

Development of character education in families and communities in Indonesia

Qiyadah Rabbaniyah ^{a.1,*}, Roidah Lina ^{b.2}, Dea Khalika Siregar ^{c.3}, Khairinissa Zahrawani ^{d.4}.

^{*abcd} Sekolah Tinggi Ilmu Tarbiyah Madani Yogyakarta, Indonesia

^{*1} qrobbaniyah@gmail.com; ² lienaroidah@gmail.com; ³ deakhalika235@gmail.com; ⁴ ririnkhairinnisa3@gmail.com;

Received: 18-10-2024

Revised: 13-11-2024

Accepted: 29-12-2024

KEYWORDS

Character Education;
Local Culture;
Local Wisdom;
Social Integrity;

ABSTRACT

This study aims to analyze the application of local culture-based character education in several regions in Indonesia, as well as explore the values applied in families and communities. The research method used is a qualitative approach with data collection through in-depth interviews and observations of female students from various regions at the Tarbiyah Madani College of Sciences Yogyakarta. Data analysis is carried out through reduction, presentation, and conclusion drawn. character education in various regions in Indonesia shows diversity in the values taught in accordance with their respective local cultures. In Java, character is formed through values such as discipline, honesty, and manners in the family, as well as social activities such as musafahah and mutual cooperation in society, which strengthen relationships between citizens. In Kalimantan, discipline, independence, and respect for others are taught in the family environment, while social activities such as mutual cooperation and fundraising in the community strengthen a sense of solidarity. Sumatra has traditions such as mutual cooperation in weddings and cultural festivals, which teach the value of cooperation, solidarity, and pride in local culture. Meanwhile, in NTB and NTT, the values of discipline, honesty, and cleanliness are taught in the family, with the community active in mutual cooperation and system to build a harmonious and safe environment. Overall, character education applied in various regions shows how local wisdom plays a role in shaping individuals who are responsible, caring, and respectful of social norms. These results indicate the importance of adapting cultural values in character education to create a generation that has strong moral, social, and cultural integrity in the midst of the influence of globalization.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Character education is very important in forming individuals who are not only intellectually intelligent, but also have integrity, noble morals, and social responsibility (Rizqi, 2021; SHANDY UTAMA, 2023; Widhryanto, 2012). In the midst of rapid changes in the times and increasingly complex global challenges, a strong character is the foundation to face all life problems (Awulloh et al., 2021). Character education is expected to be a preventive effort against various social problems, such as violence, dishonesty, and other negative behaviors that are rampant in society (Badruddin,

2018; Fakri Gafar Kosim, Mohammad, 2012; Laksana, 2016). Therefore, the development of character education is not only the responsibility of the school, but also the family and the community (Muthma'innah, 2023).

However, Indonesia faces major challenges related to character education (Arifi, 2022; SW, 2020). Although character education has become part of the curriculum in schools, the reality is that many young people are still trapped in behaviors that are contrary to expected moral values (Alfiyah et al., 2020; Ernawati, 2020; Rhohana et al., 2020). The growth of various social problems such as corruption, violence, and social indifference shows that character education is not yet fully effective (Ningsih et al., 2023). One of the causes is the incompatibility between the theory of character education taught in schools and the reality that exists in society and the family (Adelsa et al., 2021; KUSMAYADI & RATIH, 2022; Vidiannanto et al., 2020). In addition, the negative influence of global culture and technology also affects the formation of the character of Indonesian children (Hidayat, 2021).

The history of character education in Indonesia has started since the colonial period, where education not only aims to educate the nation, but also to shape the character and identity of the nation (Nafsar, 2020; Susrianto, 2012). During the independence period, character education began to be known more widely with policies to form a generation with noble character and love for the homeland. Through various educational policies, such as the teaching of Pancasila and moral values in the curriculum, character education began to be introduced systematically (Azmi, 2023). However, its implementation is often hampered by various factors, such as a lack of support from parents, teachers, and the community, as well as the incompatibility between character education materials in schools and practices in the field. Character education in Indonesia is also influenced by the very diverse local culture. Each region has its own ways and values in educating children to become individuals with character (Damanik et al., 2023; Ginanjar et al., 2021; Nikmah, 2020). Therefore, it is important to examine how local culture can play a role in supporting character education more effectively in Indonesia (Manarisip et al., 2023).

Although many studies have discussed character education in Indonesia, there are still gaps in studies that link character education with local culture. Most of the research focuses more on the aspect of character education in schools, while the application of character in families and communities is often neglected. In addition, there are still few studies that examine the differences in the application of character education based on local cultural contexts in various regions. Therefore, this study aims to fill this gap by exploring the application of character education in families and communities, as well as the role of local culture in shaping individual character in Indonesia.

This study aims to explore and analyze the application of character education in families and communities in several regions in Indonesia, focusing on character values applied in daily life. Through interviews with 32 students from various regions at the Tarbiyah Madani College of Sciences Yogyakarta, this research will identify how values such as discipline, honesty, respect, and cooperation are taught in the family and passed on in social life. In addition, this study also aims to understand how local culture can enrich character education, as well as to provide a deeper understanding of the challenges and potentials that exist in the application of character education in Indonesia

The Theory/Literature

This study uses several key theories in character education, especially those related to local culture-based approaches. One of the main theories used is the Culture-Based Character Education Theory which emphasizes the importance of integrating cultural values in the formation of

individual characters (Karima & Firza, 2023; Nikmah, 2020; Susrianto, 2012). This theory assumes that effective character education must pay attention to the local cultural context, because values such as manners, mutual cooperation, and respect are easier to apply when in accordance with local wisdom. In this context, cultural concepts such as *upload-ungguh* in Java, *Tri Hita Karana* in Bali, and the tradition of mutual cooperation in Sumatra play a significant role in character formation (Erniyati & Setiawan, 2022; Mujiburrahman & Faruq, 2021; Pratomo & Herlambang, 2021).

In addition, the theory of Social Constructivism put forward by Vygotsky is also relevant in this study, because this theory states that learning and character formation occur through social interaction and environmental influences. In this case, families and communities in various regions in Indonesia become the main agents in transferring character values to individuals through daily practices and social activities, such as *musafahah*, *siskamling*, and traditional ceremonies. This combination of theories helps explain how character education can be adapted to local cultural values to form individuals with strong social and moral integrity (Aziz et al., 2023; Herawati, 2018; Mulyadi, 2022).

Research Methods

This research method uses a qualitative approach with a field research design that aims to understand the application of character education in families and communities from the perspective of female students from various regions in Indonesia at the Tarbiyah Madani College of Sciences Yogyakarta as many as 32 students from various regions in Indonesia, data collection is carried out through two main methods, namely interviews and observations. Interviews were conducted with students from various regions in Indonesia to explore their experiences, perceptions, and understanding of character education applied in families and communities in their home areas. This semi-structured interview provides freedom for respondents to convey information in more depth and openly regarding the character values they experience. In addition to interviews, observations were made on social activities in the community, such as mutual cooperation, social service, and cultural activities, to get a direct picture of the application of character education in the social environment. The data collected through interviews and observations were then analyzed to identify the patterns of character education applied in various regions.

The data analysis in this study was carried out through three main stages: data reduction, data presentation, and conclusion drawn/verification. First, data reduction is carried out by filtering and organizing data collected from interviews, questionnaires, and observations, as well as encoding data based on relevant key themes such as discipline, honesty, and cooperation. Furthermore, the selected data is presented in the form of a descriptive narrative or table to illustrate the application of character education in families and communities. Finally, conclusions are drawn by analyzing the patterns that emerge from the data presented, to then compare with existing theories and verify to ensure the accuracy and validity of the findings, so that a deeper understanding of the influence of character education on the formation of individuals in various regions can be obtained.

Discussion

1. Character education developed on the island of Java in the family and community

a. Character formation in the Family on the island of Java

1) Discipline

Discipline is a very important value in the family. Since childhood, parents emphasize the importance of having a regular routine, such as waking up on time,

studying, and helping with homework. They believe that good discipline will form a strong character and to face life's challenges. By teaching children to appreciate time, they instill a sense of responsibility that will be useful in every aspect of a child's life.

In this process, children are also taught that discipline is not only about obedience, but also about commitment to achieve goals. Whenever a child faces difficulties, parents always remind children to stay focused and not give up. With this understanding, children learn that discipline is the key to achieving success, both in academics and in everyday life.

2) Giving appreciation and motivation to children

Giving appreciation and motivation is an important part of daily interactions. Every achievement, no matter how small, always gets recognition from parents. They believe that praise can build confidence and motivate us to keep trying. With positive words, parents create a supportive atmosphere, where the child feels valued and encouraged to pursue his dreams.

In addition, parents are always there to provide support when children face challenges. They remind that failure is part of the learning process and not the end of everything. With this attitude, children learn to see every obstacle as an opportunity to grow and develop, so that children never feel alone on the way to achieving their goals.

3) Providing understanding through stories or stories

Stories are a powerful tool for parents to provide an understanding of the values of life. Every night, the Family gathers to listen to meaningful stories, which are not only entertaining but also educational. Through these stories, children learn about courage, honesty, and empathy. Parents often use their own experiences as part of the story, so that children can see the connection between the lesson and the reality of life.

Moments of listening to stories become more than just entertainment; It is an opportunity to discuss and reflect on the meaning behind each story. After the story is finished, parents often ask about the child's opinion of what he has learned. This helps children develop critical thinking skills and deepen their understanding of the values they want to teach, making the storytelling experience a very valuable moment.

4) Give your child the opportunity to express what they feel

The importance of open communication is highly emphasized. Parents always give children the opportunity to express their feelings and thoughts without fear of being judged. Whenever children feel sad, angry, or confused, they are ready to listen, creating a safe space for children to share. In this way, They learn that their feelings are valid and worthy of expression.

In difficult moments, parents not only listen, but also help analyze the situation and find solutions. They teach children that expressing feelings is the first step to overcoming problems. It equips children with important communication skills, as well as increases their confidence in expressing themselves, both inside and outside the home.

5) Teaching responsibility to children

Responsibility is a value that parents always teach. They believe that understanding responsibilities from an early age will shape children to become independent and reliable individuals. Each family member has certain tasks at home, such as making the bed or helping with cooking. By doing these tasks, children learn that everyone has an important role in maintaining family harmony.

In addition, parents also teach about social responsibility. They encourage children to care about the environment and help people in need. Through activities such as collecting donations, children understand the importance of contributing to society. This experience taught him that responsibility is not only limited to oneself, but also includes caring for others and the environment.

6) Honest Parents always prioritize honesty anywhere and anytime

Honesty is a principle that is highly upheld in families on the island of Java. Parents always emphasize that honesty is the cornerstone of a healthy relationship and mutual trust. They teach us to always be honest, even if it is sometimes difficult. By setting an example in daily life, parents show that honesty must be applied in every aspect of life, both at home and outside.

In difficult situations, parents always remind to be honest. They believe that admitting mistakes is the first step to correcting and learning from the experience. Through their life stories, children understand that honesty is not only about words, but also about integrity and consistency in actions. It equips the child to become a trustworthy and respected person in society.

7) Prioritizing politeness (upload-ungguh)

Manners are a value that is highly emphasized in families on the island of Java. From an early age, children are taught to respect others through speech and actions. Parents always remind to use polite words when talking to parents, teachers, and other adults. It's not just about ethics, but it's also about creating good and harmonious relationships with the people around you.

In addition to daily interactions, parents also teach to respect local traditions and culture. They always emphasize the importance of being polite to guests and maintaining a posture when in public places. By understanding this value, children learn that manners are a reflection of a person's character, and good behavior can have a positive impact in building self-image in society.

8) Take time to joke and eat together

Quality time spent joking and eating together is a highly valued tradition. Every night, parents strive to have dinner together without distractions from gadgets. This moment is a great time to share stories about daily activities and joke with each other. This warm atmosphere creates a strong bond between family members, making children feel closer and get to know each other.

In addition to dinner, leisure time on the weekends is often filled with activities together, such as playing games or watching movies. Parents always try to make special time for their children, even if they are busy with work. These moments teach them that togetherness is the most valuable investment in family relationships, strengthening the sense of love and support between them.

b. Character Formation in Society on the island of Java

Strengthening relationships between communities by holding:

1) Be friendly to neighbors (greeting)

In daily life, a friendly attitude to neighbors is highly upheld in Javanese society. Greeting neighbors when meeting has become a habit that creates a warm atmosphere and mutual respect. Children are taught that simple greetings, such as "good morning" or "how are you," can relieve tension and create a better bond with each other. This not only strengthens social relationships, but also builds a sense of belonging in the community.

In addition, being friendly also opens up opportunities to share information and help each other. When a neighbor needs help, we find it easier to offer help if the relationship is already well-established. In this way, the people on the island of Java become more solid and have a high level of solidarity. Daily greetings are a bridge to create a safe and comfortable environment for everyone.

2) Musafahah on Eid

Musafahah, namely shaking hands with each other, is an important tradition carried out on holidays. This moment is not just a formality, but also a symbol of forgiving each other and strengthening relationships between others. When celebrating the holiday, people congratulate each other and the moment of pilgrimage

is a reminder that we are all part of a community that supports each other. By shaking hands shows respect and affection for each other.

This tradition also provides an opportunity for all communities to renew their relationships with friends and family who may not see each other infrequently. Musafahah is a special moment that brings happiness and warmth, especially when done in an atmosphere full of joy. Through this tradition, the community learns the importance of maintaining good relations and mutual respect between individuals in society.

3) Nyorog tradition (exchanging rantang / food between neighbors and family)

The tradition of nyorog or exchanging rantang is one of the typical Ramadan traditions of the Betawi tribe. This tradition is usually carried out between neighbors and families at the end of the fasting month to show concern and sharing. In practice, in the evening before the Eid celebration, everyone sends food to each other as a sign of friendship. The food brought is not just a dish, but also a symbol of deep affection and attention. Through this tradition, we learn to share happiness and celebrate important moments together.

In addition, the nyorog tradition strengthens relations between neighbors. By visiting each other and exchanging food, we can get to know each other better. This creates a strong sense of community within our community, where each individual feels part of a larger family. This tradition is not only about food, but also about building a sense of connectedness and solidarity in society.

4) Tolerance

Tolerance is a fundamental value taught in our society. In a diverse environment, it teaches to respect each other's differences, both in terms of religion, culture, and outlook on life. Tolerance is not just about accepting the presence of others, but also understanding and appreciating their perspectives. Society learns that differences are strength, and by respecting each other, we can create harmony in our daily lives.

Education about tolerance is often instilled through joint activities, such as holiday celebrations that involve all elements of society. In these moments, society celebrates differences in a positive and fun way. Awareness of the importance of tolerance makes us better able to adapt and coexist peacefully, thus creating an inclusive environment for all.

5) Collecting donations for residents in need

One of the values that we uphold in society is caring for others, especially for those in need. Collecting donations for underprivileged residents has become a routine activity involving all members of the community. In this activity, we gathered foodstuffs, clothing, and other necessary assistance. Through this act of solidarity, we learned that giving is an important part of social life and that every contribution, no matter how small, has a big impact.

This donation activity also creates a sense of togetherness and concern among residents. Every time we see a smile on the face of a recipient, we feel inspired to continue this tradition. In this way, we not only help others, but also build a deep sense of empathy and care within ourselves. Our community becomes stronger when we support and look after each other.

6) Useful, Participate in social activities in the community

In our society, participating in social activities is a highly valued value. We are taught to not only be beneficiaries, but also active contributors. Activities such as cleaning the environment, helping in orphanages, or getting involved in community development programs become part of daily life. By contributing, we learn that every small action can have a positive impact on others and the surrounding environment.

Through this participation, we also expand our social network and strengthen relationships with fellow citizens. Joint activities increase a sense of togetherness and

solidarity, so that we feel more connected to each other. Thus, we not only contribute to society, but also experience better personal growth and character development.

7) Maintaining harmony between neighbors

Harmony between neighbors is one of the important pillars in the life of our community. We are taught to respect and understand each other, so that a harmonious atmosphere is created. In our daily interactions, we strive to avoid conflicts and resolve differences peacefully. In the event of a problem, good communication is the key to finding a common solution, keeping the relationship good.

This harmony is also strengthened through various joint activities, such as holiday celebrations or community events. By coming together and interacting, we can get to know each other and understand each other's backgrounds. This sense of mutual respect and maintaining harmony creates a safe and comfortable environment for all, where each individual feels valued and accepted.

8) Muamalah between 1 each other

Agreeing or interacting positively with others is an important value in our society. We are taught to be kind, help each other, and share in our daily lives. In this case, the interaction is not only a formality, but also reflects a deep sense of empathy and care. In this way, we learn that each individual has an important role to play in creating a harmonious atmosphere.

Through muamalah, we also build a strong social network. When we support each other and collaborate, we can overcome the challenges we face together. Good interaction between others creates a sense of community that strengthens social bonds, making our community more solid and ready to face any obstacles that may arise.

Even though we are from different family and social backgrounds, the goal of our parents is to have an educated character and in accordance with the values and norms that have been set in our environment.

2. Character education developed on the island of Borneo in the family and society

a. Character formation in the Family

1) Discipline

By applying rules, following a schedule, and acting consistently according to the values or goals that have been set, valuing time such as not being late when having an appointment with a lain.in person is an important quality in achieving success both in the personal, academic and professional fields, because discipline helps a person to stay focused and productive.

Discipline in the family refers to the rules and enforcement of rules or routines that help family members act regularly. Discipline is not only about strict rules, but also about creating an environment that supports the growth of values

2) No patriarchy

By teaching children to take full responsibility for tasks or obligations that must be completed without relying on parents and others. This includes everything from schoolwork jobs, to professional jobs. Doing your own work can develop a sense of discipline, independence, and problem-solving skills

3) Independence

Children's independence in the family refers to the child's ability to manage himself, make decisions, and carry out certain tasks without relying entirely on parents or other members. This process is important in a child's development, as it helps children become more confident, responsible, and ready to face challenges outside the family environment. Guiding children to do independent work while they are still able to do it

4) Respect

An attitude or feeling that shows respect for others, either in actions, words, or attitudes. Parents get used to their children to say sorry, please, thank you, teach to shake hands with their elders and greet them. With respect, we can create a supportive, understanding environment and reduce conflict.

5) Social

Family refers to the interaction, relationships, and communication that exist between family members. The family is the first and most basic social unit in a person's life, where social values, norms and behaviors are initially studied such as:

1. Good communication with family members talking to each other and listening to each other's opinions.
2. Cooperation in carrying out household duties.
3. Emotional Support with family members provides emotional support to each other, such as when someone is feeling sad or stressed. For example, a child "gives a hug to a tired parent or listens to the problem at hand."

b. Character Formation in Society

1) Gotong royong every Sunday

The people of Kalimantan often carry out mutual cooperation in various activities, such as building houses, cultural celebrations, traditional events and even monthly mutual cooperation to just clean the surrounding environment. Gotong royong activities reflect the values of togetherness and mutual assistance, which are very important in local culture to increase solidarity.

2) The existence of mosque youth bond activities

In our area, their task is usually as a committee in religious events such as recitations, and providing landfills for children so that they can learn the Qur'an and teach it and help hold fundraisers in case of a disaster or a neighbor dies.

3) There are SMEs that are carried out by IRT around the place of residence

The products produced by housewives in our area are very diverse, which reflects the richness of our culture and natural resources, such as processing waste into handicrafts, making amplang crackers from mackerel and making our regional specialties for sale.

4) Helping neighbors who have a celebration

Usually, in addition to providing physical assistance such as cooking and entertaining guests, we also donate food or drinks such as rice or bottled water as a sense of solidarity between neighbors.

By understanding these differences, we can appreciate and support the development of children's character in various regions according to their needs and contexts.

3. Character education developed on the island of Sumatra in the family and community

a. The application of character education in the family

1) Family Customs

An activity that brings together extended family members to strengthen bonds, share stories, and reminisce about the past, it can be a meal together and others. Character education that can be taken is Teaching the importance of family, respect, and maintaining relationships between generations.

2) Skills Training

Activities that aim to improve one's skills, such as helping mothers and fathers guard stalls, cleaning the house, cooking, helping mothers and logs work and others. Character education that can be taken is to help a person become independent and empowered, as well as teach discipline and hard work.

3) Family traditions/habits

The tradition/habit that is very thick in Sumatra is with its loud voice and the language that uses you is a dhomir which allocates many people which means that someone is angry. And one more habit is if a man's dignity is the main thing, for example, if he wants to eat,

then he must be served or served, this custom is still thick among the Batak people, because according to them a man is the heir of a descendant because he inherits from a clan. Character education that can be taken is respect, and maintaining relationships between generations and training ourselves to face each other.

4) Gender differences between men and women

It is very common if this difference is seen in Sumatran families, especially in the Batak tribe who are there. Because the essence of a family is that a woman must serve a man. For example, if a man wants to eat, then the task of the empress is to serve/provide the food and many other examples. So the gender difference in the Batak tribe is very thick where a woman is interpreted as having to continue to be at home and men are on duty outside the home, and usually men do not help with housework as is happening today. This event occurred because in the Batak tribe who inherited the clan is a man, therefore the position of a man is very privileged.

b. The application of character education in society

1) Mutual Cooperation

This activity involves family members to work together as in an event such as the tradition in Lampung which holds a 7 day 7 night wedding party which can strengthen the bond of friendship in the family, so the event is to work together to carry out the event starting from cleaning the party location, cooking, and others. Character education that can be taken is to teach the values of cooperation, solidarity, and a sense of responsibility for activities.

2) Cultural Festivals

Events that showcase local arts and traditions, such as dance, music, and culinary. Example: Batak events in Sumatra, namely menortor, are usually carried out after the marriage aqad in which Batak music uses drums in which the elders or family lineages dance in it. Character education that can be taken is Encourage a sense of pride in the local culture, appreciate the heritage of ancestors, and strengthen identity.

3) Social Service

Activities held to help the underprivileged, such as the distribution of basic necessities, free health checks, home repairs, donations or social assistance and so on. Character education that can be taken is Teaching social care, empathy, and the importance of sharing with others.

4) Holiday Commemoration

Events that celebrate national or religious holidays, such as the Independence Day celebration with various competitions and performances. Character education that can be taken is to foster a sense of love for the homeland, appreciate history, and strengthen a sense of unity.

This conclusion explains the various events in Sumatra that contribute to the education of people's character. Activities such as mutual cooperation in wedding parties teach the value of cooperation and solidarity, while cultural festivals reinforce pride in local heritage. Social service instills care and empathy for others, while skills training encourages independence and discipline. The commemoration of the holiday builds a sense of love for the homeland and appreciation of history, while family customs strengthen bonds between generations and foster respect. The habit of speaking in Batak society teaches respect and tolerance. Overall, this activity serves to form individuals who are responsible, caring, and appreciate social and cultural values in their environment.

4. Character education developed on the islands of NTB and NTT in the family and community

a. Application of Character Education in the Family:

1) Formation of respect

Being respectful is very important in life, in this case our parents have instilled this attitude since childhood, such as saying polite, respecting and respecting each other's parents, brothers and sisters and other family members so that we do not have unwanted things happen for example: we are taught to use the words, "sorry, thank you, please, and excuse me" in communicating and interacting in daily life, as well as not interrupting others When speaking

2) Discipline

Discipline is an important attitude in the family, in our family we have rules that have been set such as, study hours, play, get up on time, parents teach us to obey the rules with discipline this is done in order to form a consistent personality and not procrastinate work (lazy), because they believe that by applying good discipline from now on it will have a good impact on our future lives

3) Honesty

The value of honesty is no less important in the formation of a good character, our parents made us accustomed to always telling the truth in all situations, not hiding the truth or lying, they believed that honesty is one of the keys to success that will bring Katmi to success and goodness.

4) Spiritual

In the NTB family, parents have introduced children from an early age to religion, because seeing the development of the times and widespread globalization makes western culture easily enter to influence children who do not know anything about the world today. Therefore, parents strongly prioritize the application of religious knowledge in early childhood, in order to equip and protect children from bad culture or influence.

5) Instilling awareness about hygiene

Cleanliness is an important part of life. Cleanliness is also figured out as part of faith. Parents make it a habit for their children to always care about the surrounding environment, and always maintain the cleanliness of the environment. Parents also participate in making themselves a rolling model for their children in caring about environmental cleanliness, so that children are inspired and want to imitate the good things exemplified by parents.

b. Application of Character Education in Society

1) Gotong royong

Mutual cooperation in NTB is still going well and has even become the culture of the local community, for example, cleaning the environment, improving public facilities, helping neighbors in need. With this, the community learns about togetherness, cooperation and caring for the surrounding environment.

2) Instilling the value of good manners

As is usually taught, namely speaking in a good tone, greeting neighbors and giving seats for the elderly in public places.

3) Fostering a sense of nationalism

Commemorating big days such as:

Indonesian independence ceremony, commemorating S30PKI and so on. Holding Traditional Competitions During the independence celebration, we usually hold competitions, such as areca nut climbing competitions, tug-of-war, and sack races, with this can foster a spirit of togetherness and a sense of pride in the nation's culture.

4) Program Siskamling

Residents participate in maintaining the environmental security system (siskamling) usually they divide the night group for patrol schedules, this is indeed simple but this is included in the defense of the state, which reflects that it can be a form of defending shared responsibility in maintaining security

Conclusion

Character education developed in various regions in Indonesia, both in the family and in the community, has an approach rich in local wisdom values. In Java, for example, character education in the family emphasizes discipline, honesty, and good manners, while in society, activities such as musafahah, tolerance, and mutual cooperation strengthen relations between citizens. Likewise in Kalimantan, where discipline, independence, and respect for others are prioritized in the family, while mutual cooperation and social assistance activities in the community strengthen solidarity and a sense of responsibility. In Sumatra, mutual cooperation in marriage and other social activities supports character education such as cooperation and empathy, while in NTB and NTT, character education is instilled through discipline, honesty, and awareness of cleanliness, with mutual cooperation and participation in community activities as a tangible form of application of these values.

Overall, character education applied in each region shows the importance of social and cultural values that are adapted to the local context. Although there are differences in the ways in which character is taught, the main goal of character education is to form individuals who are responsible, care for others, and respect the cultural values and norms that apply in their environment. Through meaningful social and family activities, such as mutual cooperation, respect for parents, and participation in social activities, people in various regions of Indonesia play a role in creating a generation that is not only intelligent but also has high moral and social integrity.

Reference

- Adelsa, S., Wahyuni, A., & Purnomo, B. (2021). *Instilling character education through the life history of Maria Walanda Maramis in fighting for women's rights in Indonesia*. *Al-Fikru: Journal of Education ...*, 117–129.
<https://ejournal.unzah.ac.id/index.php/alfikru/article/view/588>
- Alfiyah, H., Ilmu, F., And, T., Islam, U., & Walisongo, N. (2020). *Model for Strengthening Islamic Cultural Character Education in Min Kudus during the Covid-19 Pandemic in 2020*. *Eprints.Walisongo.Ac.Id*. <https://eprints.walisongo.ac.id/id/eprint/15662/>
- Arifi, M. (2022). *INNOVATION IN CHARACTER EDUCATION IN SHAPING THE MILLENNIAL GENERATION The dynamics of education in Indonesia The history of education in Indonesia began in the era of false development* (pp. 67–88).
- Awulloh, A., Latifah, K., Nur, A., & Huda, M. K. H. (2021). *The Urgency of Character Education in Facing the Era of Society 5. 0 Study*. In *Proceedings and Web Seminars (Webinars)* (pp. 348–353).
- Aziz, A. N., Rahmatullah, A. S., Anjasari, T., & ... (2023). *The Psychological Effects of Homeschooling Learning in the Application of Cognitive Social Theory and Constructivism*. *Script: Journal of Science ...* <https://ejurnal.pps.ung.ac.id/index.php/Aksara/article/view/1547>
- Azmi, I. K. (2023). *Youth Pledge Learning and Character Education to Realize the Pancasila Student Profile*. In *JEJAK : Journal of History & History Education* (Vol. 3, Issue 1, pp. 66–78).
<https://doi.org/10.22437/jejak.v3i1.24696>
- Badruddin, B. (2018). *The Urgency of Character Education in the Formation of Islamic-Based Young Generation*. In *Al-Hikmah Scientific Journal: Journal of Islamic Studies and Science*
- Damanik, T., Napitu, U., & Saragih, H. (2023). *Analysis of the Role of History Teachers in the Implementation of Strengthening Character Education in History Learning in Senior High Schools in* In *Integrated PIPS Journal*.
- Ernawati, D. (2020). *The role of history teachers in integrating Strengthening Character Education (PPK) in learning based on the 2013 revised edition of the curriculum in the 10th grade of SMK* . . *History Education Study Program*. <http://repository.um.ac.id/195283/>
- Erniyati, Y., & Setiawan, W. (2022). *Urgensi Pendidikan Karakter Pada Remaja Di Era Media Sosial*.

- The Character: Journal Of General and Character Education*, 1(1), 125–139.
<https://ejournal.iainkerinci.ac.id/index.php/crt/article/view/3032>
- Fakri Gafar Kosim, Mohammad. (2012). "Urgensi Pendidikan Karakter," *Karsa: Journal of Social and Islamic Culture*, 2012, 84–92, <https://doi.org/10.19105/karsa.v19i1.78>. In 2012.
- Fitrianto, I. (2024). *Critical Reasoning Skills: Designing an Education Curriculum Relevant to Social and Economic Needs*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 245-258.
- Fitrianto, I., Hamid, R., & Mulalic, A. (2023). *The effectiveness of the learning strategy" think, talk, write" and snowball for improving learning achievement in lessons insya'at Islamic Boarding School Arisalah*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 13-22.
- Fitrianto, I., Setyawan, C. E., & Saleh, M. (2024). *Utilizing Artificial Intelligence for Personalized Arabic Language Learning Plans*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 132-142.
- Fitrianto, I., & Aimmah, S. (2023). *Tathwir al-Wasail al-Ta'limiyah fi Ta'lim al-Qashr Muassasan'ala Barnamaj Sketchware*. *Prosiding Pertemuan Ilmiah Internasional Bahasa Arab*, 14(1), 732-740.
- Fitrianto, I. (2024). *Innovation and Technology in Arabic Language Learning in Indonesia: Trends and Implications*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 134-150.
- Fitrianto, I., & Saif, A. (2024). *The role of virtual reality in enhancing Experiential Learning: a comparative study of traditional and immersive learning environments*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 97-110.
- Fitrianto, I., Setyawan, C. E., & Saleh, M. (2024). *Educational Resilience: Confronting Future Learning Challenges*. *International Journal of Post Axial: Futuristic Teaching and Learning*, 132-142.
- Ginanjar, A., Fauzi, R., & Bastaman, W. W. (2021). *Implementation of Character Education in Shaping Students' Social Attitudes Through History Learning*. In *Jurnal Pendidikan Setia Budhi*. <http://etheses.uin-malang.ac.id/3484/%0Ahttp://etheses.uin-malang.ac.id/3484/1/12130025.pdf>
- Herawati, H. (2018). *The Urgency of Character Education through Multicultural-Based Contextual Learning for the Value of Tolerance in Early Childhood*. In *Creative Pen: Journal of Education* (Vol. 7, Issue 2, p. 26). <https://doi.org/10.29406/jpk.v7i2.1394>
- Hidayat, A. F. (2021). *Analysis of the Character Education Values of KH Ahmad Dahlan Character as a Source of History Learning for Grade XI High School Students*. repository.unja.ac.id. [https://repository.unja.ac.id/23472/%0Ahttps://repository.unja.ac.id/23472/4/BAB 1.pdf](https://repository.unja.ac.id/23472/%0Ahttps://repository.unja.ac.id/23472/4/BAB%201.pdf)
- Karima, E. M., & Firza, F. (2023). *Character education through the stories of local historical figures in the independent curriculum*. In *Jazirah: Journal of Civilization and Culture* (Vol. 4, Issue 1, pp. 58–65). <https://doi.org/10.51190/jazirah.v4i1.101>
- KUSMAYADI, Y., & RATIH, D. (2022). *CHARACTER EDUCATION BASED ON LOCAL WISDOM REOG DONGKOL ART IN HISTORY LEARNING (Case Study in Class X Science 1 SMA ...)* repository.unigal.ac.id. <http://repository.unigal.ac.id/handle/123456789/2124>
- Laksana, S. . (2016). *The Urgency of National Character Education in Schools*. *Muaddib: Education and Islamic Studies* (Vol. 5, pp. 167–184).
- Manarisip, M., Umbase, R., & Ramaino, A. S. (2023). *THE ROLE OF HISTORY EDUCATION IN THE FORMATION OF NATIONAL CHARACTER IN STUDENTS OF SMA NEGERI 1 TOMPASO*. In ... *History: The Media of Historical Education Studies*
- Mujiburrahman, M., & Faruq, U. (2021). *Qur'ani Character Education Reactualization of Qur'ani Character Education (History and Challenges of Islamic Education in the Global Era)*. In *Ahsana Media* (Vol. 7, Issue 02, pp. 01–10). <https://doi.org/10.31102/ahsanamedia.7.02.2021.01-10>
- Mulyadi, M. (2022). *Constructivism Learning Theory with Learning Model (Inquiry)*. *Al Yasini: Journal of Islam, Social, Law and Education*, 7 (2), Article 2.

- Muthma'innah, M. (2023). *The Urgency of Character Education in the World of Education*. In *TADRIBUNA: Journal of Islamic Education Management* (Vol. 3, Issue 1, pp. 61–71). <https://doi.org/10.61456/tjiec.v3i1.72>
- Nafsar, H. M. (2020). *NKRI Dead Price: Cultivating Nationalism and Patriotism Through Character Education Based on the History of Local Cultural Wisdom*. In *PATTINGALLOANG: Journal of Historical Thought, Education and Research* (Vol. 7, Issue 2, pp. 200–207).
- Nikmah, F. (2020). *Character Education Values in the Apitan Tradition in Serangan Village, Bonang District, Demak Regency*. In *Handep: Journal of History and Culture* (Vol. 3, Issue 2). <https://doi.org/10.33652/handep.v3i2.113>
- Ningsih, R., Hardiyansyah, M. R., Nugraha, M. A., Nurasih, N., & Azis, A. (2023). *Analysis of the Implementation of Character Education to Overcome the Moral Crisis of Students of the History Education Study Program, Islamic University of North Sumatra*. *Education & Learning*, 3(2), 20–25. <https://doi.org/10.57251/el.v3i2.1033>
- Pratomo, I. C., & Herlambang, Y. T. (2021). *Family Urgency in Character Education*. *Pedagogic Journal of Elementary Education*, 8(1), 7–15. <https://doi.org/10.17509/jppd.v8i1.31206>
- Rohana, S., Pelu, M., & Yuniyanto, T. (2020). *A Study of the Values of Sultan Agung's Struggle as Character Strengthening in History Learning in High School*. In *Jurnal Candi* (Vol. 20, Issue 2). digilib.uns.ac.id. <https://digilib.uns.ac.id/dokumen/detail/81279/>
- Rizqi, U. A. (2021). *The Urgency of Character Education in Facing 21st Century Education*. In *Proceedings of the National Seminar of KBK*. <http://conference.um.ac.id/index.php/mnj/article/view/1882>
- SHANDY UTAMA, A. (2023). *The urgency of strengthening Pancasila character education in Indonesia*. *ANDREW Law Journal*, 2(1), 10–14. <https://doi.org/10.61876/alj.v2i1.14>
- Susrianto, E. (2012). *The role of history education in building the nation's character*. In *LENTERA (Journal of History, Culture, and Social Sciences)* (Vol. 1, Issue 5, pp. 33–44). https://www.researchgate.net/profile/Illona-Alodia/publication/351102713_Peranan_Pendidikan_Sejarah_dalam_Membangun_Karakter_Bangsa/links/60870c8e8ea909241e28b905/Peranan-Pendidikan-Sejarah-dalam-Membangun-Karakter-Bangsa.pdf
- SW, Y. (2020). *Problems of Online History Learning and Its Solutions during the Covid 19 Pandemic in the Perspective of Character Education for Class X Students at SMA Veteran 1 Sukoharjo for the 2020-2021 Academic Year*. In *Civics Education and Social Science Journal (Cessj)* (Vol. 2, Issue 2). <https://doi.org/10.32585/cessj.v2i2.1142>
- Vidiannanto, N., Yuliana, S. T. I., & MM, M. (2020). *Character Education Through Digital Media with the Theme of the History of Borobudur Temple for Grade 5 Elementary School Students*. eprints.ums.ac.id. <https://eprints.ums.ac.id/id/eprint/88175%0Ahttps://eprints.ums.ac.id/88175/6/Naskah%0Apublikasi.pdf>
- Widhryanto, B. (2012). *Character Education in Schools: Urgency and Strategy*. In [researchgate.net](https://www.researchgate.net/profile/Bonifasius-Widharyanto-2/publication/348674846_Pendidikan_Karakter_di_Sekolah_Urgensi_dan_Strateginya/links/600a2c07a6fdccdb86fcf09/Pendidikan-Karakter-di-Sekolah-Urgensi-dan-Strateginya.pdf) (p. 1). https://www.researchgate.net/profile/Bonifasius-Widharyanto-2/publication/348674846_Pendidikan_Karakter_di_Sekolah_Urgensi_dan_Strateginya/links/600a2c07a6fdccdb86fcf09/Pendidikan-Karakter-di-Sekolah-Urgensi-dan-Strateginya.pdf