Student Perceptions of Strengthening and Instilling Character Education Based on the Noble Values of the Indonesian Nation in SB KAMUS Gombok Utara

Alam Maulana [1], Sri Rejeki [2], Sakban [3], Isnaini [4]

[1] Universitas Muhammadiyah Mataram, Indonesia; alammaulana638@gmail.com
[2] Universitas Muhammadiyah Mataram, Indonesia; umi.cici.66@gmail.com
[3] Universitas Muhammadiyah Mataram, Indonesia; sakban.zainudin07@gmail.com
[4] Universitas Muhammadiyah Mataram, Indonesia; bungisnainiibrahim@gmail.com

| **Abstract** | This study investigates the perceptions of SB KAMUS Gombok Utara students regarding the school's efforts to promote character education rooted in the noble values of the Indonesian nation. The effectiveness of character education hinges on students experiencing firsthand the significance of humanism. This research explores how students perceive character education integration with Indonesian national values within their school context. Employing a quantitative approach grounded in descriptive statistics, data was collected through observation, interviews, documentation, and questionnaires. The findings reveal that 62.96% of the 27 participating students felt adequately prepared regarding strengthening character education, while 37.04% were somewhat prepared.

Furthermore, 59.26% of the students felt ready regarding the cultivation of character education content based on noble values, while 40.74% were very prepared. Various factors were identified to influence the educational environment, including teacher and parental awareness, consistency in applying noble values, resource limitations, evolving social values, challenges in progress measurement, shifting priorities, and cultural diversity. Despite these challenges, concerted efforts from stakeholders—comprising families, schools, and communities—can surmount obstacles and fortify the youth's development of positive character traits. |

1. INTRODUCTION

In the contemporary Indonesian curriculum, the explicit inclusion of character and ethics education remains limited (G Waterworth, 2023; Suryanto et al., 2023). While subjects like religious education and PPKn incorporate character and ethical instruction, their emphasis often leans towards rote memorization rather than practical application (Hairati et al., 2023; Manullang et al., 2022). The cultivation of "soft skills" is recognized as a vital element in moral and ethical education, facilitating the development of positive personal attributes (Rosidah et al., 2022; Rosmiati & Hendriani, 2023; Sahabuddin et al., 2022).

However, it's important to note that research data does not always fully substantiate systemic issues within the educational landscape. While research into sociocultural systems is imperative, the relationship between such systemic issues and character education may only be tangentially relevant at times. Nevertheless, it's worth acknowledging the influence of social changes on the collective consciousness, potentially shifting societal values away from noble national principles (Bakhtikireeva & Sinyachkin, 2023; Jehwae & Man, 2016; Latief & Muhajir, 2018).

Moreover, the advent of technological and informational advancements has sometimes resulted in the neglect of local potential (Pečarič, 2013). Cultural expressions remain dynamic, serving various purposes and subject to continual change. The interplay of push and pull influences may lead to cultural enrichment or the erosion of cultural roots, contributing to new cultural norms (Kusumaningtyas et al., 2023). Consequently, societal culture is in perpetual flux, encompassing the retention of traditional values and the assimilation of novel ideas (Carvalho et al., 2023; Possumah et al., 2018). In this context, local wisdom manifests in tangible and intangible cultural heritage.

Contributing to a better understanding of character education within Indonesian culture is facilitated by the abundance of accessible resources and information (Aningsih et al., 2022; Nuryadi et al., 2022; Suharya et al., 2023). These resources encompass academic literature and cultural artifacts such as fairy stories, community legends, folk games, traditional songs, proverbs, and other oral and written traditions (Fattah Amara, 2017; Nopasari et al., 2023). These cultural elements serve as repositories of traditional practices and beliefs, offering valuable insights into the foundational values that underpin character development within the Indonesian context.

Moreover, exploring these cultural narratives and traditions can provide a rich tapestry of moral lessons and exemplary behavior, which are integral to character education (Satianingsih et al., 2021). For instance, folk tales often feature moral dilemmas and ethical choices faced by characters, offering opportunities for reflection and discussion among learners (Supardjo et al., 2020). Similarly, traditional games promote physical activity and foster teamwork, resilience, and fair play—attributes essential for character formation (Prayitno et al., 2022). Furthermore, traditional songs and proverbs encapsulate distilled wisdom accumulated over generations, encapsulating principles of honesty, respect, and integrity (Pradita et al., 2019). Educators can enrich character education initiatives by integrating these cultural resources into educational practices and fostering a deeper appreciation for Indonesian heritage among students. This approach aligns with the broader goal of nurturing well-rounded individuals who are academically proficient and possess strong moral character grounded in their cultural heritage values.

Actually, due to a lack of instruction, environmental changes, technological advancements in television, and other cultural change elements (societal value shifts), today's youth in Indonesia have lost touch with the country's rich cultural heritage (Safitri et al., 2023; Hermanto et al., 2021). Since this is an issue, a rational, intellectual, and up-to-date solution is required. Character education grounded on the admirable principles of the Indonesian people is what enables the exploration of Indonesia's cultural riches as a means of character development (Hakim, 2023; Rachmatsyah et al., 2023; Zulfa et al., 2023). This is followed by many in prosperous Asian nations like China, Japan, and South Korea, who use character education rooted in national ideals to fortify their nation's character.

Character education programs should make it a point to show kids the importance of being kind and compassionate. Good teacher attitudes and behaviors, fair evaluations, positive connections, and a healthy atmosphere that emphasizes positive attitudes like multiculturalism and tolerance for uniqueness and differences are all part of the experiences that are being referred to (Faturrahman et al., 2022; Retno et al., 2023; Watts &; Kristjánsson, 2022). These encounters may positively shape learners' emotions. Developing character education begins with instilling values at a young age and may occur in various settings, including the classroom, the community, and extracurricular activities.

SB KAMUS Gombak Utara stands as a pivotal institution within the educational landscape,

representing one of the guidance centers established under the auspices of the Indonesian Ambassador-Kuala Lumpur and overseen by SIKL (Sekolah Indonesia Kuala Lumpur). This institution plays a crucial role in shaping the educational journey of immigrant children in Malaysia, providing a nurturing environment where they can thrive academically and morally. SB KAMUS Gombak Utara's emphasis extends beyond academic excellence to encompass holistic character development grounded in Indonesian noble values. The curriculum is meticulously crafted to instill virtues such as integrity, respect, and empathy, fostering an environment where students interact with teachers and peers in a manner reflective of these values. Through a comprehensive approach to education, encompassing subjects ranging from science and mathematics to character education, religious studies, English, and more, SB KAMUS Gombak Utara endeavors to cultivate well-rounded individuals capable of navigating the complexities of contemporary society with grace and integrity.

Central to SB KAMUS Gombak Utara's mission is integrating character education into every facet of the learning experience. Through structured programs and activities, students are provided with opportunities to internalize and embody the noble values espoused by Indonesian culture. Whether through classroom discussions, extracurricular activities, or community outreach initiatives, SB KAMUS Gombak Utara remains steadfast in its commitment to nurturing its students' moral and ethical development.

In essence, SB KAMUS Gombak Utara serves as a beacon of hope for immigrant children in Malaysia, offering not only academic enrichment but also moral guidance and support as they navigate the complexities of their dual cultural identities. SB KAMUS Gombak Utara strives to empower its students to become conscientious global citizens equipped to make meaningful contributions to society by providing a robust educational framework rooted in noble Indonesian values.

At SB KAMUS Gombak Utara, some lecturers are KAMUS families, namely the family of Abituren Musthafawiyyah, an alumnus of Islamic boarding schools who continues their studies at one of the Islamic campuses in the federal area of Selangor, Malaysia. The Abituren Musthafawiyyah Islamic boarding school alums formed a studio supported under the auspices of SIKL. The existence of S.B. is a source of gratitude for Indonesian immigrants who want to send their children to school in the country there correctly. In SB SB KAMUS Gombak Utara, there are three classrooms. The first classroom is filled by grades 1-2, and there are about 10-12 students in, then in the other room is served by grades 3-4, and there are 7-8 students, then the next room is served by grades 5-6 there are 6-7 students. It should be noted that this S.B. uses the empty house of one of the KAMUS alumni who volunteered to use it as a place to study.

In SB KAMUS Gombak Utara, before students enter the classroom, they must line up, sing the national anthem, Indonesia Raya, and one of the national compulsory songs, and then proceed with directions, motivational words, and preparation for class. After they enter the classroom, they are directed to pray dhuha in the congregation, dzikir, and pray according to what is taught by the teacher or ustadz, who serves as a guide and manager of the guidance center. In light of the preceding, this study seeks to address the following questions: 1) how do students at SB KAMUS Gombak Utara feel about the importance of character education that is rooted in the great national values of Indonesia? and 2) what steps can be taken to ensure that students at SB KAMUS Gombak Utara receive character education based on these national values?.

2. METHODS

Given that the study aims to explain the real circumstances arising from the distribution of instruments/questionnaires as the major data collecting tool in the field to several respondents, it may be classified as a quantitative type using a statistical description method. Thirteen SB KAMUS Gombak Utara undergraduates were randomly selected using a purposive sample method to participate in the

research. Interviews, documentation, surveys, and observation are used to gather data (Fazzi et al., 2023).

The questionnaire instrument underwent validity and reliability testing, initially on a subset of 5 students who were part of the sample group before dissemination to the full sample of 27 respondents. While these five students did not serve as a representative sample, their feedback contributed to refining the questionnaire's design. The reliability test yielded a coefficient of 0.812, indicating strong internal consistency among the questionnaire items. Additionally, the validity test resulted in a coefficient of 0.672, affirming the questionnaire's ability to measure the intended constructs effectively. All 30 questionnaire items were found to meet the requirements of validity and reliability, thereby validating their suitability as field data collection tools. Notably, the obtained validity coefficient of 0.672 surpasses the threshold value of the product-moment correlation (r table) at N5 = 0.514, underscoring the robustness of the instrument in capturing the intended constructs.

Descriptive statistics were employed for data analysis, specifically the Descriptive Percentage (DP) method. This method calculates the percentage of responses falling within predefined score ranges, as detailed in the accompanying table. Responses to the questionnaire items were scored on a scale ranging from 1 to 4, facilitating the aggregation of data and subsequent interpretation of findings. In summary, the methodological approach adopted in this study ensures the rigor and reliability of data collection and analysis, thereby facilitating a comprehensive examination of students' perceptions regarding character education at SB KAMUS Gombak Utara.

Table 1. Percentage Descriptive Analysis

Score	Total Score Range	Criterion
4	97,51-120,00	Very good/Very prepared
3	75,01-97,50	Good/Ready
2	52,51-75,00	Good enough/Ready enough
1	30,00-52,50	Poor good/Poorly prepared

Source: Processed primary data, 2024

3. FINDINGS AND DISCUSSIONS

Findings

Student Perception of Strengthening Character Education Based on the Noble Values of the Indonesian Nation

The following are the outcomes that SB KAMUS Gombak Utara students perceived as a consequence of enhancing character education by the high principles of the Indonesian nation:

Table 2. Student Perceptions of Strengthening Character Education Based on the Noble Values of the Indonesian Nation

Range of Values	Frequency	Percentage (%)	Criterion
97,51-120,00	17	62,96	Very good/very prepared
75,01-97,50	10	37,04	Good/Ready
52,51-75,00	-	-	Good enough/Ready enough
30,00-52,50	-	-	Poor good/Poorly prepared
Sum	27	100	

Source: Processed primary data, 2024

The data presented in the table illustrate that among the 27 students who met the criterion for responses categorized as "very excellent" or "very ready," the majority expressed a favorable opinion regarding the reinforcement of character education grounded in the noble ideals of the Indonesian nation, constituting 17 out of 27 respondents, or 62.96%. This finding suggests a strong inclination among SB KAMUS Gombak Utara students towards actively enhancing character education, particularly concerning the values intrinsic to the Indonesian cultural heritage.

Figure 1. Students learn PPKn Subjects

Planting Content of Character Education Based on the Noble Values of the Indonesian Nation in SB KAMUS Gombak Utara

Here, we delve into the sentiments of 27 students from SB KAMUS Gombak Utara regarding establishing character education lessons rooted in the noble principles of the Indonesian people. In cultivating character education, several distinct stages emerge, each playing a crucial role in shaping individuals' moral compass and ethical framework. These stages encompass: 1) Awareness and Understanding: Students embark on a journey of self-awareness, gaining an understanding of the fundamental principles underpinning character education. This entails recognizing the significance of virtues such as integrity, respect, and empathy and their relevance in guiding ethical decision-making.

2) Internalization and Reflection: Students internalize the noble values advocated in character education initiatives through reflective practices and introspection. They contemplate the implications of these values in their daily lives and assess their alignment with personal beliefs and aspirations. 3) Application and Practice: Armed with newfound awareness and introspection, students actively apply the noble values learned in character education lessons to real-world scenarios. This stage emphasizes translating ethical principles into tangible actions, fostering a culture of integrity and compassion within the school community. 4) Feedback and Evaluation: Ongoing feedback mechanisms enable students to assess their character development progress and identify improvement areas. Teachers and mentors are pivotal in providing constructive feedback and guidance, facilitating continuous growth and refinement of ethical principles. By traversing these stages of character cultivation, students at SB KAMUS Gombak Utara embark on a transformative journey towards becoming conscientious individuals imbued with the noble values cherished by the Indonesian nation. Integrating these values into daily practices fosters a culture of moral integrity and social responsibility, laying the foundation for a harmonious and inclusive society.

Table 3. A Look at How Indonesian National Values Inspire Character Education in Indonesian Schools

Range of Values	Frequency	Percentage (%)	Criterion
97,51-120,00	11	40,74	Very good/very prepared
75,01-97,50	16	59,26	Good/Ready
52,51-75,00	-	-	Good enough/Ready enough
30,00-52,50	-	-	Poor good/Poorly prepared
Sum	27	100	

Source: Processed primary data, 2024

From the data in the table, we can deduce that students are prepared to internalize character education content based on the noble values of the Indonesian nation since their perceptions of its cultivation received a score of 16, or 59.26%, from 27 students who met the good or very ready criteria. However, it is noteworthy that eleven children, or forty-seven percent of the total, are well prepared to internalize character education lessons grounded on the admirable ideals of the Indonesian people. Therefore, most children are prepared, and a select few are exceptionally prepared, to internalize character education lessons grounded on the admirable principles of the Indonesian identity.

Figure 2. Students Learn Pat Scouts

Figure 3. Students Learn to Line Up

Discussion

This statistical representation underscores the readiness of students to engage in initiatives aimed at fortifying character education initiatives aligned with the esteemed principles of the Indonesian people. Notably, Indonesian society's moral, social, and cultural fabric is deeply interwoven with the

teachings and concepts encapsulated within the nation's noble ideals. These values serve as the cornerstone of Indonesian identity, defining the collective character of the nation (Azhari & Rosyad, 2023; Laoebela et al., 2023; Yunanto & Kasanova, 2023).

Furthermore, it is essential to elucidate the rationale behind the selected number of respondents and the methodological approach employed to ensure the robustness and reliability of the findings. Using field data and group interviews facilitates a comprehensive exploration of students' perceptions and attitudes toward character education, allowing for a nuanced understanding of the factors influencing their perspectives. Additionally, while referencing existing research findings can provide contextual support for the present study, it is imperative to maintain the integrity of the research by critically evaluating and integrating these insights within the analytical framework.

Throughout the research process, students elucidated the concept of character grounded in Indonesian noble values by utilizing various mediums, including photographs depicting traditional attire, architectural structures, and other cultural artifacts. These visual aids were tangible representations of exemplary instances embodying Indonesian cultural ethos. Subsequently, students engaged in discussions to distinguish Indonesian noble values from those prevalent in other nations, fostering an appreciation for the distinctiveness and richness of Indonesia's cultural heritage. It is imperative to underscore the significance of clearly identifying the noble values underpinning character education initiatives. Noble values vary significantly across individuals and cultures, necessitating a precise delineation to ensure clarity and coherence in educational objectives. Educators can facilitate a deeper understanding and internalization of these principles among students by delineating the core tenets of Indonesian noble values, fostering a sense of cultural identity and social responsibility.

Some examples of strengthening education based on the noble values of the Indonesian nation, namely 1) mutual assistance such as cooperation, help, and mutual assistance among community members to achieve common goals (Fatimah et al., 2023; Kurnia et al., 2023); 2) deliberation and consensus such as dialogue, consultation, and agreement in decision making, both at the family, community, and national levels (Ashidiq &; Rohmah, 2023; Hadita &; Harijanti, 2022); 3) Bhinneka Tunggal Ika such as cultural, religious, ethnic, and ethnic diversity in Indonesia that coexist in togetherness and harmony (Tjandra et al., 2023); 4) guest-like hospitality and warmth are considered "kings in the house" and welcomed with a friendly attitude and hospitality (Noviana et al., 2022; Xue-wen, 2018); 5) simplicity such as living simply, appreciating what you have, and not being too excessive in life (Amaliyah &; Subiyantoro, 2022; Djanarko &; Pasopati, 2018); 6) equality and justice such as fair and equal treatment for everyone, regardless of ethnicity, religion, or social status (Rachmatsyah et al., 2023); and 7) religiosity such as tolerance, diversity, and obedience, are strongly emphasized (Sutarman et al., 2022; Tukiyo et al., 2023); 8) patriotism and nationalism such as love for the motherland, national spirit, and loyalty to the country are strongly emphasized as noble values (JP &; Erwani, 2023; Rahmatiya &; Zulfiati, 2020). These noble values continue to be an integral part of the daily lives of Indonesians and have become a cornerstone in shaping relationships between individuals, families, and society more broadly.

It is important to recognize that each individual has unique needs and requirements in character development. While most children demonstrate readiness to internalize noble values, the need to address differences in character development treatment for each child cannot be overlooked. Thus, an individualized and differential approach is required to ensure that each child receives appropriate support and guidance tailored to their needs and capacities in enriching character education.

Strengthening and enhancing character based on noble values and knowledge about Indonesia extends beyond conventional classroom instruction. Students were engaged in additional activities to reinforce their understanding of character development intertwined with Indonesian cultural values. Incorporating scouting techniques into the curriculum represents a deliberate effort to instill essential life skills and foster a sense of camaraderie among students. While this aspect was not explicitly

included in the initial research design, it emerged organically as part of the educational framework implemented within SB KAMUS Gombak Utara. Integrating scouting activities provided a practical platform for students to embody the values espoused in character education, such as altruism, teamwork, and environmental stewardship. Through these experiential learning opportunities, students were encouraged to apply the principles of helping others in times of need, fostering a deeper appreciation for cooperation and unity with nature.

Moreover, including long-distance running training further underscores the holistic approach SB KAMUS Gombak Utara adopted towards character development. Students could internalize the importance of diligence and resilience in pursuing personal and collective goals by emphasizing discipline and perseverance through physical exertion. While not initially planned as part of the research design, these supplementary activities enrich the educational experience and contribute to the multifaceted development of students' character. Future research endeavors may consider incorporating such practical components into the research framework to evaluate their impact on character formation and academic performance comprehensively.

This is influenced by several factors, namely 1) the influence of the environment around students, including family, peers, mass media, and popular culture that may not always promote or implement the noble values of the Indonesian nation (Febrianto, 2022); 2) lack of awareness of teachers and parents of the importance of character education and the noble values of the Indonesian nation (Suryanto et al., 2023); 3) inconsistencies in the application of the noble values of the Indonesian nation in the school environment or community (Masnia et al., 2018); 4) limited school resources such as teachers, finance, and infrastructure (Fernández et al., 2023); 5) changes in social values upheld in society can change along with the times and globalization (Ashilova et al., 2023); 6) difficulty quantitatively measuring progress (Erickson et al., 2022); 7) shifting priorities for instilling character education due to high academic achievement (Malik, 2020); and 8) Indonesia's cultural diversity is complex, and noble values can vary from one community group to another (Purwanti et al., 2022). Although there are many challenges in cultivating character education based on the noble values of the Indonesian nation, consistent and holistic efforts from various parties, including families, schools, and communities, can help overcome these obstacles and strengthen the formation of good character in the younger generation.

4. CONCLUSION

In conclusion, the findings from this study reveal a generally positive perception among students at SB KAMUS Gombak Utara regarding the school's endeavors to enhance character education through the incorporation of noble values upheld by the Indonesian people. Most students express a high level of readiness to actively contribute to improving character education initiatives. The favorable responses from students signify the effectiveness of integrating Indonesian national values into the educational framework.

Furthermore, the research indicates that most students exhibit readiness to embrace a character education curriculum grounded in the esteemed principles of the Indonesian nation. While variations in readiness levels among students exist, overall, the response toward character education implementation is encouraging. However, it is essential to acknowledge the multifaceted influences that impact students' perceptions of character education cultivation, including environmental factors, awareness among teachers and parents, consistency in value application, resource constraints, societal changes, measurement challenges, shifting priorities, and cultural diversity. Nevertheless, the study underscores the significance of consistent and comprehensive efforts from diverse stakeholders, including families, educational institutions, and communities, to overcome these challenges and foster the development of exemplary character traits among the younger generation.

REFERENCES

Amaliyah, L. N., & Subiyantoro. (2022). Simplicity Character Value Development in Gedongkuning State Elementary School. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, *10*(2), 236–245. https://doi.org/10.54956/edukasi.v10i2.279

Aningsih, Zulela, M., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the Education Character Implemented? The Case Study in Indonesian Elementary School. *Journal of Educational and Social Research*, *12*(1), 371. https://doi.org/10.36941/jesr-2022-0029

Ashidiq, R., & Rohmah, S. N. (2023). Implementasi Konsep Syura Pada Lembaga Majelis Permusyawaratan Rakyat Republik Indonesia. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, *10*(2), 457–470. https://doi.org/10.15408/sjsbs.v10i2.31970

Ashilova, M. S., Begalinov, A. S., Pushkarev, Y. V., Begalinova, K. K., & Pushkareva, E. A. (2023). Values in foundation of modern globalizing society: Change study. *Science for Education Today*, *13*(2), 99–121. https://doi.org/10.15293/2658-6762.2302.05

Azhari, D. T. M. A. R. A., & Rosyad, D. S. (2023). Moral Education and Pancasila as the Ideology for the Country of Indonesia. *International Journal of Research and Innovation in Social Science*, *VII*(VI), 315–320. https://doi.org/10.47772/IJRISS.2023.7624

Bakhtikireeva, U. M., & Sinyachkin, V. P. (2023). Social-cultural features of the contemporary Tuvan society. *RUDN Journal of Sociology*, *23*(1), 188–195. https://doi.org/10.22363/2313-2272-2023-23-1-188-195

Budi Safitri, I. Y., Tri Elitasari, H., Rakhmawati, Y., & Asip, M. (2023). BUDAYA MERTI DESA: INTERNALISASI NILAI KARAKTER DALAM PEMBELAJARAN PPKN DI SEKOLAH DASAR. *JISPE: Journal of Islamic Primary Education*, *3*(2), 125–137. https://doi.org/10.51875/jispe.v3i2.75

Carvalho, L., Dourado, L., & Varandas, M. J. (2023). Conceptions of Portuguese Science Teachers on the Concept of Ecoethics. In *Education Sciences* (Vol. 13, Issue 11). mdpi.com. https://doi.org/10.3390/educsci13111089

Djanarko, I., & Pasopati, R. U. (2018). Ethical Values in Indonesian Character Building. *Proceedings of the Third International Conference on Social and Political Sciences (ICSPS 2017)*. https://doi.org/10.2991/icsps-17.2018.46

Erickson, B., Heckman, S., & Lynch, C. F. (2022). Characterizing Student Development Progress. *Proceedings of the 53rd ACM Technical Symposium on Computer Science Education*, 15–21. https://doi.org/10.1145/3478431.3499373

Fatimah, S., Kushandajani, K., Fitriyah, F., & Adnan, M. (2023). Gotong Royong Culture as an Alternative to Political Funding in Local Election. *Journal of Governance and Public Policy*, *10*(1), PRESS. https://doi.org/10.18196/jgpp.v10i1.16816

Fattah Amara, A. A. Al. (2017). The Folk Memory and Believe: One Candle Eradicate the Small Box; What Else? *International Journal of Vaccine Research*, *2*(1), 1–14. https://doi.org/10.15226/2473-2176/2/1/00117

Faturrahman, F., Setiawan, F., Astuti, W. D., & Khasanah, K. (2022). Analisis Kebijakan Program Penguatan Pendidikan Karakter. *TSAQOFAH*, *2*(4), 466–474. https://doi.org/10.58578/tsaqofah.v2i4.469

Fazzi, G., Murgia, M., Nuccitelli, A., Rossetti, F., Parisi, V., Piergiovanni, R., Arlotta, L., & Giacummo, M. (2023). *A paradata-driven statistical approach to improve fieldwork monitoring: the case of the Non-Profit Institutions census* (pp. 305–310). https://doi.org/10.36253/979-12-215-0106-3.53

Febrianto, B. (2022). *Student's Role in the Community Environment.*

https://doi.org/https://doi.org/10.31219/osf.io/qyktu

Fernández, R., Correal, J. F., D'Ayala, D., & Medaglia, A. L. (2023). A decision-making framework for school infrastructure improvement programs. *Structure and Infrastructure Engineering*, 1–20. https://doi.org/10.1080/15732479.2023.2199361

G Waterworth, P. (2023). Towards a Moral Community: Moral Education Strategies in Indonesian Schools. *KnE Social Sciences*. https://doi.org/10.18502/kss.v8i8.13294

Hadita, C., & Harijanti, S. D. (2022). Urgensi Prinsip Musyawarah Terhadap Lembaga Daerah Dalam Perspektif Negara Hukum Pancasila. *Jurnal Ilmiah Penegakan Hukum*, *9*(2), 132–140. https://doi.org/10.31289/jiph.v9i2.8232

Hairati, L., MS, W., & Sakerani, S. (2023). Implementation of Religious Character Education in Kindergartens (Multi Site Study of Ukhuwah Integrated Islamic Kindergarten and Baitul Makmur Islamic Kindergarten in Banjarmasin City). *International Journal of Social Science and Human Research*, *06*(07). https://doi.org/10.47191/ijsshr/v6-i7-13

Hakim, A. L. (2023). Role of Character Education in National Character Building: A Retrospection Noble Values of Muslim Religiosity. *AL-WIJDÃN Journal of Islamic Education Studies*, *8*(1), 161–182. https://doi.org/10.58788/alwijdn.v8i1.1735

Hermanto, F., Ginanjar, A., Putri, N. A., Atikah, E., Mu'Aafat, U. D., & Prasetya, H. (2021). *Development of Encyclopedia Media Based on Indonesian Cultural Diversity*. https://doi.org/10.2991/assehr.k.210918.023

Jehwae, A., & Man, S. H. C. (2016). The Problems of Socio-Cultural Community in Patani and Penang: A Comparative Study. *SHS Web of Conferences*, *23*, 01001. https://doi.org/10.1051/shsconf/20162301001

JP, S. W., & Erwani, I. (2023). The Patriotism Values in Main Characters in The Red Cliff Film By John Woo: Sociology of Literature Review. *Sinolingua: Journal of Chinese Studies*, *1*(1), 78. https://doi.org/10.20961/sinolingua.v1i1.69762

Kurnia, H., Farid Wahyudi, Tia Maslahatus Salimah, Anis Massrul, Ifadatul Muflikhah, Silvi Nur Aeni, Bima Putra Lestaprilandito, Alfian Fahrurrozhi, Raihan Akbari, Dina Nurayu Ningtyas, M. Naufal Fikriansyah, M. Zidny Akmal, & Nurfila. (2023). GOTONG ROYONG SEBAGAI SALAH SATU TRADISI MASYARAKAT DUSUN PERENG YANG MASIH DILESTARIKAN HINGGA SAAT INI. *EJOIN: Jurnal Pengabdian Masyarakat*, *1*(4), 283–288. https://doi.org/10.55681/ejoin.v1i4.755

Kusumaningtyas, R. F., Hidayat, A., Soebiakto, G. P., Permana, A. F., & Abdullah, I. H. (2023). Traditional Cultural Expression as an Embodiment of Indigenous Communities and Regional Identity (Semarang Indonesia Case). *Journal of Indonesian Legal Studies*, *8*(1), 45–92. https://doi.org/10.15294/jils.v8i1.63191

Laoebela, B. A., Bunga, G. A., Mayasari, N., & Sagena, U. (2023). Impact of Internet Culture on Indonesian Values and Moral Decision Making. *Journal of Digital Law and Policy*, *2*(2), 53–62. https://doi.org/10.58982/jdlp.v2i2.310

Latief, A., & Muhajir, M. (2018). Lifestyle Transformation in the Society. *Proceedings of the Annual Civic Education Conference (ACEC 2018)*. https://doi.org/10.2991/acec-18.2018.68

Lovianna Manullang, Martina Simamora, Kiran Giovany Sitompul, Lisabeth Sitompul, Leo Situmorang, & Damayanti Nababan. (2022). PEMBENTUKAN KARAKTER GENERASI MILENIAL: UPAYA MENDIDIK DAN MENDEWASAKAN. *Jurnal Pendidikan Sosial Dan Humaniora*, *1*(4), 61–71. https://doi.org/10.35931/pediaqu.v1i4.33

Malik, H. (2020). Pengembangan Karakter Melalui Pendekatan Terpadu untuk Meningkatkan Kreativitas Siswa Sekolah Dasar. *Jurnal Didaktika Pendidikan Dasar*, *4*(2), 435–472. https://doi.org/10.26811/didaktika.v4i2.136

Masnia, Fitriyani, P., & Bing, L. J. (2018). Conceptual Analysis of Character Education with Integrated Quality Insight in Indonesia. *International Colloquium: Opportunities and Challenges on Education Management in 21st Century*, 33–42. http://seminar.uad.ac.id/index.php/ic-ocem/article/download/356/300

Nopasari, D., Rozak, A., & Wiradinata, R. (2023). Digital Folklore Text Teaching Materials Loaded with Educative Values for SMP/MTs Students. *International Journal of Secondary Education*. https://doi.org/10.11648/j.ijsedu.20231101.13

Noviana, M., Maftuh, B., & Wilodati, W. (2022). FRIENDLY FEELING SEBAGAI MODAL SOSIAL SISWA DALAM WARGA SEKOLAH MULTIKULTURAL PADA MATA PELAJARAN SOSIOLOGI. *Jurnal Pendidikan Sosiologi Dan Humaniora*, *13*(2), 380. https://doi.org/10.26418/j-psh.v13i2.54861

Nuryadi, N., Fitriadhy, A., & Hetty Marhaeni, N. (2022). Development of Ethnomathematics Teaching Materials to The Character Education Students of Junior High School. *Technium Sustainability*, *2*(1), 31–37. https://doi.org/10.47577/sustainability.v2i1.5604

Pečarič, M. (2013). Some Initiatives for Modernization of Local Democracy. *Lex Localis - Journal of Local Self-Government*, *11*(3), 271–291. https://doi.org/10.4335/11.3.271-291(2013)

Possumah, B. T., Muhammad, Z., Padli, J., Abu Talib, J., & Shah, K. M. (2018). Local Knowledge, Public Policy and Poverty Reduction: A Review on Indonesia Experiences. *SHS Web of Conferences*, *45*, 04002. https://doi.org/10.1051/shsconf/20184504002

Pradita, L., Sumarlam, S., Sadhono, K., & Rohmadi, M. (2019). Traditional Expressions As a Reflection of Cirebon Socio-Cultural Life: A Case Study of Petatah-petitih Sunan Gunung Jati. *Proceedings of the 2nd Workshop on Language, Literature and Society for Education*. https://doi.org/10.4108/eai.21-12-2018.2282714

Prayitno, H. J., Rahmawati, F. N., Intani, K. I. N., & Pradana, F. G. (2022). Pembentukan Karakter Anak Usia Sekolah Dasar Melalui Permainan Tradisional. *Jurnal Pemberdayaan Masyarakat*, *1*(1), 1–9. https://doi.org/10.46843/jmp.v1i1.261

Purwanti, E., Erlangga, A. B., Agustian, N., & Afadh, M. (2022). Meneropong Arus Pendidikan Multikultural di Indonesia. *Arzusin*, *2*(1), 157–176. https://doi.org/10.58578/arzusin.v2i1.244

Rachmatsyah, R., Sukirno, S., & Usman, U. (2023). Integration of Character Education Values for Students through Learning Peusijuek Traditions Based on Local Wisdom. *AL-ISHLAH: Jurnal Pendidikan*, *15*(1), 1119–1126. https://doi.org/10.35445/alishlah.v15i1.2470

Rahmatiya, I., & Zulfiati, H. M. (2020). PENANAMAN NILAI KARAKTER NASIONALISME DAN PATRIOTISME PADA PEMBELAJARAN TEMATIK BERMUATAN IPS SISWA KELAS IV SD NEGERI SINGOSAREN BANTUL. *TRIHAYU: Jurnal Pendidikan Ke-SD-An*, *7*(1). https://doi.org/10.30738/trihayu.v7i1.8393

Retno, B., Sahida, D., Tomi, D., Sutrisno, S., Purhanudin, M. V., & Sitopu, J. W. (2023). Pentingnya Pendidikan Karakter Sejak Dini Dalam Dunia Pendidikan. *Journal on Education*, *6*(1), 74–81. https://doi.org/10.31004/joe.v6i1.2914

Rosidah, R., Sasmita, N., Wisataone, V., & Hanafi, M. (2022). Character development strategies through the soft skills training to students for job readiness. *Journal of Social Studies (JSS)*, *18*(2), 207–216. https://doi.org/10.21831/jss.v18i2.53164

Rosmiati, R., & Hendriani, S. (2023). Implementasi Model Pembelajaran Soft-Skills Dalam Membentuk Moralitas Siswa Di SMP N 11 Sijunjung. *Jurnal Kajian Dan Pengembangan Umat*, *6*(1). https://doi.org/10.31869/jkpu.v6i1.3966

Sahabuddin, E. S., Haling, A., & Pertiwi, N. (2022). DEVELOPMENT OF CHARACTER-STRENGTHENING IMPLEMENTATION GUIDELINES FOR STUDENTS. *KLASIKAL: JOURNAL OF EDUCATION, LANGUAGE TEACHING AND SCIENCE*, *4*(1), 56–67. https://doi.org/10.52208/klasikal.v4i1.124

Satianingsih, R., Budiyono, S. C., Subandowo, S., Rahmatullah, R., & Erlinda, S. (2021). Character Education in Primary Education with the Ethnopedagogical Approach: Exploring the Meaning and Structure of Culture, Beliefs, and Traditions in Madura Society. *JOURNAL OF TEACHING AND LEARNING IN ELEMENTARY EDUCATION (JTLEE)*, *4*(2), 142. https://doi.org/10.33578/jtlee.v4i2.7893

Suharya, T., Supriatna, N., Yulifar, L., Supriatna, E., & Agustina, E. (2023). Students' Perspective of Entrepreneur Character Education Value in Historical Figure Learning Materials. *Jurnal Paedagogy*, *10*(2), 450. https://doi.org/10.33394/jp.v10i2.7289

Supardjo, S., Padmaningsih, D., & Sujono, S. (2020). Folk Tales As A Character Education Tool For Children. *Proceedings of Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia*. https://doi.org/10.4108/eai.20-9-2019.2296701

Suryanto, A., Saliman, S., & Sudrajat, S. (2023). Weakness of Character Education in Indonesian Teenagers. *Jurnal Penelitian Pendidikan IPA*, *9*(5), 3869–3874. https://doi.org/10.29303/jppipa.v9i5.3721

Sutarman, S., Kurniawan, R., & Hidayat, K. (2022). Education Character Model of Intrinsic Religiosity as Students' Character Values Recovery in Post Covid-19 Pandemic Era. *KONSELING RELIGI Jurnal Bimbingan Konseling Islam*, *13*(2), 227. https://doi.org/10.21043/kr.v13i2.16970

Tjandra, M., Ginting, S., & . A. R. (2023). The Implementation of Pancasila and Civic Education Building A Harmonious Life in Bhinneka Tunggal Ika. *KnE Social Sciences*. https://doi.org/10.18502/kss.v8i9.13331

Tukiyo, T., Sumekto, D. R., & Suryani, Y. E. (2023). Identifying Students' Religiosity and Character Strengths in a Multiculturalism Life Consequence. *AL-ISHLAH: Jurnal Pendidikan*, *15*(2), 2013–2024. https://doi.org/10.35445/alishlah.v15i2.2034

Wafda Zulfa, Mualamatul Musawamah, Rizqi Niken Hawa, Septi Naila Ulya, & Muhammad Ulil Fahmi. (2023). THE IMPLICATION OF TOLERANCE VALUE IN CHARACTER EDUCATION OF MULTICULTURAL COMMUNITY IN KAMPONG JAWA DENPASAR-BALI. *Paedagogia: Jurnal Pendidikan*, *12*(1), 158–173. https://doi.org/10.24239/pdg.Vol12.Iss1.388

Watts, P., & Kristjánsson, K. (2022). Character Education. In *Handbook of Philosophy of Education* (pp. 172–184). Routledge. https://doi.org/10.4324/9781003172246-17

Xue-wen, H. (2018). Research on Cultivating College Students' Friendly Values. *Proceedings of the 1st International Conference on Contemporary Education and Economic Development (CEED 2018)*. https://doi.org/10.2991/ceed-18.2018.48

Yunanto, F., & Kasanova, R. (2023). Membangun Karakter Mahasiswa Indonesia Melalui Pendidikan Karakter. *Journal on Education*, *5*(4), 12401–12411. https://doi.org/10.31004/joe.v5i4.2223