



## The Implementation of The *Kaleng Impian* Program in Character Education for Students

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**Abstract:** Character education is an effort to instill virtuous values aimed at shaping a generation with strong morals in accordance with societal norms. This study aims to examine the impact of the *Kaleng Impian* (Dream Can) program in instilling character education, as well as to identify the supporting and inhibiting factors in its implementation among students at MI NU Hidayatun Najah Tuban. This research is a qualitative descriptive study using a case study approach. The research subjects consisted of teachers and students at MI NU Hidayatun Najah Tuban, with data collected through observation, in-depth interviews, and documentation. The study refers to Thomas Lickona's three components of character education: Moral Knowing, one's ability to evaluate oneself; Moral Feeling, the drive to do good and the ability to control oneself; and Moral Action, the implementation of moral knowledge and feelings through actions aligned with established norms. Thus, the researcher seeks to explore how the *Kaleng Impian* program is implemented from the perspective of character education through the lenses of moral knowing, moral feeling, and moral action. The findings reveal that the *Kaleng Impian* program at MI NU Hidayatun Najah Tuban successfully cultivates character values such as responsibility, tolerance, and religiosity based on moral knowing, feeling, and action, thereby contributing to the formation of students' character. However, several inhibiting factors were identified, including limited teacher understanding, low parental involvement, diverse levels of student comprehension, and the absence of a standardized evaluation system.

**Keywords:** *Kaleng Impian* Program, Character Education, Children

**Abstrak:** Pendidikan karakter adalah bentuk upaya menanamkan karakter kebaikan yang bertujuan untuk mencetak generasi yang memiliki moral baik dan sesuai dengan norma masyarakat. Penelitian ini bertujuan untuk mengetahui efek program kaleng impian dalam penanaman pendidikan karakter dan mengetahui faktor pendukung dan penghambat implementasi program Kaleng Impian pada siswa MI NU Hidayatun Najah Tuban. Penelitian ini termasuk penelitian deskriptif kualitatif dengan metode studi kasus. Adapun subjek pada penelitian terdiri dari guru dan siswa di MI NU Hidayatun Najah Tuban dengan teknik pengambilan data menggunakan observasi, wawancara mendalam dan dokumentasi. Terdapat tiga komponen aspek pendidikan karakter milik Lickona yakni Pengetahuan Moral (Moral Knowing); kemampuan seorang dalam mengevaluasi diri, Perasaan Moral (Moral Feeling) atau dorongan untuk berbuat baik dan kemampuan untuk mengendalikan diri dan Perilaku Moral (Moral Action) atau bentuk implementasi dari pengetahuan moral dan perasaan moral dengan

*cara bertindak sesuai dengan aturan yang ada. Sehingga, peneliti ingin mengungkapkan bagaimana implementasi program kaleng impian yang diterapkan di MI NU Hidayatun Najah Tuban dalam perspektif pendidikan karakter melalui moral knowing, moral feeling dan moral action. Hasil dari penelitian ini menunjukkan bahwa program kaleng impian di MI NU Hidayatun Najah menanamkan nilai-nilai pendidikan karakter seperti tanggung jawab, tenggang rasa terhadap sesama dan karakter religius berlandaskan moral knowing, moral feeling dan moral action, sehingga berdampak pada pembentukan karakter anak. Sementara faktor penghambat dalam implementasi program ini yaitu, kurangnya pemahaman guru, minimnya partisipasi orang tua, heterogenitas pemahaman siswa, dan absennya sistem evaluasi yang baku.*

Kata kunci : Program Kaleng Impian, Pendidikan Karakter, Anak

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## Introduction

Education is a planned process aimed at shaping and guiding individuals to live according to the values and expectations of society, particularly in navigating the constantly evolving dynamics of social life (Mu'in, 2019; Azizah et al., 2023). More than just a learning process, education is also regarded as a social system that prepares individuals to adapt to changing times and to achieve well-being and happiness (As'adi, 2023). In its implementation, education seeks to develop various essential aspects within individuals, such as self-control, personality, intelligence, morals, and practical skills that benefit both the individual and the wider community. Efforts to improve the quality of education can be carried out through independent initiatives and by maximizing existing potential and resources (Slamet, 2022). Amid the complexities of modern life, the need for education that not only focuses on intellectual aspects but also strengthens moral and emotional dimensions has become increasingly important. Therefore, character development from an early age is a crucial part of the educational process to produce intelligent, well-rounded, and morally grounded generations.

Character education plays a vital role in instilling moral values in students as a foundation for holistic personality development (Hakim et al., 2025; Dewi et al., 2024). In the context of modern education, character education is a fundamental element because educational success is determined not only by academic achievements but also by the quality of students' attitudes, morality, and overall personality. Ningsih (2016) emphasizes that character formation should begin at an early age so that positive values can be firmly embedded and become part of an individual's identity. This aligns with the view of Slamet, Fitria, and Irawan (2024), who state that character formation is a process of internalizing social and moral values aimed at shaping children's attitudes and behaviors by societal norms.

Therefore, character education must be implemented consistently and continuously, as this process involves building awareness, understanding, care, and commitment in students toward virtuous values (Hasan & Aziz, 2023). At the primary education level, such as in Madrasah Ibtidaiyah (Islamic Elementary School), character development is especially important because children at this age are in a critical developmental stage where their foundational personality and life values begin to take shape. Mustoip (2018) refers to character education as an essential educational reform needed to address various moral degradation challenges in Indonesia. This effort must involve all school elements, educators, students, and the school environment to create a learning process that is not only meaningful but also has a long-term impact on students' character development. Similarly, Priyambodo (2017) argues that character education aims to develop the basic potential of humans to have a good heart, a clear mind, and noble behavior; to strengthen national cultural identity; and to improve competitiveness in global life.

However, the reality on the ground shows that implementing character education still faces various challenges. The current education system tends to emphasize academic achievement, causing the development of character aspects to be often overlooked. This phenomenon affects the weakening of moral awareness among students, including a decline in responsibility, social concern, and empathy. This situation is exacerbated by the rapid flow of digital information, which influences children's behavior, such as the rise in bullying cases and individualism in elementary school environments. In response to these challenges, various schools have initiated character education innovations through contextual approaches. One such effort has been undertaken by MI NU Hidayatun Najah Tuban through the implementation of the *Kaleng Impian* (Dream Can) Program since 2021. This is a regular activity held every Friday and involves all students from grades I to V. Through acts of donation and charity, the program aims to instill values such as generosity, empathy, and social responsibility in students' daily lives.

The *Kaleng Impian* program is worth examining because it is not merely an extracurricular activity, but also embodies character education values that align with Thomas Lickona's theory. According to Lickona (1991; 2013), character education consists of three main components: moral knowing, moral feeling, and moral action. These three components must be internalized in a balanced manner to form a whole character in students.

In various studies on character education based on Thomas Lickona's theory, it has been found that the three core components, moral knowing, moral feeling, and moral action, play a critical role in shaping individual character. These aspects

do not stand alone, but rather complement each other in building a complete personality. Research conducted by Hikmasari, Susanto, and Syam (2021) shows that Lickona's concept of character education aligns with the thoughts of Ki Hadjar Dewantara. Both emphasize that all social elements, age groups, professional groups, and school environments have significant contributions to character formation. This process includes the development of fundamental values targeted in education, such as responsibility, empathy, and honesty.

Meanwhile, research by Farmawaty (2021) reveals that religious values in character formation, according to Lickona, focus on two core values: respect and responsibility. These values are considered universal moral values that protect individuals from deviant and antisocial behaviors, making them essential to instill from an early age. In another study by Astriya (2022), the implementation of Lickona's theory in education can be seen through the application of the moral knowing component by directly providing moral knowledge and understanding during the learning process. For example, teachers can integrate character values through storytelling methods at the beginning of lessons. Meanwhile, strengthening the moral feeling component can be achieved by raising children's emotional awareness of the importance of commitment to moral values through reward and punishment, habituation methods, and educational activities outside school, such as field trips during theme-based lessons.

Although several studies have discussed the implementation of character education based on Lickona's theory, specific studies on how these values are internalized through charity-based programs like *Kaleng Impian* remain limited. This research gap underlines the importance of this study to understand how the components of moral knowing, moral feeling, and moral action are realized in the *Kaleng Impian* program and to what extent the program effectively builds students' character of responsibility and social awareness at MI NU Hidayatun Najah Tuban.

Based on the explanation above, it is important to conduct further research on the implementation of the *Kaleng Impian* Program as an effort to develop students' character at MI NU Hidayatun Najah Tuban. This research aims to explore in depth how the program is carried out, which character values are instilled, and how far the program impacts changes in students' attitudes and behaviors in their daily lives.

## **Method**

This study employed a qualitative approach with a case study method. A qualitative approach was chosen because it is suitable for exploring phenomena in depth within a natural context, where the researcher serves as the key instrument in the data collection and analysis process. According to Sugiyono (2020), qualitative research is grounded in post-positivist philosophy, characterized by

combined data collection, inductive analysis, and an emphasis on the in-depth meaning of a phenomenon rather than generalization. The case study method was used in this research because it allows for a thorough exploration of the context and implementation process of the *Kaleng Impian* Program in shaping students' character. The case study approach is considered appropriate as the research focuses on a specific program within a particular setting, namely at MI NU Hidayatun Najah Tuban. Arikunto (2017) explains that a case study is a form of research conducted on a single object thoroughly to understand its characteristics, dynamics, and complexities in depth.

The research subjects were selected purposively, based on specific considerations relevant to the research objectives. This study involved four informants, consisting of two teachers directly involved in the implementation of the *Kaleng Impian* Program and two students who actively participated in the program. The criteria for selecting informants included their direct experience in the planning, implementation, and evaluation of the program, as well as their ability to provide relevant and in-depth data regarding the program's impact on character formation. Data collection was carried out through two main techniques: focused group discussions (FGD) and in-depth interviews. FGDs were used to explore collective perspectives on the implementation and impact of the program on students' character, while in-depth interviews were conducted to examine each informant's personal experiences, perceptions, and attitude changes more thoroughly. In addition, non-participant observation was also conducted to directly observe the program's implementation in the field, including student interactions and teacher involvement.

Data analysis was conducted inductively following the stages outlined by Miles and Huberman (2014), which include: (1) data reduction, the process of selecting, focusing, simplifying, and transforming raw data obtained from the field; (2) data display, presented in descriptive narrative form to facilitate the identification of meanings and patterns; and (3) conclusion drawing and verification, based on the interrelationships among data. To ensure data validity and reliability, this study used source and technique triangulation. Source triangulation was carried out by comparing data obtained from teachers, students, and field observations, while technique triangulation involved the use of multiple data collection methods (FGD, interviews, and observation). Additionally, member checking was applied by reconfirming the interpreted data with the informants to ensure the accuracy and credibility of the findings.

## Results and Discussions

### Results

Based on the research conducted at MI NU Hidayatun Najah Tuban, it was found that the process of character building among students has become a primary focus in the school's educational activities. This effort is not carried out sporadically or without structure, but is systematically and continuously developed through various habituation programs integrated into all aspects of school life, both inside and outside the classroom. The character formation pursued not only targets the cognitive aspect but also touches on the students' affective and psychomotor domains, particularly in instilling values of social awareness and responsibility from an early age.

Among the various programs implemented, one of the flagship and proven-effective programs in shaping student character is the *Kaleng Impian* (Dream Can) Program. This program is a routine activity held every Friday morning, where all students are encouraged to set aside a small portion of their pocket money to be placed into a can they each brings. The can is not merely a container for saving money or making donations (*infaq*), but also serves as a medium for character education. Through it, children are taught to share, develop empathy for others, and articulate and write down the dreams or goals they wish to achieve. Thus, students not only learn the importance of sharing but are also encouraged to nurture hope, pray, and associate good deeds with the realization of their aspirations.

Students at this school exhibit respectful attitudes and concern for the environment, such as the habit of disposing of trash properly, maintaining harmony with peers, and helping one another. These values are instilled through a holistic approach, both in classroom learning and in daily habituation activities, aligned with the school's vision and mission of fostering a morally upright generation (*berakhlakul karimah*), high-achieving, and grounded in the values of *Ahlus Sunnah wal Jama'ah* (ASWAJA). One of the students described the *Kaleng Impian* Program as follows: "...the dream is for saving money, and then it can be used for other things like *infaq*, and then we pray. It's like, how do I say it, like a form of charity, so the dreams can come true. So when we put the coins into the dream can, we pray and wish for something..."

Through this program, students are trained to willingly donate part of their pocket money. Each can they fill includes a section for writing down their dreams or goals. In this way, students not only learn to give, but also practice connecting their prayers and hopes with good deeds, an act known in Islam as *tawassul*. The value of social awareness is also evident when a student's parent passes away: the school holds a collective prayer session as a form of solidarity. Students even

voluntarily collect class contributions to support a grieving classmate. In an interview, a teacher stated: "*The goal of giving infaq is to remind us that there are people who are less fortunate than we are and to help others in need.*"

This program not only shapes students' social character but also deeply instills values of empathy, which are essential in social life. Through the routine activity of setting aside pocket money for the *Kaleng Impian*, students come to understand that many others around them are in need. They are encouraged not only to think of their own needs but also to feel the struggles and shortcomings experienced by others. This nurtures a sense of care, compassion, and the desire to share core components of empathy itself. Interestingly, interview results revealed that students expressed joy and felt no burden in participating in the program. Some said the activity made them feel closer to their dreams and hopes. In their cans, they also wrote down personal goals, praying while making donations. This shows the integration of social and spiritual practices, where they are taught that every good deed is rewarded, both in this world and the hereafter. In other words, this program also instills the concept of *tawassul*, or using good deeds as a means of seeking blessings from Allah for their hopes and aspirations.

This activity has an even stronger impact because it is synergistically implemented alongside other routine programs that support holistic character formation. One such program is SKUA (*Standar Kecakapan Ubudiyah dan Akhlak* / Standards for Worship and Moral Proficiency), which specifically teaches Islamic values such as memorizing the Prophet's hadiths, reciting and understanding daily prayers, learning the *Asmaul Husna* (names of Allah), and delving into the exemplary stories of the prophets. It also teaches morals towards teachers, parents, peers, and the environment. As such, students are not only given cognitive knowledge, but also guided to develop commendable attitudes and behaviors in daily life. In addition, daily worship routines also serve as a vital pillar in developing students' spiritual and moral character. Activities such as collective *duha* prayer, reading the Qur'an before classes, performing *dhuhr* and *asr* prayers in congregation, and actively participating in *madrasah diniyah* (Islamic afternoon classes) further strengthen their foundation of faith and piety.

These comprehensive programs form an educational ecosystem that not only pursues academic achievement but also nurtures individuals who are religious, empathetic, and responsible to themselves and others. With collaboration between teachers, parents, and a supportive school environment, programs like *Kaleng Impian* and SKUA have grown beyond routines into a school culture that shapes children's character in a holistic and sustainable way. Full support from parents for the *Kaleng Impian* program is also a key strength. In fact, within a week, the total *infaq* collected from five classes can reach up to five million rupiah. This

demonstrates that the students of MI NU Hidayatun Najah do not merely see this program as a routine, but as an integral part of their social consciousness. "So, every Friday there are several activities: Religious Friday with *istighotsah* (collective prayer), Healthy Friday with exercise, and Clean Friday with cleaning activities. But the dream cans are collected by the homeroom teachers every Friday. The students are asked to give *infaq* sincerely, and in the cans they also write down their dreams..."

Beyond the main programs, such as *Kaleng Impian* and SKUA, MI NU Hidayatun Najah Tuban also implements various supporting activities that further reinforce the comprehensive process of character formation. One routine activity is gift exchange before major holidays. Although seemingly simple, this activity carries deep educational value. Children are trained to share joy with their peers through giving gifts, which indirectly fosters affection, care, and togetherness among them. In addition, there is also a monthly *yatim* (orphan) donation program held every Muharram. In this activity, students are invited to participate in social activities by voluntarily donating. The donations are collected from each class and distributed to orphaned students in need. This process not only teaches children the importance of social concern but also trains them to give sincerely and to realize that part of their fortune is a trust that can benefit others. Embedded in this is a strong element of character education, teaching that sharing joy and helping others is a real practice of Islamic values.

Another character-building activity is cooperation or communal work. This usually takes place during "Clean Friday," where students and teachers work together to clean the school environment. This activity not only cultivates a sense of responsibility for cleanliness and environmental comfort but also teaches the importance of cooperation, mutual respect, and a spirit of togetherness. Children learn that creating a clean and comfortable environment is a shared responsibility that must be consistently maintained. Through such activities, students are also taught the value of *istiqomah*, or consistency in doing good deeds, especially in giving charity and other positive habits. This is evident from their increasingly spontaneous acts of kindness, without needing to be asked or directed. For example, when a friend falls, many students rush to help without expecting anything in return. Such reflective actions indicate that character values like care and responsibility have begun to take deep root in the students.

All the data and observations demonstrate that the *Kaleng Impian* program, along with other supporting activities at MI NU Hidayatun Najah Tuban, has proven to be an effective means of character formation. Important aspects such as personal responsibility, social concern, empathy, independence, and a spirit of togetherness are consistently nurtured through a spiritual approach and a strong school culture. The school culture, built through habituation, teacher role models,



and student involvement in positive activities on a regular basis, transforms character education from mere theory into real, everyday actions of the students.

## **Discussion**

### **The Implementation of the "Kaleng Impian" Program in Instilling Character Education**

Character education serves as a crucial foundation for shaping a generation that is not only intellectually excellent but also possesses a strong and holistic personality. Strong character development is a response to the complex social demands and moral challenges of the modern era. As stated by Mu'in (2019), education serves as the main space for character formation, as it involves social processes that enable the intensive interaction of values and norms. In this context, the "Kaleng Impian" (Dream Can) program at MI NU Hidayatun Najah Tuban becomes a form of character education implementation that emphasizes the values of responsibility, social care, and independence through regular and conscious charity activities.

Thomas Lickona's theory of character education (1991; 2013) provides a relevant framework for examining character formation through a comprehensive approach. He divides character education into three main dimensions: Moral Knowing, Moral Feeling, and Moral Action.

#### **Moral Knowing**

Moral knowledge refers to the ability to understand and distinguish between right and wrong actions, as well as to recognize the consequences of every moral choice (Sliwa, 2017). At MI NU Hidayatun Najah, moral knowledge is instilled through subjects and supporting programs such as SKUA (Standard of Worship and Moral Competency), which introduce students to Islamic values, social ethics, and responsibilities as members of society. For example, students' awareness of throwing trash in its proper place is not just a habit but a reflection of their understanding of cleanliness as a form of social responsibility. This indicates that students not only comprehend the concept of goodness but are also capable of evaluating the moral impact of their actions on their surroundings.

#### **Moral Feeling**

Moral feeling is closely related to empathy, care, and social sensitivity towards others. According to Lickona (2013), this component is essential as it forms the internal motivation to do good. From the interviews, it was revealed that students feel happy and proud when they contribute to the Kaleng Impian program. They do not feel burdened; instead, they are fully supported by their parents. This shows that moral values have been emotionally internalized, becoming a natural drive to perform good deeds. In certain social situations,

such as when their peers experience misfortune, students voluntarily gather aid as an expression of solidarity and sympathy. This reinforces the notion that character education not only shapes moral reasoning but also cultivates a sensitive and caring heart.

### **Moral Action**

The final component in Lickona's model is moral action, which is the tangible manifestation of moral knowledge and feeling in the form of real behavior (Hasan et al., 2025). The moral actions of MI NU Hidayatun Najah students are evident in their participation in various habituation programs at school, such as congregational prayer, Qur'an reading, istighosah (collective prayer), the madin program, and the routine Kaleng Impian initiative. This program teaches students to consistently set aside a portion of their money every Friday as a form of charity. This process fosters discipline, responsibility, and sincerity in giving. Interestingly, the effects of this habituation extend beyond the school environment. Some students continue to give charity independently outside school, such as during orphan donation events. This demonstrates that the values of responsibility and social care have been deeply embedded and transformed into sustainable life habits.

Furthermore, moral action is also reflected in their daily social interactions. For example, students readily help a classmate who has fallen, without being asked and without expecting a reward. This behavior illustrates the success of character education in fostering prosocial behavior, where positive actions are carried out based on moral awareness, not external pressure.

What makes the Kaleng Impian program even stronger in terms of character building is its synergy with the Islamic values taught regularly at the madrasa. Islamic moral education places great emphasis on charity, empathy, and social kindness. In this context, Kaleng Impian serves as an applied means for practicing the religious lessons they receive. Children are not only taught the theoretical virtues of infaq and sadaqah (charity) but are also habituated to practice them concretely and consistently. This aligns with the experiential learning approach, where learning becomes more meaningful when learners experience and perform it directly.

Based on the explanation above, it can be concluded that responsibility as a core value in character education is successfully developed through the integration of knowledge, feeling, and action. The Kaleng Impian program has evolved beyond a routine activity into a school culture that holistically shapes students' character. Children are encouraged to think critically (moral knowing), possess empathy (moral feeling), and take real action (moral action) by the values they believe in.

Thus, the development of the value of responsibility at MI NU Hidayatun Najah Tuban through the Kaleng Impian program not only affects student behavior within the school environment but also nurtures individuals who are ready to face future social challenges with a strong moral foundation.

### **Supporting and Inhibiting Factors in the Implementation of the Kaleng Impian Program**

The implementation of the Kaleng Impian program at MI NU Hidayatun Najah Tuban is an innovative effort to instill character education values in students through a simple yet meaningful approach. This program is not merely an ordinary saving activity but serves as a medium to instill values of responsibility, discipline, honesty, and future-oriented vision among students. However, in its practice, the program inevitably encounters dynamics involving both supporting and inhibiting factors. Understanding these factors is essential to ensure the program is optimally implemented and can make a real contribution to student character development.

One of the main supporting factors for the success of this program is the strong commitment from teachers and the school principal. Teachers not only act as facilitators of learning in the classroom but also serve as role models who embody the character values being taught. The principal provides full support through school policies that make this program part of the school's culture. This commitment forms a solid foundation, as emphasized by Thomas Lickona (1991), who stated that the success of character education heavily depends on the consistency of values and exemplary conduct shown by educators directly involved in the educational process (Hasan et al., 2024).

In addition to internal support from the school, parental involvement is also a crucial aspect in supporting the success of the Kaleng Impian program. Parents who actively assist their children in carrying out the program, both morally and materially, create continuity between school learning and value reinforcement at home. Urie Bronfenbrenner's ecological theory (1979) explains that children's development is influenced by multiple interacting systems, including family and school. When these two systems function harmoniously, the internalization of character values is more effectively ingrained in the child.

The religious culture that thrives in the school environment also serves as a significant supporting factor. MI NU Hidayatun Najah is known as an institution that upholds religious values in daily activities. Routine practices such as morning Qur'an recitations, collective prayers, and daily moral reinforcement help shape an environment conducive to nurturing positive character traits in students. As Sudrajat (2011) notes, a school environment with a religious hidden curriculum

acts as an effective instrument in character formation by providing consistent role models through the school atmosphere and culture.

The design of the Kaleng Impian program itself also supports its success due to its simple, engaging, and educational nature. Saving money in a can as a concrete form of planning and realizing dreams encourages students to be responsible, patient, and consistent. This program not only teaches financial literacy from an early age but also shapes moral and emotional values in a real-life context. Suyanto (2009) argues that learning based on direct experience (experiential learning) is more effective in shaping attitudes and behavior than learning that is merely cognitive or theoretical.

However, the implementation of the Kaleng Impian program also faces several challenges and obstacles that must be addressed. One key challenge is the limited understanding among some teachers regarding the program's essence. Not all teachers grasp the philosophy and character goals intended by the program. Some may view it as an additional, superficial activity. This perception can hinder the program's sustainability and reduce its impact on character formation. As Lickona reiterated, educators involved in character education must possess a deep understanding of appropriate pedagogical strategies and the moral values to be developed.

In addition, the lack of support from some parents is also a hindrance. Although the majority are supportive, some parents feel burdened due to economic reasons or a lack of understanding of the program's benefits. This aligns with Suyadi's (2013) finding that a lack of synergy between school and family often becomes a major obstacle in the success of character education. The program will struggle to run effectively without ongoing moral and emotional support from the home environment.

Another inhibiting factor is the variation in students' understanding and awareness levels. Primary school children are at the concrete operational cognitive development stage (according to Jean Piaget's theory), meaning they still think in tangible terms and cannot fully grasp abstract concepts such as future aspirations, long-term responsibility, or the spiritual meaning of sacrifice. Therefore, the approach used in implementing this program must be contextual and practical so that students truly understand the meaning behind the saving activity.

Finally, the lack of a structured evaluation system poses a significant challenge. Currently, evaluation of the Kaleng Impian program is still informal and lacks a systematic structure. Yet, evaluation is a vital element in measuring the effectiveness and impact of any program. David E. Stufflebeam, through the CIPP evaluation model (Context, Input, Process, Product), emphasizes that evaluation is

not only for assessing results but also for evaluating implementation processes and inputs to allow for continuous improvement.

In conclusion, the success of the Kaleng Impian program implementation at MI NU Hidayatun Najah Tuban is influenced by many interrelated factors. Teacher and principal support, a strong religious culture, and an engaging program design provide a strong foundation for strengthening character education. However, challenges such as limited teacher understanding, low parental participation, diverse student comprehension levels, and the absence of a standard evaluation system must be addressed promptly. Collaborative strategies involving the school, teachers, parents, and related institutions are necessary to ensure this program's sustainability and broader impact in forming a generation with strong character.

### **Conclusion**

The *Kaleng Impian* (Dream Can) program at MI NU Hidayatun Najah Tuban is a simple yet effective innovation in character education that fosters moral values and a sense of responsibility in elementary school students. Through a savings activity integrated with character habituation, this program not only instills good financial habits but also cultivates honesty, discipline, and concern for the future. The success of this program is strongly supported by several key factors, including the commitment of teachers and the principal, parental involvement, the school's religious culture, and a contextual and educational program design.

However, the implementation of this program also faces several significant challenges, such as the limited understanding of some teachers regarding the core values of the program, a lack of support from certain parents, the varied levels of students' cognitive development, and the absence of a structured evaluation system to comprehensively measure the program's effectiveness. These obstacles may affect the consistency and sustainability of the program if not addressed promptly through collaborative approaches and systemic improvements.

Overall, the *Kaleng Impian* program has proven to be a promising tool in instilling character education when supported by all educational elements, both within the school and externally, such as the family. Therefore, it is necessary to enhance teacher capacity, strengthen the role of parents, adopt more contextual learning approaches, and develop a continuous evaluation mechanism so that this program can grow and have a long-term impact in shaping a generation with strong character and a deep sense of responsibility.

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