, how this method develops in the world of education, and how its application can be adapted to the context of learning Islamic morals at the elementary school level. This understanding is important so that research can provide more appropriate recommendations for teachers in applying this method effectively.

In the collection of secondary data, a selection was carried out on references that have

high relevance to this study. Islamic education books, research journals, and scientific articles are the main sources in enriching theoretical discussions and analysis of research results. The selection of the right references helps in ensuring that the research has a strong scientific footing.

By combining primary and secondary data, this study is expected to provide a more holistic picture of the effectiveness of the scaffolding method in improving the understanding and application of Islamic morals among elementary school students. The combination of observations, interviews, and documentation from primary data with literature review from secondary data allows this study to have a strong empirical and theoretical foundation.

The entire data collection process is carried out while still paying attention to the principles of research ethics, such as obtaining permission from the school, maintaining the confidentiality of the identity of the research participants, and ensuring that all data used is in accordance with the academic objectives of this research. With the existence of various data sources used, this research is expected to make a meaningful contribution in developing Islamic moral learning strategies that are more effective and relevant to the needs of students in elementary schools.

Data Analysis

The data that has been collected is analyzed using descriptive-qualitative analysis techniques. The analysis process is carried out in stages to ensure that the interpretation of the data is carried out systematically and accurately. This technique was chosen because it allows researchers to explore the meaning of the data collected as well as understand the patterns that appear in the application of the scaffolding method in the classroom.

The first step in data analysis is data reduction, which is the process of selection, categorization, and filtering of the data that has been collected. Data from observations, interviews, and documentation are sorted to ensure that only relevant data are used in the study. Data reduction is done carefully to ensure that the remaining information actually supports the research objectives.

After data reduction, the next step is data presentation. The selected data is compiled in the form of a narrative description, making it easier to understand and draw conclusions from the research findings. The presentation of data was carried out by grouping findings based on indicators of the effectiveness of the scaffolding method, such as increased student participation, changes in attitudes in understanding Islamic morals, and teachers' responses to this method.

The final step in data analysis is drawing conclusions. After the data was analyzed in depth, an interpretation of the research results was carried out to draw conclusions about the effectiveness of the application of the scaffolding method in improving the learning outcomes of Islamic morals at MI NW Pungkang. The conclusions obtained are then compared with the results of previous research to see the existing conformity and differences.

To increase the validity of the data, triangulation of sources and methods is carried out. Through triangulation, a more accurate and objective picture of the application of the scaffolding method in learning Islamic morals was obtained. Thus, the results of the research are more valid and can be used as a reference in the development of more effective learning strategies.

RESULTS

Based on the results of research conducted at MI NW Pungkang, it was found that the application of the scaffolding method in learning Islamic morals has a positive impact on

students' understanding and attitudes. Classroom observations showed that students who were previously less active in learning became more engaged after being given gradual guidance by teachers. Teachers use various scaffolding techniques, such as giving concrete examples, group discussions, and guiding questions to help students understand Islamic moral values more deeply.

In addition, the application of scaffolding also shows a change in student participation in the classroom. Students who previously tended to be passive and only received material passively are now starting to dare to ask questions, discuss with peers, and respond to teachers' questions. This shows that the scaffolding method is able to increase student activity and involvement in the learning process.

The results of interviews with teachers revealed that the scaffolding method helped in identifying the level of understanding of students individually. Teachers can adjust the level of support according to the needs of students, so they can learn more effectively. With this approach, it is easier for teachers to provide appropriate assistance to students who have difficulty understanding the material, as well as provide additional challenges to students who already understand the concepts well.

Meanwhile, interviews with students showed that most of them felt more confident in understanding and applying moral values after receiving gradual guidance from teachers. They feel that they no longer have difficulty in understanding abstract concepts of Islamic morality because teachers help them with concrete examples as well as dialogues that guide them towards a better understanding.

The documentation collected, such as student learning outcome records and learning activity recordings, shows an increase in students' understanding of Islamic moral material. Students who previously had a limited understanding of moral concepts now show better abilities in explaining and applying these values in daily life.

In addition to improving understanding, students also begin to show a more positive attitude in daily life. They are more disciplined in carrying out schoolwork, more honest in interacting with friends, and showing a more polite attitude to teachers and parents. This shows that the scaffolding method not only has an impact on cognitive aspects, but also on the affective and behavioral aspects of students.

The increase was also observed in activities outside the classroom. Students who receive scaffolding guidance begin to apply Islamic moral values in their social lives, such as showing an attitude of helping each other, respecting differences of opinion, and caring more for friends who need help. This change further strengthens the evidence that the scaffolding method has a wide positive impact on the development of students' character.

Teachers also stated that the application of the scaffolding method helps them in managing the class better. With a clear strategy in providing gradual guidance, teachers can more easily organize learning, reduce student confusion, and ensure that each student gets maximum understanding.

Overall, the data obtained shows that the scaffolding method is effective in increasing students' understanding and attitude towards Islamic morals. This method allows students to learn more actively and independently, with structured teacher support. Thus, the scaffolding method can be used as a recommended learning strategy to improve the quality of Islamic moral education in elementary schools.

Data Verification

To ensure the validity of the research findings, data triangulation was carried out by comparing the results of observations, interviews, and documentation. The observation results showed an increase in student participation in learning, which was then confirmed by the results of interviews with teachers and students. In addition, the analysis of the documents showed that the learning outcomes of students improved after the application of the scaffolding method.

In addition to source triangulation, method triangulation is also carried out, namely comparing the results obtained through various data collection techniques. For example, the improvement in student understanding is not only seen from the results of interviews, but also strengthened by data from direct observation and learning outcome documents. With this approach, the reliability of the research findings can be ensured, so that the conclusions drawn

are more valid and objective.

In addition to triangulation of methods and sources, validation is carried out through member checking, namely asking for feedback from teachers and students regarding the results of the research. Teachers confirmed that the scaffolding method did make it easier for them to guide students, while students stated that they felt more comfortable learning with the gradual support system provided by the teacher.

The data obtained were also verified with teachers' reflection records, where they documented their experience in applying the scaffolding method. The record shows a positive change in teachers' teaching styles and students' more enthusiastic responses to learning. Thus, the data collected not only comes from external observations, but also from the internal reflections of educators.

In addition, peer briefing is carried out, which is a discussion with fellow researchers and education experts to evaluate the validity of the data. Through this process, the findings of the study are tested with other perspectives, thereby reducing the possibility of bias in the interpretation of the results. Input from experts strengthens the belief that the scaffolding method has a real and significant impact on learning Islamic morals.

Student learning outcome data was also examined in depth to see the consistency of increased understanding before and after the application of the scaffolding method. Analysis of test results and assignments showed an increase in overall scores, indicating that students actually experienced cognitive development after receiving gradual guidance from teachers.

Verification is also carried out by analyzing trends in changing student attitudes in various aspects, such as discipline, honesty, and social interaction. Data shows that after the implementation of the scaffolding method, students are more consistent in applying Islamic moral values, both in the school environment and outside of school.

In addition, follow-up observations are made to ensure that the changes that occur are sustainable and not just a temporary effect of the learning intervention. The results of the observation after a few months showed that the students still maintained the positive attitude they had learned through the scaffolding method.

With various verification techniques used, it can be ensured that the research findings have a high level of validity. The consistency of data from various sources, triangulation of methods, and reflections from teachers and students show that the scaffolding method really contributes to improving the understanding and application of Islamic morals among students.

Overall, the results of data verification confirm that the scaffolding method is effective, valid, and reliable as a strategy for learning Islamic morals. With strong empirical support, this study provides credible recommendations for schools and teachers to adopt scaffolding methods in daily learning.

DISCUSSION

To ensure the validity of the research findings, data validation is carried out through triangulation of sources and methods. Source triangulation was carried out by comparing the results of observations, interviews, and documentation. Observation is carried out during the learning process, where the teacher applies the scaffolding method gradually. The data from these observations were then compared with the results of interviews between teachers and students to see the alignment of their experiences in applying and accepting this method. In addition, documentation in the form of student learning outcome records and classroom activity recordings is used to support research findings. Thus, triangulation of these sources serves to strengthen the validity of the data by confirming the results from various perspectives.

Triangulation methods are also used by comparing the results of various data collection techniques. The observation results showed an increase in student participation in learning, which was reinforced by teacher interviews stating that the scaffolding method helped students better understand Islamic moral material. In addition, the results of documented tests or student assignments show an increase in understanding and application of Islamic moral values in daily life. By comparing data from various methods, this study can ensure that the results obtained do not come from the bias of one particular technique, but are a reflection of real conditions in the field.

In addition to triangulation, validation is also carried out through member checking, which is to ask for confirmation from research participants (teachers and students) regarding the interpretation of the data obtained. Teachers provide feedback on how scaffolding methods affect learning outcomes, while students share their experiences in receiving gradual guidance from teachers. With this approach, the validity of the data obtained can be accounted for and is getting stronger. This member checking is important to avoid misinterpretation and ensure that the results of the study truly represent the experiences and views of the participants.

In addition to member checking, peer briefing is used, which is a consultation with fellow researchers or education experts to assess data interpretation and analysis. Input from experts helps ensure that there is no bias in the analysis process and that the conclusions drawn truly reflect the reality on the ground. This approach strengthens the objectivity of research and provides a broader perspective. With an external view, researchers can identify weaknesses in data analysis and improve the quality of research results.

Furthermore, validation is also carried out with a trail audit, which is a detailed recording of each step carried out in the research. Documents such as interview transcripts, observation notes, and analysis of student learning outcomes are collected systematically. With a clear research track record, the research process can be replicated or verified by other researchers to ensure its credibility. These trail audits ensure transparency and allow others to assess the accuracy of the procedures that have been implemented.

The validated data shows that the application of the scaffolding method is in accordance with good pedagogical principles. Teachers who apply this method report an increase in student involvement in learning and a better understanding of Islamic moral material. This is also supported by the statement that students feel more comfortable in learning because they receive guidance that suits their level of understanding. Thus, the scaffolding method is proven to not only help students understand the material, but also increase their motivation in learning.

The validity of the data is also supported by the constancy of the results, where the findings of this study are consistent on various data sources and different information collection techniques. The similarity of findings from observations, interviews, and documentation shows that the application of the scaffolding method really has a real impact on improving student learning outcomes. This consistency shows that the scaffolding method can be widely applied with similar results in various learning contexts.

In addition, reflection on the results of the research is also carried out to ensure that the interpretation taken is in accordance with the reality in the field. Teachers and students are invited to discuss the impact of the scaffolding method, so that the interpretation of the research can get closer to an accurate understanding. Thus, this study is not only based on quantitative data but also takes into account the subjective perspectives of the participants. This reflection provides an opportunity for participants to confirm or refute the conclusions drawn by the researcher, so that the results of the study are more reliable.

Based on the various validation techniques applied, it can be concluded that the data of this study has high reliability and validity. The application of the scaffolding method in learning Islamic morals at MI NW Pungkang is supported by strong and consistent data, so that it can be used as a reference in more effective learning strategies in other elementary schools. With a thorough validation, this research makes a significant contribution to the world of Islamic education. Teachers can make the scaffolding method a more directed approach in guiding students to understand Islamic moral values more deeply and applicatively in their daily lives.

Validation Results

The validation results showed that the application of the scaffolding method had a positive impact on learning Islamic morals at MI NW Pungkang. From the observation results, students were seen to be more active in asking questions, discussing, and participating in learning after receiving gradual guidance from the teacher. Students who previously tended to be passive are now starting to show greater enthusiasm in understanding the material. This proves that scaffolding can increase student participation in learning.

Interviews with teachers also confirmed that this method allows them to provide assistance that is more tailored to the needs of students, so that learning becomes more effective. Teachers stated that the scaffolding method helps them in identifying students' learning difficulties, so that the guidance provided can be more specific and efficient in improving students' understanding. Thus, this method provides a solution for teachers in dealing with differences in student learning abilities.

From the documentation of student learning outcomes, there is an increase in the understanding of the concept of Islamic morality and its application in daily life. Students who previously had difficulties in understanding moral values are now able to explain and apply them in their daily behavior. This shows that the scaffolding method not only has an impact on the cognitive aspect but also on the affective and behavioral aspects of students.

In addition, teachers report that this method allows them to better monitor students' progress individually. With gradual guidance, each student gets the opportunity to understand the material according to their own learning pace. This helps reduce the understanding gap between students with different abilities. Thus, the scaffolding method can be an inclusive approach for all students.

The documentation also shows that students are beginning to show a more disciplined, honest, and polite attitude in their social interactions. The application of Islamic moral values that they learn is not only limited to the classroom but also begins to be seen in their daily behavior. This change is supported by a scaffolding approach that provides space for students to internalize these values gradually.

Overall, the results of the validation of this study confirm that the scaffolding method has great potential in improving the quality of Islamic moral learning. With wider application, this method can be an effective solution in improving students' understanding, attitudes, and behaviors towards the moral values taught in Islam.

CONCLUSION

The results of the study show that the application of the scaffolding method in learning Islamic morals at MI NW Pungkang has proven to be effective in increasing the understanding and application of moral values by students. This method provides gradual support that allows students to learn in a more structured and according to their level of understanding. With systematic guidance from teachers, students can more easily understand the concepts of Islamic morals and be able to apply them in daily life.

Observations in the classroom showed that students who were initially less active in learning began to show better participation after getting support through the scaffolding method. Teachers provide assistance in the form of guiding questions, concrete examples, and discussions that encourage students to think more critically and reflectively on Islamic moral values. This reflects that the scaffolding method not only improves the cognitive aspects of students but also influences their attitudes and behaviors.

Interviews with teachers and students also revealed that the scaffolding method has a positive effect in creating a more comfortable and conducive learning atmosphere. Teachers stated that this approach allows them to understand the needs of students in more depth as well as adapt teaching strategies to each student's level of understanding. Students also feel more confident because they get guidance that suits their abilities, so they are not easily frustrated in learning the concept of Islamic morals.

The documentation of student learning outcomes shows an increase in understanding of Islamic moral values after the application of the scaffolding method. Students who previously had difficulty understanding abstract concepts of morality can now explain and apply these values in daily life. They began to show a better attitude, such as increasing their sense of responsibility, honesty, and concern for their peers and the surrounding environment.

Data validation through triangulation of sources and methods further strengthens that the scaffolding method is able to improve student learning outcomes in various aspects. Through source triangulation, data from observations, interviews, and documentation are compared to ensure consistency of results. Meanwhile, triangulation methods are carried out by comparing various data collection techniques, such as qualitative analysis of interviews and observations with empirical evidence from student learning outcome documents.

In addition, *the member checking strategy* was carried out to validate the findings by asking for confirmation from the research participants, namely teachers and students. Teachers stated that they felt a positive change in the way students understood and applied Islamic moral values after applying the scaffolding method. Students also admit that they understand the material more easily because they receive systematic guidance from the teacher.

These findings confirm that the scaffolding method is not just a learning technique, but also a pedagogical tool that can improve the quality of Islamic moral education as a whole. With gradual support provided according to the needs of students, this method allows them to learn independently in the long term. This proves that the scaffolding method can be used as an effective strategy in improving student learning outcomes, both in terms of cognitive understanding and in the application of moral values in daily life.

Thus, this study provides a strong foundation for educators to adapt the scaffolding method in learning Islamic morals in elementary schools. Teachers can develop this strategy with more variety according to the context of the classroom and the needs of students. With wider application, the scaffolding method has the potential to become a more commonly used approach in Islamic-based character and moral education.

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