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Internalizing Character Values through Classroom Cleaning Duties at MI Ma'arif Kemuning Sambit Ponorogo

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ABSTRACT
This study examines how classroom cleaning duties create opportunities for the internalization of character values at MI Ma'arif Kemuning Sambit Ponorogo. It focuses on the organization of cleaning duties, the values expressed through students' participation, and the role of homeroom teachers in supporting the process. A qualitative case-study design was employed. Data were collected through participant observation, semi-structured interviews, and documentation involving homeroom teachers, students, and other members of the madrasah community. Data were analyzed through data condensation, data display, and conclusion drawing and verification. The findings show that cleaning duties are organized through rotating groups, scheduled assignments, and a proportional distribution of tasks, including sweeping, mopping, and arranging classroom furniture. These routines provide repeated opportunities to practice responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern. Homeroom teachers support the process through task organization, guidance, supervision, role modeling, appreciation, and corrective feedback. Drawing on perspectives of moral habituation, social learning, and moral knowing, moral feeling, and moral action, the study interprets classroom cleaning as a context in which externally guided participation may develop toward more self-regulated practice. However, participation in scheduled duties alone does not establish full internalization; stronger evidence requires students' understanding of the values, self-initiated action, and consistent practice beyond direct supervision. The study offers a context-specific explanation of how routine classroom activities can provide opportunities for values education.

Keywords: value internalization; classroom cleaning duties; character education; habituation; social learning; homeroom teacher

INTRODUCTION

Primary education is not solely concerned with the attainment of academic competencies; it also carries a fundamental responsibility for cultivating students' values, attitudes, and character. Values education is particularly important because students require meaningful experiences that enable them not only to understand particular values but also to embody them in everyday life. Such a process cannot be achieved merely through the transmission of concepts concerning desirable and undesirable behavior. Rather, it requires educational activities that provide students with continuous opportunities to experience, practice, and habituate values in concrete situations. Character education becomes more meaningful when values are embedded in students' daily activities, thereby creating a coherent relationship between knowledge, attitudes, and behavior (Hidayat et al., 2022; Hafina et al., 2022). Studies on the internalization of character education in Indonesia likewise indicate that effective values education depends on the integration of value comprehension and its implementation in everyday educational practices (Hidayat et al., 2022).

Value internalization is a gradual process through which a value is not merely recognized cognitively but is progressively accepted, internalized, and manifested in students' behavior. In the context of primary education, this process is particularly significant because habits established at an early age may provide an important foundation for character development in subsequent stages of life. One approach that can facilitate this process is habituation through simple, structured, and repetitive activities. Habituation provides students with direct and contextual experiences, preventing values from remaining at the level of abstract concepts. Mahanani et al. (2022) emphasize that character education requires the integration of values into various educational practices, while Isdaryanti et al. (2018) highlight the importance of teachers' competence in incorporating character education into instructional management. Accordingly, the school environment should be

understood not only as a setting for knowledge acquisition but also as a social and educational space in which values are continuously practiced.

To analyze this process, the study draws on three complementary perspectives. Aristotle's account of moral habituation explains that dispositions are cultivated through repeated enactment of appropriate actions; students learn to act responsibly by repeatedly practicing responsible conduct in meaningful situations (Aristotle, 2000). Bandura's social learning theory adds that behavior is shaped through observation of models, interaction with the social environment, and the consequences associated with actions (Bandura, 1977). These perspectives are relevant to classroom cleaning because the activity combines repeated tasks, peer interaction, teacher guidance, and feedback. They also indicate that repetition and external reinforcement should not automatically be equated with the personal acceptance of a value.

To distinguish observable behavior from deeper value internalization, this study also uses Lickona's (1991) account of good character as the integration of moral knowing, moral feeling, and moral action. Moral knowing concerns students' understanding of why cleanliness, responsibility, fairness, and care for others matter. Moral feeling concerns their concern for the shared classroom and the well-being of peers. Moral action refers to behavior that consistently reflects those values. These dimensions are used as analytical lenses rather than as a claim that one cleaning activity can prove permanent character formation.

Accordingly, the study distinguishes compliance from emerging internalization. Compliance is indicated when students complete a task mainly because it appears on the duty roster, follows a teacher's instruction, or is monitored or rewarded. Such behavior is relevant as an initial form of habituation, but it is not sufficient evidence of internalization. Stronger indications include students' ability to explain the value behind the activity, concern for the shared environment, self-initiated action without immediate prompting, consistency over time, and transfer of the behavior beyond their assigned cleaning day. Where the available field evidence does not demonstrate these indicators, the findings are

interpreted as structured participation or emerging habituation rather than conclusive proof of fully internalized values.

One daily activity that is closely connected to students' experiences and has considerable potential as a medium for values education is the maintenance of environmental cleanliness. Cleanliness in educational settings is not merely related to physical hygiene; it can also serve as a meaningful context for cultivating responsibility, discipline, care, cooperation, and awareness of the common good. Environmental education for children and adolescents has been shown to influence dimensions that extend beyond knowledge acquisition. A meta-analysis conducted by van de Wetering et al. (2022), encompassing 169 studies and 176,007 participants from 43 countries, found that environmental education has positive effects on students' environmental knowledge, attitudes, intentions, and behaviors. These findings suggest that environmental education can contribute to behavioral transformation rather than merely improving cognitive understanding.

Ardoin et al. (2020) similarly argue that environmental education should not be understood as a one-way transmission of information. Instead, it can foster knowledge, values, attitudes, skills, and the capacity to take constructive action toward the environment. Their systematic review of 105 studies indicates that programs addressing locally relevant issues, involving concrete action, and providing opportunities for active participation are more likely to generate tangible outcomes. This perspective highlights the importance of linking values education with authentic activities that students actually perform in their everyday lives.

Environmental knowledge alone does not necessarily lead to environmentally responsible behavior. Otto and Pensini (2017) demonstrate that environmental knowledge needs to interact with individuals' experiences and their sense of connectedness with nature in order to foster ecological behavior. Environmental education, therefore, requires learning experiences that enable students to engage directly in meaningful action. In primary schools, activities such as cleaning classrooms, disposing of waste appropriately, maintaining shared

facilities, and carrying out cleaning tasks collaboratively can serve as simple yet meaningful contexts in which students connect knowledge with actual behavior.

Environment-based education is also closely related to character formation. Yunansah and Herlambang (2017) explain that an ecopedagogical approach can be used to foster ecological awareness while simultaneously strengthening the character of primary school students. Handayani et al. (2021) found that the habituation of maintaining school cleanliness and environmental attractiveness contributes to the development of environmentally responsible character. Similarly, Sholahuddin et al. (2021) identified responsibility as one of the strongest indicators of environmentally caring attitudes. However, their study also suggests that the level of formal school environmental programs is not the sole determinant of students' environmental attitudes. This finding implies that formal programs should be complemented by consistent habituation and authentic experiences that allow students to actively practice environmental values.

One form of such habituation is classroom cleaning duty. Although this activity may appear simple, it represents a complex educational process because students are required to carry out tasks according to a schedule, collaborate with peers, fulfill assigned responsibilities, and maintain a shared learning environment. Such activities enable values education to occur through direct experience. Responsibility develops as students complete their duties; discipline is strengthened through adherence to schedules; mutual cooperation is cultivated through collaborative work; and environmental awareness grows through students' involvement in maintaining classroom cleanliness. Classroom cleaning duty can therefore be understood not merely as a technical activity aimed at maintaining hygiene, but as an educational practice in which values are translated into concrete actions.

This practice is evident at MI Ma'arif Kemuning Sambit Ponorogo. Previous research indicates that classroom cleaning duties are conducted routinely on a rotational basis. Each class divides students into six cleaning groups corresponding to the six effective school days from Monday to Saturday. The duty schedule is displayed in the classroom, while tasks are distributed proportionally and include sweeping, mopping, and arranging desks and chairs.

Students are also habituated to completing these activities before formal lessons begin. Homeroom teachers supervise the process and provide appreciation to groups that carry out their responsibilities effectively. These practices demonstrate the presence of structured routines, repetition, direct participation, and teacher supervision, all of which may function as mechanisms for value internalization (Biantoro & Istiqlal, 2025).

The role of teachers is a crucial element in this process. Character education does not depend solely on institutional rules or prescribed activities, but also on the ways in which teachers provide guidance, reinforcement, and moral exemplification. Sanderse (2013) explains that teacher role modeling can contribute meaningfully to moral education when students do not merely observe exemplary behavior but also understand its moral significance. Teachers should therefore explain why particular values are important while simultaneously demonstrating how those values can be enacted in everyday behavior. Isdaryanti et al. (2018) also emphasize the strategic role of teacher performance in integrating character education into school practices. In the context of classroom cleaning duty, such a role may be manifested through task organization, guidance, supervision, modeling, appreciation, reinforcement, and educative corrective measures.

A growing body of research has examined environmental education, character education, the Adiwiyata program, ecopedagogy, and habituation of cleanliness. Much of this literature has focused on school-wide environmental programs, students' environmental awareness, or general strategies used by teachers. The closest study to the present research is Biantoro and Istiqlal (2025), which was conducted at the same madrasah and examined three practices—classroom cleaning duty, environmental clean-up activities, and clean-living habituation—as part of teachers' strategies for moral education. That study identified habituation, role modeling, and educational punishment as the main strategies. Its primary analytical focus was the range of teacher strategies across these activities, rather than the internalization process within classroom cleaning duty as a bounded daily practice.

The present study therefore does not claim that classroom cleaning duty or the character values associated with cleanliness have not been studied before. Its more specific

gap is process-oriented: it examines how the design of the routine (rotating groups, visible schedules, task allocation, and shared outcomes), repeated student participation, and teacher mediation work together to create opportunities for value internalization. It also distinguishes the performance of assigned tasks from stronger indications that students understand, care about, and independently practice the values underlying those tasks.

The contribution of this study lies in a context-specific analytical explanation of classroom cleaning duty as a process of value education, rather than in proposing that the six identified values are new. The study brings together three connected dimensions: (1) the organizational conditions that structure repeated participation; (2) the ways in which responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern are expressed in the activity; and (3) the mediating roles of homeroom teachers through guidance, supervision, modeling, appreciation, and corrective feedback. By interpreting these dimensions through habituation, social learning, and moral knowing–feeling–action, the study explains a possible pathway from externally guided practice toward emerging self-regulated conduct. This is a contextual model derived from one case, not a universal causal theory.

Accordingly, this study aims to (1) analyze how classroom cleaning duties are organized as a routine that provides opportunities for value internalization at MI Ma'arif Kemuning Sambit Ponorogo; (2) identify the character values expressed through students' participation; and (3) examine how homeroom teachers support the process. The study contributes to the literature by offering a process-oriented interpretation of a familiar school routine and by clarifying the difference between scheduled compliance, habituated participation, and stronger indications of value internalization.

RESEARCH METHOD

This study adopted a qualitative approach using a case study design to explore the internalization of value education through classroom cleaning duties at MI Ma'arif Kemuning Sambit Ponorogo. A qualitative approach was considered appropriate because the study sought to develop an in-depth understanding of students' experiences, behaviors,

interactions, and educational practices within their natural school environment. The case study design enabled a focused examination of how classroom cleaning duties were implemented, the character values embedded in these activities, and the role of homeroom teachers in reinforcing the internalization of such values. This methodological choice was also consistent with previous research conducted at MI Ma'arif Kemuning Sambit Ponorogo, which employed participant observation, in-depth interviews, and document analysis to investigate educational practices in the school context.

The research was conducted at MI Ma'arif Kemuning Sambit Ponorogo, where classroom cleaning duties are routinely and systematically implemented with direct student participation. Students are organized into rotating groups according to the effective school days, and each group is assigned specific responsibilities, including sweeping, mopping, and arranging desks and chairs. This setting provided a relevant context for examining the internalization of value education because students were not merely taught about the importance of cleanliness but were also actively involved in practicing responsibility and cooperation as part of their daily school routines. The participants included homeroom teachers, students, and other members of the madrasah community involved in classroom cleaning activities. Informants were selected purposively based on their involvement in and knowledge of the activities under investigation. Homeroom teachers were selected because of their roles in scheduling, assigning tasks, providing guidance, supervising students, and reinforcing expected behaviors. Students were included as the main participants in the cleaning activities, while other members of the madrasah community served as supporting informants to provide a broader perspective on cleanliness practices and students' character development.

Data were collected through participant observation, in-depth interviews, and documentation. Participant observation was conducted by directly observing the implementation of classroom cleaning duties, including the timing of the activities, group organization, distribution of tasks, student participation, cooperation among group members, discipline, responsibility, and interactions between students and homeroom

teachers. Particular attention was also given to the ways in which teachers provided instructions, supervision, appreciation, and corrective feedback when students did not perform their assigned responsibilities as expected. Semi-structured interviews were used to provide a clear direction for the discussion while allowing informants sufficient flexibility to express their experiences and perspectives in depth. Interviews with homeroom teachers focused on the organization of cleaning duties, task distribution, habituation strategies, supervision, role modeling, appreciation, and corrective actions. Interviews with students explored their experiences of participating in classroom cleaning duties and their understanding of responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern. Documentation was used to complement and verify the data obtained from observations and interviews. The documents examined included cleaning schedules, group assignments, classroom cleanliness regulations, photographs of activities, teacher notes, and other relevant school records.

Analytical framework and operationalization. The analysis used the theoretical perspectives described in the Introduction to examine how classroom cleaning duties may support value internalization. First, habituation was considered through the regularity of the schedule, repetition of tasks, and students' participation in assigned duties. Second, social learning was considered through teacher and peer modeling, instructions, supervision, appreciation, and corrective feedback. Third, the dimensions of moral knowing, moral feeling, and moral action were used to interpret students' accounts and observed conduct. In distinguishing compliance from emerging internalization, the analysis treated roster-based or teacher-prompted task completion as evidence of participation; stronger claims required field evidence of students' understanding, concern, initiative without immediate prompting, consistency, or transfer beyond the assigned duty. These indicators were not assumed to be present merely because a student completed a scheduled task.

Data analysis was conducted concurrently with data collection and continued throughout the research process. The analytical procedures consisted of data condensation, data display, and conclusion drawing and verification. During data condensation,

information from observations, interviews, and documentation was selected, focused, simplified, and organized according to the research objectives. The data were coded into themes covering the organization of cleaning duties, habituation, responsibility, discipline, mutual cooperation, fairness, environmental awareness, social concern, teacher guidance, supervision, role modeling, appreciation, and corrective actions. The analysis also considered whether reported behavior reflected externally prompted compliance or stronger indications of understanding, concern, initiative, consistency, and transfer. Interpretations of internalization were limited to indicators supported by the empirical material; task completion alone was not treated as proof of stable character. The findings were presented narratively to explain the relationship between the organization of cleaning activities, the values expressed through participation, and the role of homeroom teachers. Conclusions were drawn from recurring patterns and checked against the available field evidence.

The trustworthiness of the findings was established through the principles of credibility, transferability, dependability, and confirmability. Credibility was enhanced through source triangulation and method triangulation by comparing information obtained from homeroom teachers, students, and other members of the madrasah community, as well as by cross-checking interview data with observations and documentation. Transferability was supported by providing a detailed description of the research context, enabling readers to assess the relevance of the findings to similar educational settings. Dependability was maintained by ensuring consistency across all stages of the research process, from determining the research focus and collecting data to conducting the analysis and drawing conclusions. Confirmability was ensured by grounding interpretations and conclusions in empirical evidence rather than in the researcher's personal assumptions. Through these procedures, the study aimed to provide a comprehensive understanding of classroom cleaning duties as a means of internalizing value education among students at MI Ma'arif Kemuning Sambit Ponorogo.

DISCUSSION

A. Implementation of Classroom Cleaning Duties as a Medium for Value Internalization at MI Ma'arif Kemuning Sambit Ponorogo

The findings indicate that classroom cleaning duties at MI Ma'arif Kemuning Sambit Ponorogo are implemented as a structured routine and constitute an integral part of students' daily school activities. The duties are organized on a rotational basis, with students in each class divided into six groups corresponding to the six effective school days, from Monday to Saturday. The cleaning schedule is displayed on the classroom wall, making it easily accessible to both students and teachers. This arrangement suggests that classroom cleaning is not conducted spontaneously but is deliberately designed as a systematic and continuous educational practice. Such consistency is particularly important in character education, as the internalization of values requires a process of habituation through concrete and repeated experiences rather than relying solely on verbal instruction or conceptual knowledge (Hidayat et al., 2022; Mahanani et al., 2022).

The organization of cleaning groups is accompanied by a proportional distribution of responsibilities. Some students are assigned to sweep the floor, others to mop, while others are responsible for arranging desks and chairs. This division of tasks enables every student to participate directly in maintaining classroom cleanliness. Direct participation is essential in the process of value internalization because students are not merely taught that cleanliness is a desirable value; they are also required to translate that value into concrete action. In this sense, the educational process extends beyond the cognitive domain and moves toward the formation of habits, attitudes, and observable behavior.

These findings are consistent with Ardoin et al. (2020), who found that environmental education involving direct action tends to produce more meaningful educational experiences than approaches that focus primarily on information transmission. Environmental education should therefore not be limited to increasing students' knowledge but should also provide opportunities for them to engage in

practices that are directly connected to their surroundings. Similar evidence was reported by van de Wetering et al. (2022) in a meta-analysis of 169 studies involving 176,007 participants. Their findings showed that environmental education can positively influence students' environmental knowledge, attitudes, intentions, and behaviors. Accordingly, students' participation in classroom cleaning duties may be understood as a form of experiential value education because it places them in direct contact with the responsibility of maintaining a shared learning environment (Ardoin et al., 2020; van de Wetering et al., 2022).

The implementation of cleaning duties before formal lessons begin also reflects a close relationship between cleanliness-related habituation and the development of discipline. Students assigned to cleaning duty are expected to arrive earlier so that their responsibilities can be completed before classroom instruction starts. Through this routine, students learn to manage their time, fulfill assigned responsibilities, and understand the consequences associated with their duties. Therefore, classroom cleaning serves a broader educational function than simply maintaining a physically clean environment. It provides an experiential context in which school rules, personal responsibility, and daily behavior are directly interconnected.

Ikhsan et al. (2019) emphasize that environmental education should promote ecological literacy by encouraging students to recognize the relationship between knowledge and action. Environmentally oriented education becomes more meaningful when students are given opportunities to apply what they have learned in their everyday lives. This perspective is particularly relevant to the classroom cleaning practices at MI Ma'arif Kemuning, where students are not only informed about the importance of cleanliness but are also actively involved in maintaining it through routine actions.

Repetition is another significant element in the implementation of classroom cleaning duties. Activities performed continuously and on a rotational basis allow cleanliness-related behavior to gradually develop into a habit. Within the context of

character education, habituation functions as a mechanism through which abstract values are translated into visible and consistent behavior. Hidayat et al. (2022) argue that the internalization of character values requires educational strategies that integrate values into students' lived experiences. Character education, therefore, should not stop at enabling students to distinguish between right and wrong but should encourage them to consistently practice behaviors that reflect the values they have understood.

This habituation process is also highly relevant to environmental education at the elementary school level. Handayani et al. (2021) found that environmentally responsible character can be strengthened through regular practices aimed at maintaining the cleanliness and aesthetic quality of the school environment. From an ecopedagogical perspective, the environment is not merely treated as an object of study but also as a concrete learning space through which students develop awareness by engaging in direct action. Similarly, Yunansah and Herlambang (2017) argue that ecopedagogy-based education plays an important role in fostering ecological awareness while simultaneously strengthening students' character. Therefore, classroom cleaning duties at MI Ma'arif Kemuning can be regarded as a simple but meaningful form of value-based education that directly connects students with everyday environmental responsibilities (Handayani et al., 2021; Yunansah & Herlambang, 2017).

Nevertheless, the existence of a cleaning schedule or an environmental program does not automatically lead to the development of environmentally responsible behavior. Riastini et al. (2019) found that students' awareness of waste-related issues did not always differ significantly between schools recognized for environmental programs and ordinary schools. This finding suggests that the effectiveness of environmental education cannot be assessed solely on the basis of formal programs or institutional attributes; rather, it must also be examined through students' actual experiences and everyday behavior. A similar conclusion was reached by Sholahuddin

et al. (2021), who demonstrated that the level of implementation of school environmental programs is not the only factor determining students' environmental awareness. In this regard, the educational strength of classroom cleaning duties at MI Ma'arif Kemuning lies not merely in the existence of a written schedule but in students' sustained and repeated engagement in concrete environmental practices (Riastini et al., 2019; Sholahuddin et al., 2021).

Overall, the findings reveal that the implementation of classroom cleaning duties involves four major mechanisms of value internalization: habituation, repetition, shared responsibility, and direct student engagement. Together, these mechanisms transform classroom cleaning into a contextual and experiential learning process. Values are not presented as abstract concepts detached from students' everyday lives; instead, they are embedded in simple activities performed consistently within the school environment. In the context of elementary education, such an approach is particularly significant because character formation requires coherence between the values taught by the school, the environment created for students, and the behaviors that students are encouraged to practice in their daily lives.

B. Character Values Expressed through Classroom Cleaning Duties at MI Ma'arif Kemuning Sambit Ponorogo

The implementation of classroom cleaning duty at MI Ma'arif Kemuning Sambit Ponorogo provides students with opportunities to practice several character values, including responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern. These values are interconnected and may be practiced simultaneously. When students receive specific tasks, follow a schedule, cooperate with group members, and maintain a shared learning space, they encounter situations involving both personal obligations and social responsibility.

Responsibility is the most apparent value reflected in the distribution of classroom cleaning tasks. Each student is assigned a particular duty that must be

completed as part of the group's collective responsibility. This arrangement provides students with direct experience that classroom cleanliness is not the responsibility of particular individuals, but a shared obligation of all members of the classroom community. Students learn that the tasks entrusted to them are closely related to the comfort and well-being of others. When one group member fails to perform their assigned duty, the workload of other members increases, and the overall cleanliness of the classroom may be affected. Thus, responsibility is not merely understood as the completion of an individual task, but also as an awareness of the consequences of one's actions for the wider group.

This finding is consistent with Sholahuddin et al. (2021), who found that responsibility constitutes one of the prominent indicators of students' environmental awareness. Environmental education has the potential to connect individual responsibility with broader environmental interests. Similarly, Pohan et al. (2024) demonstrated that teachers and the educational environment play an important role in fostering students' discipline and environmental awareness. These findings suggest that responsibility for maintaining cleanliness can be strengthened when schools provide opportunities for students to practice such responsibility directly through routine activities (Sholahuddin et al., 2021; Pohan et al., 2024).

Discipline represents another important value developed through classroom cleaning duty. Conducting cleaning activities before the beginning of lessons requires students to arrive on time and complete their assigned duties according to the established schedule and division of tasks. In this context, discipline is not limited to compliance with school rules; it also involves students' ability to regulate their behavior in accordance with their responsibilities. Punctuality, adherence to schedules, and the completion of assigned tasks are relatively simple practices that, when performed consistently, can contribute to the development of disciplined habits in students' daily lives.

Hilmi et al. (2023) identify discipline and environmental awareness as important character values that need to be cultivated from the primary education level. The development of these values is influenced by character education within schools as well as by students' broader social environments. Their findings reinforce the view that structured and scheduled cleaning activities can provide a concrete context for the development of discipline. For children, discipline becomes easier to understand when it is manifested through activities that involve clear schedules, specific responsibilities, and directly observable outcomes.

Classroom cleaning duty also promotes the values of mutual cooperation and teamwork. Activities such as sweeping, mopping, and arranging classroom furniture require collective effort. Although each student is responsible for a different task, all activities are directed toward a common goal, namely creating a clean, orderly, and comfortable learning environment. This process allows students to understand that the achievement of shared goals depends on the contribution of every group member. In character education, cooperation cannot be effectively cultivated through verbal explanation alone; it must also be experienced in authentic situations in which group success depends on the active participation of all members.

Mahanani et al. (2022) argue that character development at the primary education level requires the integration of values into learning processes and everyday educational practices. Working in groups provides students with opportunities to manage personal interests, communicate with their peers, and fulfill shared responsibilities. From this perspective, classroom cleaning duty can serve as a simple yet meaningful form of social education through which students learn that maintaining their environment is a collective responsibility.

In addition to mutual cooperation, the rotational grouping system and proportional distribution of cleaning tasks reflect the value of fairness. Each student receives relatively equal opportunities and responsibilities. The rotation system prevents classroom cleaning tasks from being continuously assigned to particular

students. Such a practice is important because children's understanding of fairness is not necessarily developed through conceptual explanation alone. Instead, students can experience fairness when rules are applied consistently to all members, rights and responsibilities are distributed proportionally, and no student is treated arbitrarily.

The internalization of character values is also evident in the development of environmental awareness. Classroom cleaning activities enable students to experience directly the relationship between environmental conditions and learning comfort. Students can observe the differences between an untidy or dirty classroom and one that has been cleaned and organized. This experience provides them with a concrete understanding that human actions have direct consequences for environmental quality. Otto and Pensini (2017) found that environmental knowledge needs to be accompanied by connectedness to and direct experience with the environment in order to foster ecological behavior. Knowledge alone may have limited influence when it is not supported by experience and motivation that encourage individuals to act.

The meta-analysis conducted by van de Wetering et al. (2022) similarly demonstrated that environmental education has positive effects not only on environmental knowledge but also on attitudes, intentions, and behaviors. This finding supports the argument that the development of environmentally responsible character should move beyond knowing to include direct experiences of acting. Through classroom cleaning duty, students undergo this process in a practical manner: they understand the importance of cleanliness, participate in cleaning activities, and directly observe the outcomes of their actions.

Febriyanti and Rahmandani (2024) also emphasize the importance of developing environmentally responsible behavior from the primary education level. Such behavior is not solely determined by environmental knowledge but is also influenced by students' habits and experiences in interacting with their surroundings. Similarly, Rahmah et al. (2023) found that character education can be used to improve students' awareness of cleanliness within the madrasah environment. These findings reinforce

the role of routine cleaning activities as an effective medium for character education, particularly within religiously oriented primary educational institutions.

Social concern is another important value that develops alongside environmental awareness. The classroom constitutes a shared facility used by all members of the learning community. When students clean floors, arrange desks and chairs, or assist classmates who experience difficulty completing their assigned tasks, these actions are directed not only toward maintaining the physical environment but also toward ensuring the comfort and well-being of others. Classroom cleaning duty therefore teaches students that environmental awareness also possesses a social dimension. A clean and orderly classroom benefits not only those who perform the cleaning but all members of the classroom community.

Siswanto et al. (2019) found that education aimed at developing an environmentally oriented school culture has implications for students' competencies and behavior. Meanwhile, Isdaryanti et al. (2018) highlight the important role of teachers in integrating character education into educational practices. Together, these studies indicate that character education becomes more meaningful when values are embedded in school culture and everyday practices rather than being presented merely as separate instructional content (Siswanto et al., 2019; Isdaryanti et al., 2018).

Overall, responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern are interrelated in the classroom cleaning routine. Responsibility is associated with completing assigned tasks; discipline with following schedules; cooperation with coordinating group work; fairness with rotating and proportionally distributing duties; environmental awareness with maintaining the learning space; and social concern with recognizing the comfort and well-being of others. These findings show that classroom cleaning provides a practical setting in which character values can be enacted. Whether these practices have become independently internalized, however, must be judged from evidence beyond compliance with the roster or teacher instructions.

C. The Role of Homeroom Teachers in Strengthening Value Internalization through Classroom Cleaning Duties at MI Ma'arif Kemuning Sambit Ponorogo

The potential of classroom cleaning duties as a medium for values education is closely associated with the role of homeroom teachers. The findings described in this study indicate that homeroom teachers do more than prepare cleaning schedules: they organize tasks, provide guidance, supervise activities, give appreciation, and respond when students do not complete their responsibilities. These roles connect institutional rules with students' daily experiences. However, teacher supervision and reinforcement should be understood as support for the process, not as proof that students have already accepted the values independently.

The first role of the homeroom teacher is that of an activity organizer. Teachers ensure that the formation of cleaning groups and the distribution of tasks are arranged proportionally so that all students are given an equal opportunity to assume responsibility. Such organization is essential because habituation-based activities require a clear and systematic structure. Without appropriate organization, classroom cleaning duties may become concentrated among diligent students, while others remain passive. Accordingly, homeroom teachers play an important role in ensuring that all students actively participate in the habituation process.

The second role is that of a guide and supervisor. Teachers monitor the outcomes of classroom cleaning duties in the morning and provide guidance when certain responsibilities have not been carried out properly. Supervision in this context is not solely intended to identify mistakes but also to help students understand the expected standards of behavior. Teachers assist students in connecting routine cleaning tasks with broader values such as responsibility, discipline, and care for others and the environment. Naja and Widodo (2026) found that student character development requires consistent habituation as well as teachers who function as educators, motivators, and evaluators.

The role of teachers as role models is even more fundamental. Teachers should not merely instruct students to maintain cleanliness but should also demonstrate behavior consistent with the values they seek to instill. Sanderse (2013) argues that role modeling occupies an important position in moral and character education. However, its effectiveness is enhanced when students are also encouraged to understand the moral significance underlying the behaviors being modeled. Thus, teachers should not only demonstrate practices related to cleanliness but also explain why cleanliness, responsibility, and care for shared spaces are important moral and social values.

The role-model dimension concerns the consistency between teachers' instructions and their observable conduct. Students may learn from examples when teachers themselves demonstrate care for shared spaces, dispose of waste properly, organize the learning environment, or participate in collective cleaning. Such modeling should be reported as an empirical finding only when these actions are documented through observation or corroborated interviews; the existence of cleaning rules or verbal instructions alone is not sufficient evidence of role modeling.

Pohan et al. (2024) demonstrate that the role of teachers is significantly related to the development of students' environmental awareness and disciplinary character. Teachers are not only responsible for delivering academic content but also for creating educational situations in which character values can be practiced in concrete ways. Similarly, Isdaryanti et al. (2018) emphasize the importance of teacher competence in integrating character education into instructional management. In classroom cleaning activities, such integration occurs when teachers use cleaning duties as opportunities to guide student behavior rather than merely evaluating the physical cleanliness of the classroom.

In addition to supervision and role modeling, homeroom teachers provide appreciation to groups that perform their duties properly. Such appreciation may take the form of verbal praise or additional points. Positive reinforcement provides

feedback that students' behavior is consistent with classroom expectations. At the primary school level, verbal recognition may initially motivate participation. Nevertheless, appreciation alone does not demonstrate that a value has become intrinsic to the student. It should be accompanied by an explanation of why cleanliness, responsibility, and care for shared spaces matter, so that students can connect external feedback with the meaning of the behavior.

Nevertheless, rewards should function as reinforcement rather than as the primary objective of the activity. If students maintain cleanliness solely to obtain praise or rewards, their behavior may remain dependent on external incentives. Therefore, appreciation should be accompanied by explanations regarding the benefits of cleanliness, responsibility toward the group, and the moral reasons underlying such behavior. Through this process, students may gradually shift from externally regulated compliance toward internally motivated moral awareness.

When violations occur, teachers at MI Ma'arif Kemuning apply reprimands and additional cleaning duties in an educational manner. This approach indicates that corrective measures are intended to improve behavior rather than to impose punishment, discomfort, or humiliation. Reprimands are delivered using educational language, while additional cleaning duties are directly related to the behavior requiring correction. Such an approach is pedagogically important because educational consequences are more meaningful when they maintain a logical relationship with the misconduct being addressed.

Ratnasari et al. (2026) found that the educational use of rewards and consequences can contribute to the development of disciplinary character among primary school students. Praise and simple forms of recognition can reinforce positive behavior, while reprimands and additional responsibilities can support the development of awareness and self-control when applied proportionally. These findings are consistent with practices at MI Ma'arif Kemuning, where reinforcement and correction are positioned within an educational rather than repressive framework.

Role modeling, habituation, supervision, appreciation, and correction collectively demonstrate the multidimensional role of homeroom teachers in the process of value internalization. This perspective is consistent with character education approaches that position teachers not only as transmitters of knowledge but also as key agents in the creation of classroom culture. Mahanani et al. (2022) show that character development in primary education requires integration among institutional policies, learning activities, behavioral examples, and everyday educational practices. Sukendar et al. (2019) similarly emphasize that the management of character education requires care, mentoring, and consistent educational relationships.

Accordingly, the roles of homeroom teachers in this process can be grouped into six related functions: organizer, guide, supervisor, role model, motivator, and provider of reinforcement. These functions help determine whether cleaning duties remain merely technical routines or become meaningful learning experiences. Their contribution is strongest when task organization is fair, guidance explains the value behind the activity, teachers' conduct is consistent with their instructions, and appreciation or corrective measures are applied proportionally and educationally.

Taken together, the three main findings show that the organization of classroom cleaning duties creates a practical setting for students to enact values; student participation provides repeated opportunities to practice those values; and homeroom teachers support continuity through guidance, supervision, modeling, and feedback. This pattern indicates an ongoing process of habituation and value learning. It should not be interpreted as proof of permanent character change unless students' independent and sustained behavior is also demonstrated.

D. A Contextual Process Model of Value Internalization through Classroom Cleaning Duties

The findings can be synthesized into a context-specific process model with five connected elements. First, structured organization provides the conditions for participation through rotating groups, visible schedules, and a proportional

distribution of tasks. Second, repeated shared practice gives students opportunities to perform concrete actions such as sweeping, mopping, and arranging classroom furniture. Third, teacher mediation connects the routine with its educational meaning through instructions, guidance, supervision, role modeling, appreciation, and corrective feedback.

Fourth, value appropriation may develop when students understand why the classroom should be kept clean, feel concern for the comfort of others, and recognize that responsibilities should be shared fairly. This element corresponds to moral knowing and moral feeling. Fifth, stronger internalization is indicated when students act consistently and self-initiate appropriate behavior without immediate prompting, including beyond their assigned cleaning day. This element corresponds to moral action and self-regulation. The six values identified in this study are therefore not separate outcomes produced automatically by a cleaning schedule; they are expressed through the interaction of repeated practice, social relations, teacher mediation, and students' developing understanding and agency.

This model clarifies the study's conceptual contribution: it explains how a familiar school routine may create conditions for movement from externally organized participation toward emerging self-regulated conduct. The empirical description in the manuscript documents the organizational routine, repeated tasks, and teacher involvement most clearly. It provides less direct evidence of students' independent initiative and transfer of behavior beyond scheduled cleaning duties. Consequently, the model should be treated as a contextual analytical interpretation rather than a validated causal sequence, and the conclusion should remain proportionate to the evidence available.

CONCLUSION

This study shows that classroom cleaning duties at MI Ma'arif Kemuning Sambit Ponorogo are organized through rotating groups, scheduled assignments, proportional task distribution, and activities completed before lessons begin. These routines provide repeated

opportunities for students to practice responsibility, discipline, mutual cooperation, fairness, environmental awareness, and social concern. Homeroom teachers support the process through organization, guidance, supervision, role modeling, appreciation, and educational corrective feedback. The findings are consistent with a process in which habituation and social learning can support the development of character values. However, completion of scheduled duties under teacher supervision should be interpreted as participation or habituated compliance, not by itself as proof of full internalization. Stronger conclusions require evidence that students understand the values, show concern for others and the environment, initiate actions without immediate prompting, and transfer the behavior to situations beyond their assigned duties. The study's contribution is therefore a context-specific process model showing how routine classroom activities may create opportunities for value internalization, rather than a claim that a single routine has conclusively produced permanent character change.

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