

# Empowering Village Communities through Character Education: The Impact of Student Engagement Programs in Patakbanteng Village

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## ABSTRACT

Character education in vil lage communities is essential for strengthening social responsibility, cooperation, independence, and moral awareness. However, evidence on how student engagement programs contribute to community-based character formation remains limited. This study examined a student engagement program implemented by the Student Executive Board of Universitas Sains Al-Qur'an in Patakbanteng Village, Wonosobo, Indonesia. A sequential exploratory mixed-method design was used. Qualitative data were collected through observation, interviews, and documentation to identify emerging character values during program activities. These findings informed a post-program questionnaire administered to community participants. Data were analyzed thematically and descriptively using percentage-based categorization. The findings showed that the program was associated with positive character outcomes among participating community members. The highest score was found in responsibility at 91.67%, followed by initiative and creativity at 90.67%, caring and independence at 90.33%, mutual cooperation at 90%, hard work and exemplary behavior at 89.67%, and discipline at 88%. All indicators were categorized as "very good." Qualitative findings indicated that participatory activities, mentoring, group discussions, and collaborative problem-solving encouraged community members to become more active, disciplined, cooperative, and confident in managing local initiatives. The study suggests that student engagement programs can serve as contextual spaces for character education and community empowerment. Nevertheless, because the quantitative data were collected only after the program, the findings should be interpreted as post-program perceptions and observed tendencies rather than causal evidence of program impact. Future studies should use pre-post measurements, validated instruments, and comparison groups.

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## 1. INTRODUCTION

Rapid social change has affected the value systems, interaction patterns, and collective life of rural communities. Globalization and digital transformation have expanded access to information and economic opportunities, but they have also contributed to shifts in social behavior, weakening communal

values such as responsibility, mutual cooperation, discipline, and social care (Aisy et al., 2025; Saputri et al., 2024). In rural contexts, these values are important because villages are not only administrative units but also social spaces where solidarity, local wisdom, and collective responsibility shape community resilience. Therefore, village development should not focus solely on economic and technological improvement but also on strengthening moral and social character.

Character education provides a relevant framework for addressing these challenges. It emphasizes the formation of moral knowledge, moral feeling, and moral action through habituation, reflection, and exemplary behavior (Triana, 2022). Character education is not limited to formal schooling; it can also occur in families, communities, and social programs that allow individuals to experience values in real-life situations. In this sense, character is developed not merely through instruction but through direct participation in meaningful social activities. Community-based character education is especially important because social values such as responsibility, cooperation, care, independence, and integrity are best internalized through interaction, collaboration, and shared problem-solving (Rahmawati, 2023).

Community empowerment is closely related to character education because both aim to strengthen individual and collective capacity. Empowerment enables individuals and groups to understand their potential, participate in decision-making, and take control of their social and economic development (Endah, 2020; Ulum & Anggaini, 2020). When empowerment programs are implemented through participatory approaches, they do not only improve skills or knowledge but also cultivate responsibility, initiative, confidence, and social solidarity. Freire (1970) argues that education becomes transformative when communities are positioned as active subjects who reflect on and act upon their own realities. Thus, empowerment-based education can function as a process of moral learning in which communities become active agents of change.

Student engagement programs in village communities represent one form of participatory education and empowerment. University students can serve as facilitators who connect academic knowledge with community needs through mentoring, training, discussion, and collaborative action. Such programs create reciprocal learning: communities gain practical knowledge and social support, while students develop empathy, leadership, communication, and civic responsibility. Previous studies have shown that community service programs can improve literacy, skills, and local capacity (Hermanto et al., 2023; Praseptiawan et al., 2021). However, many studies tend to emphasize technical or instrumental outcomes, while the character-building dimension of community engagement receives less systematic attention.

Patakbanteng Village in Kejajar District, Wonosobo Regency, provides an important context for examining community-based character education. The village has local social and economic potential, particularly through farmer groups and women's community organizations. Nevertheless, like many rural communities, it faces challenges related to sustaining cooperation, discipline, initiative, and collective responsibility amid social and economic change. The Student Executive Board of Universitas Sains Al-Qur'an implemented a student engagement program in this village through activities such as alternative energy training, organizational management, digital cooperative bookkeeping, branding, and digital marketing assistance. These activities were designed not only to improve community capacity but also to encourage participation, independence, responsibility, and cooperation.

Theoretically, this study is grounded in the integration of character education, community empowerment, and participatory learning. Character education explains how moral values are formed through habituation and exemplary action (Triana, 2022), while empowerment theory highlights the importance of strengthening community agency and independence (Endah, 2020). In addition, social learning theory suggests that individuals learn values and behavior by observing models and interacting within supportive environments (Bandura, 1977). These perspectives indicate that student-community engagement can become a meaningful space for developing character because participants are directly involved in shared activities, reflection, and collaborative problem-solving.

Based on this background, this study aims to examine how a student engagement program contributes to the development of character values among community members in Patakbanteng Village. Specifically, the study focuses on values such as responsibility, discipline, mutual cooperation, caring,

initiative and creativity, hard work, independence, and exemplary behavior. By using a sequential exploratory mixed-method approach, this study seeks to describe both the social process of character formation and participants' post-program perceptions of character development. The findings are expected to contribute to discussions on community-based character education and provide practical insights for universities in designing student engagement programs that are not only skill-oriented but also transformative, participatory, and character-building.

## 2. METHODS

### 2.1. Research Design

This study uses a mixed-methods approach that sequentially combines qualitative and quantitative methods (Nasution et al., 2024). Approach: This was chosen to get a complete understanding of the educational process in the Patakbanteng Village community through the Impactful Student Program. A combination of two methods gives a vast analysis to process and outcome aspects of activities, so that the data obtained has a strong interpretive and empirical. According to Creswell and Plano Clark (2018), the mixture gives a clearer picture of the complex social phenomenon. In research, this method of qualitative functioning explains the dynamics of social issues that occur in society, whereas the method quantitative plays a role in strengthening findings based on results measurement and attitude. Approach: This helps researchers link the conceptual and factual aspects that emerge during program implementation.

Research design uses a *sequential exploratory design*, which begins with a qualitative phase and then continues with a quantitative phase. Stage qualitative is used to explore values, characters, and patterns in an emerging society during ongoing activity. The results of the stage beginning were made into a base compilation instrument, quantitative to test the extent to which the findings apply to a wider context. This design in accordance with a development-oriented research concept and validation of empirical findings early (Habibullah et al., 2025). Order Work like This guard channel analysis from understanding deep, going to measurement, systematic. Researchers, moreover, formerly identify dynamic social phenomena naturally, then evaluate public perception based on the results and activity.

### 2.2. Timeline and Implementation of Activities

Students' activities in this program are structured over approximately six months, using a participatory approach and ongoing mentoring. The initial phase (month 1) focuses on outreach and field observations, including coordination with the village government and community leaders, as well as identifying the needs of the Sustainable Farmers Group and the Family Welfare Movement (PKK) of Patakbanteng Village. The subsequent phase (months 2-4) involves training and implementation, including training on the use of alternative energy based on Thermoelectric Generators (TEGs), group management and digital cooperative bookkeeping, and basic branding and digital marketing training. During this phase, students act as facilitators, practical instructors, and technical assistants in small community groups.

The final phase (months 5-6) focuses on continued mentoring, monitoring, and evaluation, including evaluation through observation, interviews, and post-program questionnaires to assess changes in community capacity and character. Throughout the entire process, students are actively involved in educational activities, technology demonstrations, group discussions, and community reflections. The nature of student activities is educational—practical, non-experimental, and collaborative, with an average weekly involvement intensity according to the training and mentoring schedule agreed upon with village partners.

### 2.3. Sample and Sampling Technique

The population for this activity is all members of the Patakbanteng Village community, Kejajar District, Wonosobo Regency, who are directly involved in the empowerment program conducted by the UNSIQ Student Executive Board (BEM UNSIQ), specifically the two main target partners: the Lestari

Farmers Group and the Patakanteng Village Family Welfare Movement (PKK). The Lestari Farmers Group consists of active farmers engaged in the highland horticultural sector (potatoes, cabbage, carrots, and similar commodities), with characteristics ranging from productive to advanced age (approximately 30–60 years), the majority of whom have primary to secondary education, and rely on agriculture as their primary livelihood. Meanwhile, the Patakanteng Village Family Welfare Movement (PKK) consists of housewives and managers of the village's Merah Putih Cooperative, aged 25–55. They play a role in family economic management, social activities, and the development of locally produced household businesses.

The research sample and community service activities were determined using a purposive sampling technique, selecting community members deemed relevant, active, and willing to participate in the entire program. The sample included representatives of the Lestari Farmers Group and PKK members who participated in training on alternative energy, organizational management, and digital marketing. This technique was chosen because the program focuses on productive target groups with a real need for technological interventions and institutional capacity building. In the supporting article, the research subjects also included community leaders, BEM administrators, and program participants, who were observed through interviews, observations, and post-program questionnaires to comprehensively describe changes in community character and social participation.

#### 2.4. Research Instruments

Instrument study consists of two types, namely, qualitative and quantitative. Instrument qualitative in the form of guidelines, interviews, and deep as well as sheet observation participatory used for browse change behavior, work the same, and responsibility answer social society. Interviews were conducted with BEM UNSIQ administrators, figures from society, and program participants who were actively involved. Observation focuses on the practice of social interaction that reflects a marked character during ongoing activity. Instrument quantitative in the form of a closed (post-test) given after the entire series of activity finished to evaluate public perception of strengthening collective character. Use of post questionnaires without a pre-questionnaire was chosen because the study emphasizes results and changes in social events that occur. According to (Sugiyono, 2017), election instruments must adapt objective research so that the results obtained have validity and reliability.

#### 2.5. Data Analysis Techniques

Data analysis was performed through stages of reduction, presentation, and withdrawal of conclusions on qualitative data as explained by Miles, Huberman, and Saldaña (2014). The results of interviews and observations were encoded in a way that allowed for finding patterns growing moral values during activities. Quantitative data analysis uses descriptive statistics, including average and percentage calculations, to describe the trend of the public to the program. Interpretation of the achievement education character shown by Table 1.

**Table 1.** Interpretation of Character Education

Presentation achievement aspect	Category
76% - 100%	Very good
51% - 75%	Good
26% - 50%	Not good
0% - 25%	Very not good

Integration of two types of data is done at the stage of interpretation to obtain a comprehensive understanding of a strengthening character society. According to (Rachmad et al., 2024), merger results qualitative and quantitative strengthen validity findings as well as produce a deeper description of the social phenomenon. Structured analysis helps build conclusions based on proof through a time reflection, contextual social.

## 2.6. Ethical Considerations and Informed Consent

The implementation of community service activities and data collection in this program adheres to the ethical principles of social research, including respect for the dignity of participants, the principle of voluntariness, data confidentiality, and the absence of coercion or risks that harm the community. All community members involved are treated as participating subjects, not objects, while upholding the values of justice, openness, and respect for the local wisdom of Patakbanteng Village. Data obtained through observations, interviews, and questionnaires are used solely for academic purposes and program evaluation and are presented in aggregate form without identifying participants.

The ethics approval process is carried out through informed consent, which is given verbally and collectively before the activity begins. The implementation team first conducts outreach to the village government, community leaders, and the Sustainable Farmers Group and Family Welfare Movement (PKK) regarding the objectives, benefits, methods of the activity, and forms of participant involvement. Each participant is given the freedom to participate or withdraw from the activity without any consequences. This approval is strengthened by official permission from the village government and a joint agreement with the target partners as representatives of the community, in accordance with the ethical practices of participatory-based research and community service, as explained in the supporting article.

## 3. FINDINGS AND DISCUSSION

The findings indicate that the student engagement program implemented by BEM UNSIQ contributed to the development of community character in Patakbanteng Village through participatory empowerment activities. The program encouraged residents to become actively involved in training, mentoring, group discussions, and collaborative problem-solving. Through these activities, community members did not only gain practical knowledge and skills but also experienced a process of social learning that strengthened responsibility, discipline, cooperation, care, initiative, hard work, independence, and exemplary behavior. The interaction between students and villagers created a dynamic learning environment in which moral and social values were practiced directly in everyday community activities (Damayanti et al., 2024; Jumini et al., 2021; Muttaqin & Hanum, 2024). The results of the character education questionnaire are presented in Table 2.

**Table 2.** Achievement Results Character Education Aspects

Character	Percentage	Category
Responsibility	91.67%	Very good
Discipline	88%	Very good
Mutual cooperation	90%	Very good
Concern	90.33%	Very good
Initiative and Creativity	90.67%	Very good
Work Hard	89.67%	Very good
Independence	90.33%	Very good
Exemplary behavior	89.67%	Very good

As shown in Table 2, all character education aspects reached the “very good” category, with percentages ranging from 88.00% to 91.67%. Responsibility obtained the highest score, indicating that participants showed strong awareness of their duties and roles during the program. Other aspects, such as initiative and creativity, caring, independence, and mutual cooperation, also achieved high percentages, suggesting that the program provided meaningful opportunities for residents to participate actively, work collaboratively, and develop confidence in managing community-based activities. These results suggest that participatory student engagement can serve as a practical medium for strengthening character education in village communities. However, because the data were collected through a post-program questionnaire, the findings should be interpreted as participants’

perceived character development after the program rather than as definitive causal evidence of program impact.

### 3.1. Responsibility

Aspect not quite enough answer gets the highest mark, namely 91.67%, indicating that the participant's own awareness is strong of the tasks and roles they perform, shoulder strap. This reflected an attitude of commitment to finish work on time as well as guard the integrity of the group during the ongoing activity. Participants are capable of showing consistency in operating the mandate given without supervision from a companion. Height achievements show that direct experience in social activities has a significant impact on the formation of character and responsible behavior. The activity process pushes participants to understand the importance of accountability for the work results they alone achieve. Character This becomes the basis of the main information integrity, personal, and professional social.

Based on the results observation, there appears to be a significant change in attitude, with not quite enough answers from the Patakbanteng Village community after the activity took place. The community shows a strong commitment to timetable activities and completion tasks that have been agreed upon. Initially, the involvement of the inhabitant is still passive and waiting for instructions from students; after several training sessions, patterns change and become actively participatory. Documentation activity shows that inhabitants start using the appropriate time, prepare equipment before the activity starts, and maintain a clean training place. One of the inhabitants said, *"In the past, if there was activity, sometimes we came late, but after participating in several trainings, it feels like it's not nice if not yet Ready from the beginning"* (Interview, 2025). Sayings that reflect internalization mark growing discipline through experience directly, not just instructions. In general, results show that consistent discipline in social capable strengthen the sense of responsibility and answers to the individual within his group.

### 3.2. Discipline

Discipline values reached 88%, indicating that participants have shown a high level of regularity and compliance with the rules of order activities. Discipline looks in the presence of appropriate time, adherence to the schedule, and sincerity follow all over a series of activities. The habituation process involves awareness, importance value, time, and rules as part of the ethics work. Participants capable of guarding rhythm Work in a consistent way without the need to be reminded repeatedly by the committee or mentor. Thus, it can be known that environment-structured activities play a role in implanting discipline as a positive habit.

According to (Triana, 2022), education character is a process of habituating moral values through action, involving dimensions of knowledge, feelings, and behavior. Findings of research in Patakbanteng Village show that the process of habituation happens through experience, through interaction between students and the community in activity empowerment. Collaborative activities, such as training and work group functioning as a vehicle formation not quite answer social. In this context, citizens study the mark discipline through experience directly, not just verbal instructions. As explained by (Alamsyah, 2025), character grows when an individual is involved in concrete and reflective moral practices. This process is in line with research results that show increasing discipline among inhabitants in the operating role of society after the program is running.

### 3.3. Mutual cooperation

The character of mutual cooperation is obtained 90% achievement, depicting the height of Spirit togetherness and solidarity between the members of the group. Participants show a strong sense of helpfulness for each other, good in preparation, implementation, and evaluation activities. Supporting each other strengthens the sense of brotherhood and fosters social cohesion in the environment program implementation. From this, reflect that Work is good at creating a positive atmosphere as well

as increasing effective activities. The togetherness that is built makes every individual feel important in reaching the objective together.

The value of mutual cooperation begins to be seen as strong since the stage preparation activity, when the community and students work together to prepare the location and the needs tool demonstration. Observations show that togetherness in every stage of implementation forms new solidarity among citizens. Citizens who previously tended to work alone are now more open to collaborating, especially in activity-based groups like assembly tools and simulations that use simple technology. Documentation activity shows moments where work is done in the same way as it appears in a spontaneous, like-minded, help bring equipment, or sharing material training. This shows that activity-based collaboration not only builds physical results but also strengthens social bonds between members of the community. Mutual cooperation here develop become form participation active activities rooted in a sense of togetherness and empathy.

Freire (1970) emphasized that liberating education must put the public as subject, not objects, in the learning process. This is reflected in the formation of mutual cooperation and a caring society in Patakanteng Village. Through a participatory approach, citizens No Again become the recipients of benefits, but participate in designing and implementing activities together with students. At this stage, a dialogical process occurs which fosters empathy and mutual respect within the activity community. Participatory social in nature, collaborative push formation awareness more social tall because individuals feel moral attachment to their group (Sayuti et al., 2024). Field results show that the spirit of mutual cooperation strengthens the view that working together becomes an effective medium for building social concern and solidarity.

#### **3.4. Concern**

The aspect concerned gets a score of 90.33%, indicating that participants have a high sensitivity to a high social-environment and each other. They show empathy through action, helping communities in need. The activities field gives room for participants to feel the direct dynamics of existing social dynamics, so that they foster a sense of responsibility to address social issues. The value of caring this show success learning based experience in strengthening connections and a harmonious social life. Through interaction-intensive activities, participants understand the importance of sharing benefits with others.

#### **3.5. Initiative and Creativity**

Value initiative and creativity reached 90.67%, showing the ability of participants to put forward new ideas and solve problems in a way. They dare to submit fresh ideas to increase the effectiveness of ongoing activities executed. A collaborative process between members gives room for the development of the potential to think critically and creatively. High marks show that the environment opens activities to new, capable, growth-oriented, and proactive attitudes. Participants show independent thinking and a desire to create more effective solutions for problems faced. Initiative and creativity become important characteristics in build generation adaptive to change social and technological.

Character initiative and creativity stand out in the phase post-training when a number of inhabitants start developing new ideas based on the knowledge gained from the training. Observation field shows that the public takes brave steps without waiting for directions, such as modifying the simple results training to be more efficient or developing a product House valuable ladder sell. One of the participants said, "It turns out materials around Can made goods useful, as long as you want to try, (Interview, 2025). Quote this show's emergence pattern, think creatively about the birth from experience study applicable. Documentation in the form of photos and notes activity show that the results of the work are displayed at the closing ceremony of the program. The mentoring process, which was initially student-centered, changed to become an initiative-independent society, which shows successful transfer of value, productivity, and innovation in the context of an empowerment village.

As put forward by (Ulum & Anggainsi, 2020), empowerment truly happens when individuals own capacity to take decisions and actions on their own initiative. In line with what was said, (Jumini, 2016) emphasized that creativity grows from interaction between ability, motivation, and support in an encouraging environment, solving problems in a way independent way. This is clear in the results of the study related to the emergence of creativity in the public after follow-up training. The interaction process is educative between students and residents, which grows trust in oneself to try new and relevant matters with potential local impact. Within the framework of constructivist social theory (Vygotsky, 1978), learning happens through social experience, enabling individuals to develop ideas based on interaction and reflection. In this case, society village starts brave experimenting, such as changing materials, simple becomes a product worth economic phenomenon, showing that an approach to collaboration is capable of stimulating powerful creativity and initiative, two aspects important in character development.

### **3.6. Work Hard**

With a score of 89.67, this aspect of Work Hard indicates a high level of dedication, resilience, and perseverance in operating activities. Participants show sincerity in the face of challenges in the field, both from a technical and environmental perspective. Efforts made in a way that is consistent produce improvement skills and confidence in oneself. The condition describes that Spirit works hard to become part of the formation process, resulting in a real, results-oriented character. Participants do not give up even though they face obstacles, but it precisely makes it a motivation to reach success.

Attitude Work hard reflected from the Spirit society that continues to be active after the student program ended. Observation results show that some inhabitants still carry out regular meetings to practice new skills that have been taught. From the show's existence awareness, for a responsible answer on sustainability results training without dependence on external sources. Documentation activity post-program shows activity of citizens who continue to develop in a way independent, good in a group, and as individuals. Work values tough and independent, which shows that the program does not stop at the level of knowledge transfer, but forms pattern behavior that is oriented towards sustainability and social responsibility.

Draft Work, tough and independent in public can be explained through the theory of *self-efficacy* from (Bandura, 1997), who stated that belief in one's abilities influences the intensity of one's effort in the face of challenges. Through activity empowerment, the Patakbanteng Village community gets experience and concrete evidence that strengthens their belief in acting independently. In line with results observation, residents show the ability to organize activity without mentoring, which signifies an increased sense of trust in themselves and personal responsibility. As explained by Cahyani et al. (2019), the character Work hard is formed when an individual feels his own control over the results of his actions. In the context of the study, the citizen study suggests that the success of an activity depends on effort together, not solely on guidance from a party outside.

### **3.7. Independence**

Independence gets a score of 90.33%, showing the ability to participate in managing, but not quite enough answers without dependence on others. They are able to make decisions in a way that is independent, based on an analysis of the situation faced. The activity process field gives room for participants to develop trust in themselves and problem-solving abilities. This shows that learning context plays a big role in building trust in oneself and independent thinking. Participants also demonstrated readiness to take initiative in finishing complex tasks.

### **3.8. Exemplary behavior**

An exemplary behavior gets a value of 89.67%, indicating that the participant is capable of becoming a role model through behavior that is consistently positive. They display polite, honest, and have integrity in every activity, both in environmental activities and in social interactions. The

exemplary behavior shown becomes a reflection of ingrained moral values, strong through habituation, attitudes, and real actions. This value shows that the learning process based on exemplary behavior is an effective form of moral character development.

Character and exemplary behavior grow through an intense interaction process between students and society during program implementation. Observations show that students not only play a role as facilitators, but also become role models in matters of discipline, openness, and honesty in work. Residents observe a consistent attitude in students who demonstrate commitment to time and tasks, so that they become examples to follow in the life group. One of the inhabitants said, "We saw a student who said, 'If it's eight o'clock, yes, at eight o'clock come, if promise want to help, of course, it will be fulfilled. So we are ashamed if alone, no honest or procrastination.'" (Interview, 2025). This quote shows that an example is more effective than just moral advice. Documentation activity shows an open discussion, where the community bravely conveys opinions in a way that is honest without worry or blame. The process of exemplary behavior grows mutual trust and respect, which ultimately strengthens the integrity of the social public village.

The values of honesty and exemplary behavior that emerge during the program can be explained through a moral modeling approach, as put forward by (Mahadewi, 2022), which emphasizes that individuals study through observation of exemplary behavior. Consistent students behave openly and are disciplined, giving examples that are imitated by society. Abdurahman et al. (2025) also emphasized that example is the core of education character because it gives moral experiences that can be felt directly by individuals. In the context of empowerment, a role model is not just personal behavior, but also a symbol of moral commitment to the community. Findings that the public starts to put forward honesty and openness in discussion groups show that moral values can grow from mutual social appreciation and support.

As stated by Syarifuddin (2025), strong social capital is built on the basis of shared beliefs and norms that guide social interaction in the community. Research shows that active student impact has strengthened social capital in the Patakbanteng Village community through the formation of sustainable positive relationships. The relationship that is established between students and residents does not stop at the stage of activities, but rather continues in the form of work, in the same post-program. This process confirms that an education character-based community has the potential to strengthen the structure of the local. In perspective empowerment, collective behavior change becomes important for the development of sustainable social development at the community level.

In line with Arbi & Amrullah's (2024) and Abbasi-Asl's (2025) view, education integrates characters in social activity to create a transformational culture community. Student Program Impacted by BEM UNSIQ to become an example of how institutional education tall can contribute to forming character in the public through activity real. Findings of this complete study previously focused on the educational character at school, with additional context implementation in the society village. The combination of educational and social aspects in this program shows that education is not limited to a classroom, but can become an integral part of the empowerment process in the community. Thus, the results of this study strengthen the idea that education, character-based, experience-based, and social, is a strategic approach for building an ethical, independent, and empowered society.

#### 4. CONCLUSION

This study found that the student engagement program implemented by BEM UNSIQ in Patakbanteng Village was associated with positive community character development through participatory empowerment activities, mentoring, group discussions, and collaborative problem-solving. The main finding shows that all measured character aspects reached the "very good" category, with responsibility obtaining the highest score at 91.67%, followed by initiative and creativity at 90.67%, caring and independence at 90.33%, mutual cooperation at 90%, hard work and exemplary behavior at 89.67%, and discipline at 88%. These results suggest that student-community engagement can provide

a contextual space for strengthening responsibility, cooperation, independence, social care, and exemplary behavior in village communities. However, this study has several limitations, particularly the use of post-program questionnaire data only, the absence of pre-program measurement and a comparison group, the limited participant scope within one village, and the reliance on descriptive percentage analysis, which restricts causal interpretation and generalizability. Future research should use a stronger pretest-posttest or quasi-experimental design, involve comparison groups and broader community samples, apply validated and reliable character education instruments, and include longitudinal follow-up to examine whether character changes are sustained after the program ends.

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