

Analysis of the Implementation of Character Education Based on Local Culture in Indonesia

Nasaruddin¹, Ikhsan Maulana² Moh. Safrudin³

¹ Universitas Muhammadiyah Bima, Indonesia; nasarhb@gmail.com

² Universitas Muhammadiyah Surakarta, Indonesia; Q200220003@student.ums.ac.id

³ Institut Agama Islam Negeri Kendari, Indonesia; safrudin@iainkendari.ac.id

ARTICLE INFO

Keywords:

Character Education;
Integration;
Local Culture

Article history:

Received 2023-12-27

Revised 2024-01-23

Accepted 2024-05-06

ABSTRACT

This study aimed to evaluate the implementation of local culture-based character education in junior high schools across Bima City, NTB. Employing a cross-sectional survey design, the research focused specifically on SMPN 5 Bima City and SMPN 1 Bima City, involving 50 students and 50 teachers. Data were collected using questionnaires and documentation methods, resulting in the creation of two validated and reliable questionnaires, with reliability coefficients of 0.953 for the teacher questionnaire and 0.919 for the student questionnaire. The findings provide insights into the application of character education, revealing that the levels of honesty, discipline, responsibility, courtesy, and cooperation among teachers and students are generally moderate. The study also highlights how local cultural elements, such as *Santabe* Culture (politeness), *Maja Labo Dahu* Culture (modesty and caution), *Nggahi Rawi Pahu* Culture (integrity), and *Su'u sa wau tundu sa wale* Culture (responsibility), can be effectively integrated into character education frameworks at these schools.

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



Corresponding Author:

Nasaruddin

Universitas Muhammadiyah Bima; nasarhb@gmail.com

1. INTRODUCTION

The rapid pace of globalization and modernization has profoundly influenced the educational landscape. While technological advancements have introduced numerous benefits, they also bring challenges. A notable concern is the moral decline perceived as a consequence of these global changes, which negatively impacts education by potentially eroding established cultural and ethical values (Litz, 2011). As traditional values may diminish or be supplanted by new, potentially incompatible norms, there is a pressing need to reinforce character values within educational systems. This effort aims to counteract the adverse effects of globalization and modernization by ensuring that positive, culturally aligned values are instilled in students.

Character education is interpreted as the cultivation of character values in the school community, which includes the components of knowledge, awareness, or willingness, and action to carry out these values, both towards God Almighty, self, others, the environment, and nationality so as to become a human being *insan kamil* (Halim Tamuri et al., 2013; Khan, 2014). Planting character values towards school students is the duty and responsibility of educators and their students, so that with this very noble

goal it will be a provision for students in the future. A person's attitude to the value system in every action depends on the value that is considered the most correct and that attitude will become self-control and behavior of the person. Therefore, a person's value system can be nurtured and directed.

Students with character can be achieved by education that is oriented towards independence, courage, and meaningfulness to face problems by finding the right solution. These solutions can be developed through character education whose sources come from the nation's culture and local wisdom. Local culture or local wisdom can serve as one of the sources of noble cultural values (M. A. Brennan et al., 2009; Sudartini, 2012). Therefore, the policy and implementation of local culture-based character education in schools is very important and strategic. Schools, as educational institutions, are responsible for character building based on local culture and wisdom. As the center of cultural development, the school in addition to socializing character values according to the culture that has been living, is expected to be able to give birth, grow, and develop cultural values that demand to be socialized through education.

In learning, the actions, behaviors, attitudes, and strategies of teachers, which are shaped by curriculum standards, play a critical role in fostering educational quality. Good quality education not only adheres to high standards but also actively drives efforts to enhance the overall educational experience. Such education sets the stage for students to grasp and apply their learning effectively in real-life scenarios. Therefore, it is imperative for teachers to possess innovative knowledge and skills in instructional strategies and curriculum implementation. This innovation in teaching methods enables teachers to effectively meet educational objectives and significantly impacts the realization of expected goals, ensuring that the learning process is both effective and transformative. Thus, a well-prepared teacher is key to optimizing the learning environment and achieving educational outcomes that prepare students for the complexities of the real world.

Initial observations at SMPN 1 Bima City in July 2023 have revealed several challenges pertaining to student character development. These challenges include issues with student discipline, mutual aid, respect, and instances of cultural bullying. Additionally, the school's curriculum appears to have a limited incorporation of local cultural values within the subjects taught, leading to a superficial understanding of students' cultural heritage among students. Furthermore, mass media and the internet significantly influence students' perceptions and values, playing a critical role in shaping their attitudes and behaviors.

The implementation of character education in schools is a very important aspect in determining the quality of human resources, with the quality of human resources with character determining the quality of progress of a nation. Therefore, a person's character needs to be instilled from an early age. Character education from an early age is intended to instill good values so that they can become good habits when they grow up. Character education is flexible so that it can be integrated in the curriculum structure and learning process.

In the realm of education in Indonesia, developing character education that is rooted in local culture necessitates a precise and effective strategy. Given this context, this research aims to delve into the strategies for fostering local culture-based character education within the country. While previous studies, such as those by Misliya (2016) on character education through Scout activities, Fua (2018) on Islamic educational strategies for character building, and Kamaruddin (2012) on character education and social behavior, have contributed valuable insights, there remains a noticeable gap in literature specifically addressing character education that integrates local cultural elements. To address this deficiency, this study will focus on two primary objectives: firstly, to analyze the current strategies employed in implementing local culture-based character education in Indonesia, and secondly, to assess the effectiveness of these strategies in enhancing students' understanding and appreciation of their cultural heritage. Through this research, we aim to enrich the dialogue on integrating cultural values into the educational framework, thereby strengthening the moral and cultural fabric of Indonesian students.

2. METHODS

The research method used in the study was a *cross-sectional* survey design (Gina Higginbottom & Liamputtong, 2017). This was chosen because this study sought to determine the description of the analysis of the implementation of Local Culture-Based Character Education in SMPN throughout Bima City NTB Indonesia. The quantitative research method using a *cross-sectional* survey design is research that describes or paints the object of research based on the facts that appear or as they are in the field. Meanwhile, according to LePage (2011), quantitative research analyzes data systematically, factually, and thoroughly using documentation and questionnaires. This research focuses on systematically and factually describing all the facts related to how to analyze the implementation of Character Education based on Local Culture in Bima City in Indonesia.

This research is scheduled to take place during the 2022/2023 academic year at Bima City SMPN. Informant selection will employ a Cross-sectional Survey design, which involves sampling data sources based on specific criteria suitable for meeting the study's objectives, such as conducting surveys or interviews (Robinson, 2014). Data will be gathered from students and teacher councils at two distinct schools: SMPN 5 Kota Bima and SMPN 1 Kota Bima. Each school will contribute 50 teachers and 50 students, ensuring that the sample meets inclusion criteria and represents a diverse cross-section of the target population. This approach ensures a comprehensive analysis of the implementation and impact of character education in these settings.

The data collection techniques used in the study were questionnaires and documentation. A closed questionnaire with four alternative answers was developed based on the Likert Scale with a total of 20 items. There are two questionnaires in this study, namely, a questionnaire for teachers and a questionnaire for students. The questionnaire was then compiled through Google Forms and distributed to the destination sample. The analysis technique used in this research is a quantitative descriptive statistical technique. Descriptive statistics used are *mean*, *median*, *mode*, *maximum*, *minimum*, *standard deviation*, and *variance*.

Table 1. Instrument for Students

No.	Indicator	No.	Question
1	Honesty (Nggahi Rawi Pahu Culture)	1	Dare to say the right thing if you feel it is right
		2	Not cheating when taking exams.
		3	Be brave and honest in expressing opinions during discussions.
		4	Provide assistance to friends who are in need of help
2	Discipline (Maja Labo dahu Culture)	1	Submitting assignments on time
		2	Students obey all school rules.
		3	Can analyze problems quickly
		4	Doing tasks in accordance with orders and recommendations
3	Good manners (San tabe culture)	1	Speak well, politely when meeting with teachers/students
		2	Respect for all school members
		3	Covering the aurat in the school and community environment
		4	Respect elders and love younger ones
4	Responsibility and Trust (su'u sa wau tundu sa wale culture)	1	Doing all tasks given by the teacher
		2	Dare to bear the risk of any behavior that is done

		3	Carrying out the mandate of parents while at school
		4	Cleaning classrooms and school grounds according to the cleanliness schedule
5	Cooperation	1	Disable communication devices during learning activities
		2	Forgive their friends who make mistakes and mistakes
		3	Prioritizing the interests of others over one's own interests
		4	Participate when visiting friends who are sick

Table 2. Instrument for Teachers

No.	Indicator	No.	Question
1	Honesty (Nggahi Rawi Pahu Culture)	1	Educate students to say the right thing if it is the right thing.
		2	Educate not to cheat when taking exams
		3	Educate students to speak well, politely when meeting with teachers/students.
		4	Dare to convey to students during discussions if students are wrong
2	Discipline (Maja Labo dahu Culture)	1	Directing students to pay attention when learning is taking place
		2	Ask students to obey all school rules and regulations
		3	Asked students to submit their assignments on time
		4	Directing students to submit permission letters when absent from school.
3	Good manners (San tabe culture)	1	Educating students to greet teachers when they pass each other.
		2	Requiring students to cover the aurat in the school and community environment
		3	Expect students to respect their elders and love their younger ones.
		4	Telling students to get used to polite and kind words
4	Responsibility and Trust (su'u sa wau tundu sa wale culture)	1	Ordering students to carry out tasks given by the teacher
		2	Understand and direct students to perform tasks for which they are aptly inclined
		3	Reminding students to carry out the mandate of parents while at school
		4	Organizing schedule Cleaning classrooms and school grounds according to the cleaning schedule
5	Cooperation	1	Applying an attitude of mutual help among others
		2	Telling each other to give help to friends who need it in a positive way

3	Advise students to forgive their friends who make mistakes and mistakes
4	Agree to participate when visiting a friend who is sick.

The analysis technique used in this research is a quantitative descriptive statistical technique. Descriptive statistics used are *mean*, *median*, *mode*, *maximum*, *minimum*, standard deviation, and *variance* (Halman, 2014; Robinson, 2014; Walliman, 2010). All processes carried out in data analysis are used to obtain data related to how to analyze the implementation of local culture-based character education in Bima City in Indonesia. To get valid data, it is necessary to check or validate the data. Validity in this study uses content validity, which is analyzed by product moment.

3. FINDINGS AND DISCUSSION

Validity in this study uses content validity, which is analyzed by product moment. The items analyzed in this study were 20 items on the teacher and student questionnaires. The validity analysis used the SPSS 22 program. The results of the validation analysis can be seen in the following table.

Table 1. Teacher questionnaire validation results

Item	Person-correlation	Significance	Description
1	.784**	,000	Valid
2	.784**	,000	Valid
3	.759**	,000	Valid
4	.784**	,000	Valid
5	.703**	,000	Valid
6	.683**	,000	Valid
7	.630**	,000	Valid
8	.771**	,000	Valid
9	.721**	,000	Valid
10	.734**	,000	Valid
11	.509**	,000	Valid
12	.568**	,000	Valid
13	.855**	,000	Valid
14	.756**	,000	Valid
15	.745**	,000	Valid
16	.799**	,000	Valid
17	.697**	,000	Valid
18	.713**	,000	Valid
19	.827**	,000	Valid
20	.788**	,000	Valid

Table 2. Student questionnaire validation results

Item	Person-correlation	Significance	Description
1	.621**	,000	Valid
2	.646**	,000	Valid
3	.699**	,000	Valid
4	.599**	,000	Valid

Item	Person- correlation	Significance	Description
5	.582**	,000	Valid
6	.555**	,000	Valid
7	.657**	,000	Valid
8	.594**	,000	Valid
9	.568**	,000	Valid
10	.747**	,000	Valid
11	.640**	,000	Valid
12	.688**	,000	Valid
13	.749**	,000	Valid
14	.478**	,000	Valid
15	.542**	,000	Valid
16	.707**	,000	Valid
17	.571**	,000	Valid
18	.495**	,000	Valid
19	.707**	,000	Valid
20	.746**	,000	Valid

Tables 1 and 2 above are validation analysis tables using product-moment on the SPSS 22 Program. Based on these tables, it shows that all items in each questionnaire are valid.

Reliability in this study was estimated using the Cronbach's-Alpha Formula through the SPSS 22 program. The following are the results of the reliability estimation using the SPSS 22 program.

Table 3. Reliability estimation

	Cronbach's- Alpha	Description
Teacher Questionnaire	0,953	Reliable
Student Questionnaire	0,919	Reliable

Table 3 above is a table of reliability estimation results using the Cronbach's-Alpha Formula. Table 3 shows that the Cronbach's-alpha coefficient on the teacher questionnaire is 0.953 and on the student questionnaire is 0.919. An instrument is said to be reliable in measuring if the coefficient value is more than 0.6. This shows that the two questionnaires used in this study are reliable in measuring.

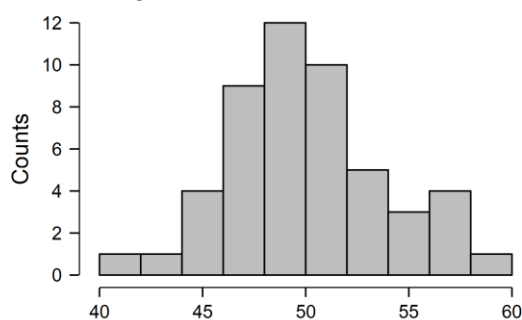
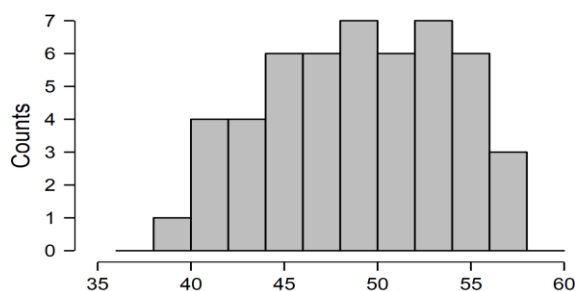
After the questionnaire to be used is declared valid and reliable in measuring, the questionnaire is then compiled in Google form format, and then distributed to respondents. The results of these respondents will then be analyzed with descriptive statistics. Descriptive statistical analysis is used to describe the statistical measures of the research data in general. The summary of descriptive statistical results in this study is presented in Table 4.

Table 4. Data Description

	Teacher Questionnaire	Student Questionnaire
Number of Respondents	50	50
Average	50,52	49,46
Mode	50	48
Median	50	49
Std. Deviation	3,78	4,83
Range	17	19
Minimum Score	42	39
Maximum Score	59	58
Total Number of Scores	2526	2473
Variance Score	14,29	23,31

Table 4 is a data description table of the results of giving questionnaires to respondents. Table 4 describes the teacher questionnaire and student questionnaire. In the teacher questionnaire, the number of respondents used was 50 respondents. The average obtained in the teacher questionnaire is 50.52. The mode value in the teacher questionnaire is 50, and the median value is 50. The three measures of central tendency have almost the same value, and this indicates that the data spreads normally. Furthermore, it is known that the standard deviation is 3.78, with a range of 17. The minimum and maximum scores obtained in the teacher questionnaire are 42 and 59, respectively, with a total score of 2626. The variance score is 14.29. In the student questionnaire, the number of respondents used was 50 respondents. The average obtained in the student questionnaire is 49.46. The mode value in the student questionnaire is 48, and the median value is 49.5. The three measures of central tendency have almost the same value. This indicates that the data spreads normally. Furthermore, it is known that the standard deviation is 4.83, with a range of 19. The minimum and maximum scores obtained in the teacher questionnaire were 39 and 58, respectively, with a total score of 2473.

The variance score is 23.31. The teacher questionnaire data and student questionnaires can then be depicted in the histograms presented in Figures 1 and 2.

**Figure 1.** Histogram of Teacher Questionnaires**Figure 2.** Histogram of student questionnaire

Figures 1 and 2 show data from Questionnaire 1 and Questionnaire 2, where both data have a normal and homogeneous distribution. The histogram in Figure 1 provides information that the teacher questionnaire scores are in the range of 40 to 60. While in Figure 2 provides information that the scores in the teacher questionnaire are in the score range of 37 to 60. The next step is to analyze each indicator in the teacher and student questionnaire results. In each questionnaire consists of the same 5 indicators, namely, honesty, discipline, courtesy, responsibility, cooperation which can be seen in Figure 3. Then the score on each indicator will be associated with the score categorization, this is to find out the extent of the character education achievement score at Bima City SMPN.

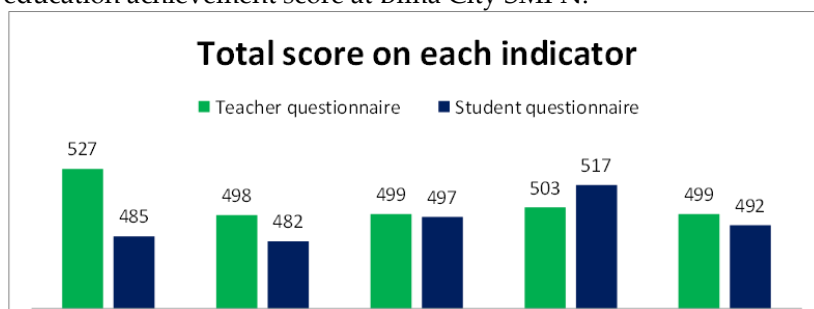


Figure 3. Total score on each indicator

Table 5. Score categorization

Score	Category
$X > 513$	Good
$513 \geq X \geq 486$	Medium
$X < 486$	Less

Figure 3 shows each indicator's total score in the teacher and student questionnaires. Then the score is associated with the score categorization in Table 5. Based on Figure 3, it can be seen that in the teacher questionnaire, the total score of the honesty indicator is 527, indicating that the honest character of teachers at SMPN 5 Bima City and SMPN 1 Bima City is good. The discipline indicator obtained a score of 498, indicating that the teacher's discipline character is categorized as moderate. In the courtesy indicator, the score is 499, which indicates that the teacher's politeness character is moderate. In the responsibility indicator, the score is 503, and this indicates that the teacher's responsibility character is moderate. In the cooperation indicator, the score is 499, which indicates that the honest character of the teacher is moderate.

In the student questionnaire, the total score of the honesty indicator is 485, indicating that the honest character of students of SMPN 5 Kota Bima and SMPN 1 Kota Bima is lacking. The discipline indicator obtained a score of 482, indicating that the discipline character of students is lacking. In the courtesy indicator, the score is 497, which indicates that the students' courtesy character is categorized as moderate. The responsibility indicator score is 517, which indicates that the students' character is good in terms of responsibility. In the cooperation indicator, a score of 492 is obtained, which indicates that the honest character of students is moderate.

Through the description of the data, it is known that character education in students and teachers of SMPN in Bima City, by taking samples of SMPN 5 Bima City and SMPN 1 Bima City is on average in moderate condition, but the indicators of honesty and discipline of students are still lacking. It is hoped that this can be improved again, so that all elements of the school have good quality character education.

The concept of local culture, according to Brennan (2019), has different meanings and perspectives. The social side can be defined as the entire way of life, including legal issues, values and desired behaviors. In simple terms, culture can also be seen as an evolving and universal thought. Because these thoughts always develop so that they are patterned over time, so that there will be habits in certain

societies and cultures. Brennan (2009) also said that local culture has become an identity in society. This identity consists of common understandings, customs and philosophical values. Judistira (2008) said that local culture is not only born from the form of art and beauty through art and belief alone: but also includes all forms, behavior, actions, and patterns of thought that are far behind what is visible. While an anthropologist, Sir Edward from England defines local culture as *"the complex whole of ideas and things produced by men in their historical experience"*.

This study found that the implementation of local culture-based character education has a fairly good process through intracurricular and extracurricular learning activities. Local culture-based character education learning applied through intracurricular is to obey school rules, teacher commitment to students and teacher honesty integrity at school. This is in line with research on Character and Local Wisdom-Based Instructional Model of Indonesian Language in Vocational High Schools (Anggraini et al., 2017), Developing Characters Based On Local Wisdom Of Bali In Teaching Physics In Senior High School ((Suastra et al., 2017), Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia (Rukiyati Sugiyo & L. Andriani Purwastuti, 2017), The Insertion of Local Wisdom into Instructional Materials of Indonesian Language for 10 th Grade Students in Senior High School (Anggraini & Kusniarti, 2015).

Research conducted by Anggraini (2017) talks about how local wisdom can be incorporated into reading Indonesian texts to strengthen student character, such as honesty with a model of teaching Indonesian based on character education and local wisdom. While research conducted by Suastra et al. on Developing Characters Based On Local Wisdom Of Bali In Teaching Physics In Senior High School, shows that the most appropriate method for the development of character education based on Balinese local wisdom is the investigation of various views on discussion and demonstration, expolaration, socio-cultural, historical, elaboration, and confirmation through discipline. This is what can develop character education based on Balinese local culture. While research on Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia. Talking about traditional songs or local culture integrated with the values of love, honesty and responsibility. Meanwhile, research conducted by Anggraini (2015). Talking about Indonesian language books related to local wisdom to strengthen student character, and investigating texts in Indonesian that contain more local wisdom and contribute to students to expand knowledge about diversity in Indonesia through aspects of trust and responsibility. Thus, the research findings have similar aspects in developing and implementing local culture-based character education in terms of honesty, discipline, and responsibility.

This study identified differences in findings compared to several previous research efforts focused on character education. Notable studies include "Character Issues: Reality Character Problems and Solutions through Education in Indonesia" by Saidek & Islami (2016), which advocates for educational reform encompassing curriculum changes across informal, non-formal, and formal educational institutions to develop character comprehensively. Julia & Supriyadi (2018) examined the implementation of character education in senior high schools and found that not all teachers are well-versed in character development, noting the lack of a systematic approach and a dedicated model in educational practices. Similarly, Mislia et al. (2016) explored character education through Scout activities, emphasizing that character can be developed through intervention, exemplification, habituation, facilitation, reinforcement, and the involvement of various stakeholders. Additionally, Benawa et al. (2018) discussed the effectiveness of the full-day school system in building student character, highlighting improvements such as respect for elders, affection towards younger individuals, and efficient time management, contributing to a more stable character.

While these studies address the broader theme of character building in various educational contexts, none specifically focus on integrating local cultural values into character education. In contrast, this research specifically analyzes the application of local culture-based character education, exploring how cultural heritage can be effectively utilized to enhance character development in educational settings.

The similarities and differences of this research show that there are different aspects in each local area in Indonesia that were not found in previous studies on each local culture in Indonesia. From the results of the research conducted by the researchers, it was found that there are several habits of implementing local culture-based character education that are routinely carried out at SMPN Bima City. The researcher classified several aspects of the culture. These aspects and ideas include the customs and habits that they apply to schools and communities. Such as culture, *Santabe*, *Maja Labo Dahu*, *Nggahi Rawi Pahu*, *su'u sa wau tundu sa wale*. This culture is inherent in Bima society in general which is applied and becomes a self-identity for each student and student at school. These cultures that characterize and identity include: *Santabe* culture (excuse me or good manners), The formation of good manners starts from the family who give examples both directly and indirectly. Children will imitate the behavior of parents in everyday life. Children who have polite behavior can be sure that their families are also polite, and vice versa, children who have rude behavior are certainly rude family behavior (Risthantri & Sudrajat, 2015). This *santabe* culture is carried out by students and students, especially to teachers and to elders, as a form of respect. Furthermore, the culture of *Maja Labo dahu* (shyness and fear) is an attitude and value of discipline that is integrated in strengthening the character education of students and the people of Bima, where the Integrity Values in this case are: honesty, keeping promises, love for the truth and responsibility. From several attitudes that have been embedded in students and students who become characters in their personalities, this is in line with the fact that the disciplinary attitude of teachers and students is very helpful for student success in the classroom (Lewis, 2001). Meanwhile, the *Nggahi Rawi Pahu Culture* (only words and deeds) is an attitude that reflects the harmony between words and deeds, this means the same as the concept of honesty in Islam (Susanti, 2016). The value of *Nggahi Rawi Pahu*, encourages students to apply the nature of honesty of the heart and tongue both in a personal context or in a broader and general context. While the culture of *su'u sa wau tundu sa wale* (responsibility or trust) this expression reflects the noble nature and attitude, the nobility of this nature and attitude when it is able to carry out the mandate on its shoulders and can be responsible for the assigned tasks. This is in line with the results of research that to run the wheels of the organization in Islam requires leaders who are trustworthy and responsible (Farook, 2007).

4. CONCLUSION

Based on the analysis presented, it can be concluded that character education rooted in local culture is effectively imparted through both intracurricular and extracurricular activities. Furthermore, the study identified several practices of local culture-based character education routinely adopted by students, such as *Santabe Culture* (courtesy), *Maja Labo Dahu Culture* (shame and fear), *Nggahi Rawi Pahu Culture* (integrity in words and actions), and *Su'u sa wau tundu sa wale Culture* (responsibility and trust). However, areas such as honesty and discipline among students require further enhancement.

This study, while comprehensive, is not without limitations. It primarily focuses on observable behaviors and self-reported practices, which may not fully capture the depth and impact of character education on deeper personal values. Future research could benefit from a longitudinal design to track changes over time and more robust assessment methods to measure the internalization of these values. Additionally, investigating the role of teachers and parents in reinforcing local culture-based character education could provide deeper insights into the ecosystem of character development in educational settings. These directions would extend the understanding of character education's impact and refine its implementation to ensure all school elements contribute effectively to quality character education.

REFERENCES

- A. Kamaruddin, S. (2012). Character Education and Students Social Behavior. *Journal of Education and Learning (EduLearn)*, 6(4), 223. <https://doi.org/10.11591/edulearn.v6i4.166>
- Anggraini, P., & Kusniarti, T. (2015). The Insertion of Local Wisdom into Instructional Materials of

- Bahasa Indonesia for 10th Grade Students in Senior High School. *Journal of Education and Practice*, 6(33), 89–92. <https://files.eric.ed.gov/fulltext/EJ1083666.pdf>
- Anggraini, P., Tlogomas, J. R., & Kusniarti, M. T. (2017). Character and Local Wisdom-Based Instructional Model of Bahasa Indonesia in Vocational High Schools. *Journal of Education and Practice*, 8(5), 23–29. www.iiste.org
- Benawa, A., Peter, R., & Makmun, S. (2018). The Effectiveness of Full Day School System for Students' Character Building. *IOP Conference Series: Materials Science and Engineering*, 288(1), 12160. <https://doi.org/10.1088/1757-899X/288/1/012160>
- Brennan, M. A., Flint, C. G., & Luloff, A. E. (2009). Bringing together local culture and rural development: Findings from Ireland, Pennsylvania and Alaska. *Sociologia Ruralis*, 49(1), 97–112. <https://doi.org/10.1111/j.1467-9523.2008.00471.x>
- Brennan, Mark A. (2019). The Importance of Incorporating Local Culture into Community Development. In *Edis* (Vol. 2005, Issue 15). <https://doi.org/10.32473/edis-fy773-2005>
- Farook, S. (2007). On corporate social responsibility of Islamic financial institutions. *Islamic Economic Studies*, 15(1), 31–46. <http://kantakji.com/fiqh/Files/Economics/436.pdf>
- Fua, J. La, Rahma, Nurlila, R. U., & Wekke, I. S. (2018). Strategy of Islamic Education in Developing Character Building of Environmental Students in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175(1), 12149. <https://doi.org/10.1088/1755-1315/175/1/012149>
- Halim Tamuri, ab, Yusof Othman, M., Dakir, J., Munawar Ismail, A., & Stapa, Z. (2013). Religious education and ethical attitude of Muslim adolescents in Malaysia. *Multicultural Education & Technology Journal*, 7(4), 257–274. <https://doi.org/10.1108/METJ-03-2013-0008>
- Halman, S. U. (2014). *Analisis data kualitatif model Miles dan Huberman*.
- Higginbottom, Gina, & Liamputtong, P. (2017). What is Participatory Research? Why do it? In G Higginbottom & P. Liamputtong (Eds.), *Participatory Qualitative Research Methodologies in Health* (pp. 1–21). SAGE Publications Ltd. <https://doi.org/10.4135/9781473919945.n1>
- JK, G. (2008). Budaya Sunda: Melintasi waktu menantang masa depan. In *Bandung: Lembaga Penelitian Unpad dan Judistira Foundation* (pp. 79–96).
- Julia, & Supriyadi, T. (2018). The Implementation of Character Education at Senior High School. *SHS Web of Conferences*, 42, 00085. <https://doi.org/10.1051/shsconf/20184200085>
- Khan, S. A. (2014). Role of Islamic Education in character building of young generation: A case study from secondary level institutes of Karachi. In *Educational Research International* (Vol. 3, Issue 2, p. 97).
- LePage, P., Akar, H., Temli, Y., Şen, D., Hasser, N., & Ivins, I. (2011). Comparing teachers' views on morality and moral education, a comparative study in Turkey and the United States. *Teaching and Teacher Education*, 27(2), 366–375. <https://doi.org/10.1016/j.tate.2010.09.005>
- Lewis, R. (2001). Classroom discipline and student responsibility: : the students' view. In *Teaching and Teacher Education* (Vol. 17, Issue 3, pp. 307–319). [https://doi.org/10.1016/S0742-051X\(00\)00059-7](https://doi.org/10.1016/S0742-051X(00)00059-7)
- Litz, D. (2011). Globalization and the changing face of educational leadership: Current trends & emerging dilemmas. *International Education Studies*, 4(3), 47. <https://doi.org/10.5539/ies.v4n3p47>
- Misliya, M., Mahmud, A., & Manda, D. (2016). The Implementation of Character Education through Scout Activities. *International Education Studies*, 9(6), 130. <https://doi.org/10.5539/ies.v9n6p130>
- Risthantri, P., & Sudrajat, A. (2015). Hubungan Antara Pola Asuh Orang Tua Dan Ketaatan Beribadah Dengan Perilaku Sopan Santun Peserta Didik. *Harmoni Sosial: Jurnal Pendidikan IPS*, 2(2), 191–202. <https://doi.org/10.21831/hsjpi.v2i2.7670>
- Robinson, O. C. (2014). Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide. *Qualitative Research in Psychology*, 11(1), 25–41. <https://doi.org/10.1080/14780887.2013.801543>
- Rukiyati Sugiyo, & L. Andriani Purwastuti. (2017). Local Wisdom-Based Character Education Model in Elementary School in Bantul Yogyakarta Indonesia. *Sino-US English Teaching*, 14(5). <https://doi.org/10.17265/1539-8072/2017.05.003>

- Saidek, A. R., & Islami, R. (2016). Character Issues: Reality Character Problems and Solutions through Education in Indonesia. *Journal of Education and Practice*, 8.
- Shofwan, I., Raharjo, T. J., Achmad Rifai, R. C., Fakhruddin, F., Sutarto, J., Utsman, U., Arbarini, M., Suminar, T., Mulyono, S. E., Kisworo, B., Malik, A., Yusuf, A., Ilyas, I., Desmawati, L., & Umanailo, M. C. B. (2019). Non-formal learning strategy based on tahfidz and character in the primary school. *International Journal of Scientific and Technology Research*, 8(10), 1987–1992.
- Suastra, I. W., Jatmiko, B., Ristiati, N. P., & Yasmini, L. P. B. (2017). Developing characters based on local wisdom of bali in teaching physics in senior high school. *Jurnal Pendidikan IPA Indonesia*, 6(2), 306–312. <https://doi.org/10.15294/jpii.v6i2.10681>
- Sudartini, S. (2012). Inserting Local Culture in English Language Teaching To Promote Character Education. *Jurnal Pendidikan Karakter*, 3(1). <https://doi.org/10.21831/jpk.v0i1.1451>
- Susanti, S. E. (2016). Spiritual Education : Solusi Terhadap Dekadensi Karakter dan Krisis Spiritualitas di Era Global. *INZAH Online Journal*, 1(1), 1–42.
- Walliman, N. (2010). Research Methods: The Basics. In *Research Methods: The Basics* (1st ed.). Routledge. <https://doi.org/10.4324/9780203836071>