

Phenomenological Study of Character Education Practices in Baubau City Elementary Schools

La Ode Fajrul Islam Sabti^{✉1}, Juharmin Suruambo¹, La Ode Sahrin Djalila² & Jufri²

¹ Primary School Teacher Education, Universitas Muhammadiyah Buton, Baubau, Indonesia

² Islamic Religious Education, Universitas Muhammadiyah Buton, Baubau, Indonesia

✉ laodefajrul95@gmail.com

Abstract: This research is motivated by the persistent gap between the character values taught normatively in the curriculum and the actual practices experienced by students in their daily lives in elementary schools. Character education often remains declarative and has not fully addressed the experiential and subjective meaning dimensions of learners. Therefore, this study aims to gain an in-depth understanding of character education practices as well as the meanings constructed by teachers and students through their lived experiences. This research employs a qualitative approach with a phenomenological design focusing on the participants' lived experiences. Data were collected through in-depth interviews, participatory observation, and documentation, then analyzed thematically to reveal the essence of the character education experience. The findings indicate that character education is perceived as lived experiences integrated into students' daily lives through habituation, teacher role modeling, and contextual school culture. The process of internalizing values occurs gradually through social interaction, emotional engagement, and reflection on experiences. The integration of values in learning and the use of local wisdom have been shown to strengthen the relevance and depth of value understanding. Nevertheless, the implementation of character education still faces challenges such as value inconsistency between school and the external environment, the dominance of cognitive orientation in the curriculum, and limited teacher pedagogical readiness. Thus, character education requires an integrative, contextual, and collaborative approach so that the internalization of values can take place holistically and sustainably.

Keywords: Character Education; Local Wisdom; Phenomenology; School Culture; Value Internalization

1. Introduction

Character education is a strategic issue within the Indonesian national education system, which continues to be strengthened in line with social and cultural dynamics, as well as increasingly complex global developments that demand individual readiness to face change (Andayani, 2024; Nurazizah & Junaidi, 2025). At the elementary school level, character education is not only positioned as a curriculum supplement but as the main foundation for shaping students' holistic personalities, encompassing cognitive, affective, and psychomotor dimensions in an integrated and sustainable manner (Saputra & Sapriya, 2024). At this stage, students are in an early developmental phase that is highly determinant in shaping their mindsets, attitudes, and behaviors, so that character values such as honesty, responsibility, discipline, and social awareness need to be instilled systematically and contextually. Elementary schools play a crucial role as the initial environment for the formation of moral, ethical, and social values through various learning activities and social interactions that occur within them, which will ultimately influence individuals' long-term behavior (Jumatullailah et al., 2025). Therefore, strengthening character education in elementary schools is a fundamental step in building a generation that is not only intellectually intelligent but also possesses high integrity and social sensitivity.

The implementation of character education in the field still faces complex and multidimensional challenges, both conceptually and practically. One of the main issues that

often arises is the gap between the values taught normatively in the curriculum and the actual practices experienced by students in their daily lives at school (Asri, 2024). Values such as honesty, discipline, and responsibility are often explicitly taught through instruction, yet they are not consistently reflected in students' behavior. In many cases, character education remains declarative merely conveying concepts without being followed by a deep internalization process. This can be observed in the persistence of norm violations, low moral awareness, and inconsistencies in student behavior in real-life situations (Asri & Deviv, 2023). These conditions indicate that character education has not yet fully reached the affective and reflective dimensions of students. Therefore, a more comprehensive and in-depth approach is needed to understand the practice of character education, particularly one that focuses on the subjective experiences of teachers and students as the main actors, so that the internalization of values can be understood as a contextual, meaningful, and sustainable lived experience (Sari & Sutarto, 2024).

In this context, the phenomenological approach becomes highly relevant because it has the capacity to uncover the meaning of the lived experiences directly encountered by individuals in the practice of character education. This approach enables researchers to understand educational reality not only as a surface-level phenomenon, but as a subjective experience rich in meaning, reflection, and interpretation from the perspective of the educational actors themselves. Baubau City, with its distinctive social and cultural characteristics, serves as an important context for study because the local values that thrive within the community have the potential to influence how character education is practiced and understood in elementary schools. Cultural values such as mutual cooperation (*gotong royong*), religiosity, and respect for others can serve as contextual and relevant sources of learning for students. Therefore, this study seeks to gain an in-depth understanding of how character education practices unfold in daily school life, and how teachers and students interpret these experiences within the surrounding social and cultural framework.

1.1. Problem Statement

Although character education has become a priority in national education policies, its implementation at the elementary school level still presents various complex conceptual and practical problems. In practice, character education is often understood as a formal program that stands alone and is separate from the main learning process, thus lacking integration into students' overall learning experiences. This condition causes character values to be conveyed more as normative discourse rather than as genuine experiences that are lived and internalized by students. In fact, various studies show that effective character education should be integrated into all learning activities, social interactions, and school culture, so that these values can be practiced directly in daily life (Fikroh et al., 2025). When character education is not fully integrated, a gap emerges between the values taught conceptually in the classroom and the real practices students face in their daily lives within the school environment (Sugiri, 2023). This gap has the potential to hinder the process of value internalization and may even cause confusion in understanding the meaning of the values themselves. Therefore, a fundamental question arises regarding how the practice of character education actually takes place in everyday school life (Rohmah et al., 2026), particularly in the context of integrating values into learning and establishing a consistent and sustainable school culture.

The dominant research approaches in character education studies still tend to focus on outcome-oriented measurements, such as behavioral achievements or indicators of specific values, and thus have not been able to deeply reveal the process of value internalization that occurs in students (Yasmianti et al., 2025). Such approaches often overlook the procedural dynamics that are gradual, reflective, and not always quantifiable, even though recent research shows that character education requires more contextual, experience-based, and interpretive approaches to holistically understand value transformation (Damayanti et al., 2025). In fact, character education is a complex and contextual process, heavily influenced by social interactions, school culture, teacher-student relationships, and individuals' lived experiences in daily life (Elliani et al., 2024). The process of value internalization occurs not only through knowledge transfer, but also through habituation, role modeling, and meaningful experiences directly encountered by students (Side & Cahyani, 2025). The lack of studies that

explore the dimensions of subjective experience, such as perceptions, meanings, and individual reflections, has led to a partial and reductionist understanding of character education, thereby necessitating phenomenological and contextual approaches in character education research (Putri et al., 2024). Therefore, more exploratory and in-depth research approaches, such as qualitative and phenomenological approaches, are needed to obtain a more complete and comprehensive picture of how character values are internalized within the educational context.

Based on these problems, the formulation of research questions in this study is directed toward: (1) how does the practice of character education in Baubau City elementary schools take place in daily life, and (2) how do teachers and students make meaning of their experiences in the character education process. This formulation emphasizes the importance of a phenomenological approach to uncover the meaning behind the practice of character education.

1.2. Related Research

Study by Tarusu et al. (2022) examined the practice of character education in elementary schools within the context of learning during the pandemic, emphasizing that student character formation is inseparable from the dynamics of situational learning experiences. The findings of this study indicate that character education is not only transmitted through instructional materials but is also shaped through social interactions, adaptation to changes in learning, and active student engagement in the learning process. In this context, learning experiences serve as an important space for the internalization of values, making character education contextual and dynamic. These findings align with the view that the practice of character education must be understood as a process that occurs within students' real-life experiences, not merely as a formal program separate from daily learning activities.

Next is a study by Aziz et al. (2022), which broadens the perspective on character education by highlighting the role of parents in accompanying online learning. This study shows that character formation is the result of social interactions involving various actors, including the family and the home learning environment. The experiences of parents in accompanying their children reveal that character values develop through daily practices, communication, and habituation that occur naturally. Thus, character education does not only take place in the classroom but also within the broader social ecosystem. This finding reinforces that an experience-based approach is essential for understanding how character values are genuinely formed in individuals' lives.

Finally, a study published by Nurus & Nugraheni (2024) emphasizes the importance of strengthening character education within the framework of sustainable development (SDGs), particularly through the integration of values into school culture and learning systems. This study shows that effective character education must be systemic and integrated, involving all school components, from policies and curricula to daily practices. Character education cannot be positioned as an add-on program but must become an inherent part of a living and evolving school culture. However, this study still tends to be normative and conceptual in nature, and thus has not deeply explored how these values are interpreted and experienced by individuals in actual practice. Therefore, a more exploratory and interpretive approach is needed to understand the dimensions of subjective experience in character education.

1.3. Research Objectives

This study aimed to gain an in-depth understanding of character education practices in elementary schools in Baubau City through a phenomenological approach that positioned the lived experiences of teachers and students as the primary source of meaning. The study identified forms of character education practices implemented in learning activities and social interactions at school, while also exploring how teachers and students understood, experienced, and reflected upon character values in their daily lives. In addition to describing existing practices, this study interpreted the essence of character education experiences contextually. Furthermore, the study sought to develop a comprehensive understanding of the process of internalizing character values shaped through formal learning, social interactions,

daily experiences, and local cultural values surrounding students' lives. The findings were expected to contribute theoretically to the development of character education studies from phenomenological and constructivist perspectives, while also serving as a foundation for designing a contextual, systematic, culturally adaptive, and sustainable model of character education implementation in schools.

2. Theoretical Framework

2.1. Character Education in Elementary Schools

Character education is a systematic process aimed at developing students' personalities through cognitive, affective, and psychomotor dimensions (Syarnubi et al., 2021). At the elementary school level, character education plays a strategic role as it represents the early stage of shaping moral, social, and ethical values that influence individual behavior in the future. This process focuses not only on knowledge transfer but also on the internalization of values through meaningful learning experiences and social interactions (Supriyadi et al., 2024). Values such as discipline, responsibility, honesty, and cooperation are instilled through habituation in classroom learning and students' daily activities (Hardiansyah, 2022). In this process, teachers act as role models and facilitators who create a conducive learning environment for character development (Brahmbhatt, 2025). In addition, a positive school culture strengthens the continuous, contextual, and integrated internalization of values throughout all educational activities.

Character education in elementary schools cannot be separated from the surrounding social and cultural context. The character values developed are not purely universal but are also influenced by local norms, cultural wisdom, and the dynamics of teacher-student relationships. This indicates that character education is dynamic and contextual, requiring an approach that is not only normative but also reflective and adaptive to students' social realities. The implementation of character education needs to consider the interconnections between educational policies, learning practices, and students' lived experiences in daily life. Therefore, a comprehensive understanding of character education must be able to integrate structural and cultural aspects so that the process of value formation becomes more relevant, authentic, and sustainable.

2.2. Practices and Values of Character Education

Character education practices in elementary schools are not limited to formal classroom learning but are also reflected in daily activities through habituation, teacher role modeling, and social interactions among school members (Rahayu et al., 2023). A positive school culture further strengthens the internalization of values, making character education more effective when integrated into all educational activities rather than treated as a ceremonial program. However, gaps still exist between the values taught conceptually and the actual practices experienced by students in schools (Carr, 2024; Philip et al., 2024). For example, honesty may be explicitly taught in class but is not always supported by fair evaluation systems or a transparent school culture. This condition can create value dissonance among students in understanding and internalizing character values. Therefore, alignment among school policies, pedagogical practices, and the behavior of all school members is necessary to ensure that character education is implemented authentically, consistently, and contextually.

Character values such as responsibility, discipline, honesty, and social care essentially develop through concrete experiences encountered by students in various situations (Panuntun et al., 2025). The process of value internalization does not only occur through verbal instruction but also through meaningful experiences involving emotional, reflective, and social dimensions (Dzerviniks et al., 2024). These experiences enable students to build a deeper and more personal understanding of the values they learn. Therefore, the success of character education greatly depends on the consistency of practices in schools and the active involvement of all educational elements, including teachers, principals, and students' social environment. In other words, the practice of character education is a complex, dynamic, and contextual process that cannot be reduced to mere surface-level behavioral indicators.

2.3. Constructivism in Character Formation

Constructivism views knowledge and values as actively constructed by individuals through experience and social interaction rather than directly transferred from teachers to students (Chuang, 2021; Saleem et al., 2021). In character education, this approach emphasizes that values are understood through reflection on real-life experiences and engagement in everyday social situations. Thus, students act as active subjects who construct the meaning of values personally and contextually. Interactions with teachers, peers, and school culture become important spaces in the character-building process (Erihadiana et al., 2025; Wibowo et al., 2025). In addition, dialogue, collaboration, and social practices enrich students' understanding of the values they learn. Since the construction of values is influenced by individual experiences, social contexts, and cognitive development, the process is dynamic. Therefore, experience-based learning and social interaction are essential for optimizing constructivist-oriented character education.

The process of character formation from a constructivist perspective occurs gradually, reflectively, and not always measurably in quantitative terms (Syahapala et al., 2025). Value internalization requires time, consistency, and opportunities for students to experience, reflect upon, and reconstruct the meaning of each experience they gain (Nurhuda et al., 2023). This affirms that character education cannot be reduced to mere surface-level behavioral indicators. Instead, character education needs to be designed as a meaningful, contextual, and student-centered learning experience. On this basis, the constructivist approach provides a strong theoretical framework for understanding that character formation is a complex, ongoing process integrated into students' social lives.

2.4. Phenomenology and Educational Experience

Phenomenology is an approach that focuses on understanding the meaning of lived experiences from the perspective of individuals who directly experience them (Basnet, 2022). In character education, this approach is used to explore how teachers and students experience, understand, and interpret character education practices in everyday school life (Handoko et al., 2024). Phenomenology views reality as a construction of consciousness shaped through experience, meaning that education is understood not only through objective measurement but also through reflective and interpretative subjective experiences.

Through a phenomenological approach, character education is understood as a lived experience integrated into daily school activities. The internalization of values occurs through awareness, perception, emotion, reflection, and social interactions between teachers and students as well as among students (Hwang, 2025). This approach enables researchers to understand the relationship between experience, socio-cultural context, and the meaning of values constructed by individuals (Alhazmi & Kaufmann, 2022). Therefore, phenomenology is a relevant approach for producing a holistic, contextual, and in-depth understanding of character education, both theoretically and practically.

3. Method

3.1. Research Design

This study employs a qualitative approach with a phenomenological design aimed at gaining an in-depth understanding of individuals' subjective experiences regarding the practice of character education in elementary schools (Ekawati et al., 2023). The phenomenological approach was chosen for its strength in uncovering the meaning of lived experiences directly encountered by participants, particularly in the context of social interaction and daily educational practices. Philosophically, this study is rooted in transcendental phenomenology, which emphasizes consciousness as the primary source of knowledge (Saludar & Muegna, 2026). In its implementation, the researcher applies the principle of bracketing, suspending initial assumptions and biases in order to understand the phenomenon objectively from the participants' perspective. Furthermore, the process of phenomenological reduction is conducted to identify the essence of the experiences under study, thereby yielding not only description but also deep interpretive meaning. This approach is not oriented toward statistical

generalization but rather toward the depth of understanding of the phenomenon being examined. Thus, the phenomenological design enables a comprehensive exploration of how character education is practiced and understood within the real-life context of elementary schools.

3.2. Participant

The participants in this study consisted of 20 people (Table 1), including 8 teachers and 12 elementary school students in Baubau City, who were selected through purposive sampling based on their direct involvement in the practice of character education (Campbell et al., 2020; Mar et al., 2025). In terms of gender, the participants were predominantly female (60%), while males accounted for 40%. This composition was particularly evident among the teacher group, which was mostly female, reflecting the general characteristics of elementary school educators. Based on age, the teachers ranged from 25 to 50 years old with varying teaching experiences, while the students were between 9 and 12 years old, a critical period for the formation of values and character. Regarding educational background, all teachers had at least a bachelor's degree (S1), ensuring their competence in integrating character values into learning. Meanwhile, the students were from grades IV to VI and actively participated in learning activities and school habituation programs. Other relevant characteristics included the teachers' involvement in the implementation of character values and the students' experiences in religious and social activities. Overall, the participants demonstrated openness in sharing their experiences, thereby supporting the depth of data in this phenomenological study.

Table 1. Distribution of Participants Based on Status

Status	Frequency	Percentage
Teacher	8	40%
Student	12	60%
Total	20	100%

3.3. Data Collection

Data were collected through in-depth interviews, participatory observation, and documentation. Interviews were conducted to explore the subjective experiences of teachers and students regarding character education practices in elementary schools, while participatory observation was used to understand social interactions, school culture, and learning dynamics in daily school life. Documentation included learning materials, school regulations, habituation programs, activity photographs, and other supporting documents. The combination of these three techniques enabled data triangulation, thereby enhancing the depth, credibility, and accuracy of the research findings.

The research instruments were developed based on the focus of character education practices and participants' subjective experiences. Teacher interviews covered the implementation of character values, habituation strategies, role modeling, challenges, and school culture, while student interviews focused on experiences, social interactions, and understanding of discipline, responsibility, and honesty. Observations emphasized teacher-student interactions, school culture, discipline, cooperation, religiosity, and social awareness. All indicators were designed to describe the process of character value internalization in a comprehensive and contextual manner within school life.

3.4. Data Analysis

Data analysis in this study employed phenomenological analysis techniques that are thematic in nature. The analysis process began by transcribing interview data verbatim, followed by reading through all the data to gain a comprehensive understanding of the phenomenon under study. The next stage was the coding process, which involved identifying units of meaning relevant to the research focus. These units of meaning were then grouped into themes that represent the essential structure of the participants' experiences. This process was carried out iteratively, continuously comparing data across participants to identify patterns and shared meanings. The final stage was interpretation, where the researcher constructed

meaning from the identified themes to produce an in-depth description of the practice of character education. This analysis is not merely descriptive but also reflective and interpretative, enabling a comprehensive revelation of the essence of the phenomenon.

3.5. Validity and Reliability

To ensure data validity, this study employed triangulation, *member checking*, and reflexivity strategies. Triangulation was conducted through the use of multiple data sources, namely teachers and students, as well as various data collection techniques including interviews, observations, and documentation, thereby enabling cross-verification of the information obtained. *Member checking* was carried out by confirming interview results and the researcher's interpretations with the participants to ensure the alignment of meaning between participants' experiences and the research findings. Source triangulation was conducted by comparing the experiences and perspectives of teachers and students regarding character education practices, while technique triangulation involved comparing data obtained from interviews, observations, and documentation. The triangulation results indicated consistency between the habituation practices expressed by participants during interviews, the actual activities observed in schools, and documents related to character education programs.

The researcher also applied the principle of reflexivity by consciously identifying and controlling potential biases throughout the research process. As the primary instrument in qualitative research, the researcher sought to maintain interpretive objectivity without disregarding the subjective context of participants' experiences. Reflexivity was implemented through an ongoing process of self-evaluation regarding assumptions, perspectives, and interpretations that emerged during both data collection and analysis. This step was essential to ensure that the research findings remained focused on the authentic and contextual meanings of participants' experiences. Through the implementation of these strategies, the study is expected to achieve adequate levels of credibility, transferability, dependability, and confirmability within the framework of phenomenological qualitative research.

4. Findings

Based on the results of the phenomenological analysis of data obtained through interviews, observations, and documentation, this study identified three main themes representing participants' lived experiences in the practice of character education in elementary schools in Baubau City. The first theme is character education as a lived experience and the process of value internalization, which demonstrates that character values are constructed through real experiences and students' direct involvement in daily school activities. The second theme is teacher role modeling and the integration of values in learning, which emphasizes that teachers function both as behavioral models and facilitators of value internalization through contextual learning practices. The third theme is school culture, local values, and the challenges of implementing character education, which illustrates how school culture and local values shape students' understanding of character while simultaneously facing various social and cultural challenges. These three themes were derived through phenomenological reduction and in-depth interpretation of the subjective experiences of teachers and students, resulting in a comprehensive understanding of character education practices within the context of everyday school life.

The data corpus in this study was obtained through *in-depth interviews* with teachers and students, participant observation of learning activities and school culture, and documentation related to character education practices in elementary schools in Baubau City. Interview data were used to explore participants' experiences, feelings, and subjective meanings regarding the character education process they directly experienced in their daily school lives. Observations were conducted to understand real situations related to social interactions, habituation practices, role modeling, and school cultural practices that support the internalization of character values. Meanwhile, documentation served as supporting data consisting of learning materials, school regulations, habituation programs, and various activities related to character education. The entire data corpus was then analyzed triangulatively to

identify patterns of meaning, essential themes, and the structure of participants' experiences in character education practices in a deep and contextual manner.

4.1. Character Education as Lived Experience and the Process of Value Internalization

The findings revealed that character education in elementary schools in Baubau City is not interpreted as a separate formal program detached from the learning process, but rather as a lived experience naturally integrated into students' daily lives. This is reflected in learning practices that position direct experience as the primary means of value internalization, where students not only receive verbal knowledge but are also actively involved in various activities containing character values. One teacher stated, "We do not only convey values to students, but also habituate them to experience them directly, for example through daily classroom activities," indicating that the approach used is praxis-oriented and experience-based. This statement emphasizes that concrete experience serves as the main medium in the character education process, as through such experiences students are able to understand, feel, and internalize values more deeply. Thus, character education is no longer understood merely as a process of value transmission, but as a process of meaning construction through direct involvement in school life.

This interpretation indicates a significant paradigm shift from a normative approach toward a praxis-oriented approach in character education. In this approach, students are no longer positioned as passive recipients of conceptually taught values, but as active subjects who construct understanding through direct involvement in various school activities. This process allows students to experience values in real and concrete situations, making learning more meaningful and contextual. This is reinforced by a student's statement: "I learned honesty not only from lessons, but from experiences when I was reprimanded or given examples by the teacher," which demonstrates that direct experience plays an important role in shaping students' understanding of values. From a phenomenological perspective, such experiences become the basis for the formation of moral awareness, because values are not only cognitively understood but also personally internalized through reflection on lived experiences. Consequently, the internalization of values occurs in a deeper and more authentic manner within students.

These experiences are not merely understood by students as ordinary learning processes, but also involve emotional engagement that influences how they interpret character values in their daily lives. Several students expressed feelings of shame, guilt, and motivation when receiving reprimands or direct examples from teachers regarding behaviors that were inconsistent with character values. These feelings gradually developed into moral awareness that helped students understand the meaning of honesty, discipline, and responsibility in a more personal and reflective way. From a phenomenological perspective, the emotional experiences encountered by students indicate that value internalization occurs not only within the cognitive dimension, but also through affective and social experiences that shape individuals' awareness of the meaning of values. Thus, character education is understood as a lived experience that is directly experienced, felt, and interpreted by students within the context of everyday school life.

This process of internalization demonstrates a close relationship between cognitive and affective dimensions in the formation of students' character, where understanding of values is developed not only through knowledge acquisition but also through emotional engagement and direct social experiences. Experiences involving interactions with teachers, peers, and the school environment enable character values to be understood not merely conceptually, but also personally felt and internalized, thereby giving them deeper meaning for students. Emotional involvement in such experiences plays an important role in strengthening memory and moral awareness, making values more easily internalized into everyday behavior. Nevertheless, the effectiveness of an experience-based approach greatly depends on the consistency and quality of the school environment as a learning context. Without the support of a conducive environment, the experiences gained by students may potentially produce ambiguous or even contradictory interpretations of values.

4.2. Teacher Role Modeling and Integration of Values in Learning

Teacher role modeling emerged as a key factor in the process of internalizing character values, as students tend to understand and internalize values more easily through concrete examples rather than through abstract verbal instructions alone. In the context of elementary school learning, teachers' daily behavior becomes the primary reference for students in assessing and imitating attitudes considered appropriate. This is reflected in a teacher's statement: "Children imitate what we do more quickly than what we say," indicating that actions have a stronger influence than words. This statement emphasizes that teachers function not only as conveyors of knowledge but also as behavioral models directly observed and imitated by students. Therefore, consistency between teachers' words and actions becomes crucial in building students' trust and understanding of values. Authentic role modeling strengthens the value internalization process because students experience these values in real and contextual forms within their daily school life.

Teacher role modeling can be understood as a form of intersubjective relationship that enables the construction of meaning through direct interactions between teachers and students in everyday school life. This relationship is not merely formal but also encompasses shared experiences that shape students' understanding of values more deeply. Consistency between teachers' words and actions becomes an essential element in building students' trust, as students tend to evaluate the validity of values based on the behaviors they observe. When teachers demonstrate behaviors aligned with the values being taught, students become more likely to accept and internalize those values. This is reflected in a student's statement: "I imitate my teacher; when the teacher comes on time, I also try to do the same," indicating an imitation process rooted in real-life experiences. Thus, character values are formed through imitation processes grounded in relational experiences, where repeated and consistent interactions become the basis for constructing personal and contextual meanings of values.

Experiences of interaction with teachers generate feelings of closeness, respect, and trust among students, making the values demonstrated by teachers easier to accept and internalize into everyday behavior. Several students stated that they felt more motivated to behave in disciplined and responsible ways when they observed teachers displaying consistency between words and actions. Meanwhile, teachers themselves interpreted role modeling as a moral responsibility that must be realized concretely in daily interactions with students. These experiences indicate that the process of character education does not occur solely through verbal instruction, but through intersubjective relationships that allow students to construct the meaning of values based on relational experiences they directly encounter. From a phenomenological perspective, shared experiences between teachers and students become the primary space for the formation of personal, contextual, and reflective value awareness.

Teacher role modeling and the integration of character values into learning emerged as important findings, demonstrating that character education is no longer positioned as a separate subject but is integrated across various subjects through contextual approaches. In practice, values such as discipline, responsibility, and cooperation are embedded within learning activities relevant to students' lives, enabling a more natural and meaningful process of value internalization. This approach demonstrates that character education can be effectively implemented when values are presented within real-life contexts rather than merely taught as abstract concepts. However, such integration remains largely implicit and is not yet fully supported by systematic and structured pedagogical planning. Teachers generally still rely on personal experience and intuition in instilling values, resulting in inconsistent implementation across classrooms and schools. This condition highlights the urgent need to develop more directed, measurable, and consistent character-based learning models so that value integration can be implemented optimally and sustainably.

4.3. School Culture, Local Values, and Challenges in Implementing Character Education

School culture constitutes an important context that shapes character education practices through various habits and daily activities directly experienced by students. Character values are not only formally taught but are also instilled through concrete practices such as flag

ceremonies, cleaning activities, collective prayers, and repeated social interactions among school members. Through these activities, students become accustomed to internalizing values such as discipline, responsibility, cooperation, and mutual respect in concrete situations. One teacher stated, "In our school, we habituate discipline and mutual cooperation, but outside school children sometimes encounter different things," indicating the dynamic relationship between the values cultivated within the school environment and the social realities outside school. This statement emphasizes that school culture functions as the primary space for value formation while simultaneously facing external challenges that may influence the consistency of value internalization among students.

School culture can be understood as a *lifeworld* that forms the background of students' experiences in interpreting character values through repeated daily interactions and practices. In this context, the continuous experiences encountered by students allow the process of value internalization to occur naturally, gradually, and sustainably because values are not merely taught but are lived within the school's social environment. Every habit, norm, and interaction occurring at school forms a framework of meaning that influences how students understand and internalize character values. This is further reinforced by a student's statement: "At school we are taught to respect each other, but at home or in the community not everyone behaves that way," indicating differences between experiences within the school context and the external social environment. This statement suggests the existence of value tensions that may affect the consistency of students' meaning-making and character internalization. Therefore, school culture functions not only as a space for value formation but also as an arena for negotiating meaning among the various social experiences encountered by students.

Students' experiences in facing differences between the values promoted at school and those found in the external social environment generated various emotional and reflective responses toward the meaning of character education. Several students admitted feeling confused when values such as discipline, mutual respect, and cooperation, which were habituated at school, were not consistently found at home or within the community. On the other hand, teachers viewed this condition as a challenge requiring stronger school culture reinforcement and closer collaboration with families and communities. These experiences indicate that the process of value internalization takes place within a complex social space influenced by different experiential contexts. From a phenomenological perspective, the meaning of character values is not formed singularly, but is constructed through the negotiation of experiences between school culture, family environments, and the social realities encountered by students in everyday life.

In addition to school culture, local values such as mutual cooperation, religiosity, and mutual respect serve as contextual learning resources closely connected to students' daily lives. These values function not only as teaching materials but also as living social practices within the community, making it easier for students to understand and internalize them more meaningfully. The integration of local values into character education strengthens the relevance of learning because it aligns with the social and cultural experiences familiar to students from an early age. Nevertheless, the implementation of character education still faces several challenges, including inconsistencies between the values taught at school and the social realities within families and communities, as well as academic curriculum pressures that tend to prioritize cognitive achievement. Such conditions may hinder the optimal process of value internalization. Therefore, character education requires a more integrative and collaborative approach involving synergy among schools, families, and communities so that the process of character formation can occur consistently, contextually, and sustainably.

Table 2 summarizes the main themes, categories of findings, data collection methods, descriptions, and phenomenological meanings derived from the analysis of character education practices in Baubau City elementary schools.

Table 2. Table Research Findings

No	Main Theme	Category of Findings	Data Collection Method	Description of Findings	Phenomenological Meaning
1	Character Education as Lived Experience	Experience-based internalization	Interview, Observation	Character education is not understood as a formal program, but as a lived experience integrated into students' daily lives	Values are constructed through lived experience, not merely as abstract concepts
		Paradigm shift	Interview	There is a shift from a normative approach to a praxis-oriented approach in character education	Meaning is formed through reflection on experience
		Moral consciousness	Interview	Values are internalized through emotional engagement and social interaction	Integration of cognitive and affective dimensions
		Role of the environment	Observation, Documentation	Environmental consistency influences the success of value internalization	Meaning is shaped by social context
2	Teacher Role Modeling and Value Integration	Teacher role modeling	Observation, Interview	Teachers serve as real representations of character values in daily practice	Intersubjective relations shape meaning
		Value imitation	Interview	Students imitate teachers' behavior in school life	Meaning is constructed through social interaction
		Learning integration	Observation, Documentation	Character values are integrated contextually across subjects	Contextual meaning strengthens internalization
		Lack of systematic implementation	Interview, Documentation	Character education implementation is not yet structured and still relies on teacher intuition	Meaning is not consistently formed
3	School Culture	School culture	Observation	Daily habits and practices serve	The lifeworld becomes the

No	Main Theme	Category of Findings	Data Collection Method	Description of Findings	Phenomenological Meaning
	and Local Values			as the primary medium for character education	space for meaning-making
		Repetitive experience	Observation, Interview	Values are formed through habituation and repeated experiences	Habituation strengthens internalization
		Local values	Documentation, Interview	Local cultural values enhance the relevance of character education	Meaning becomes more contextual and closer to students' lives
		External challenges	Interview	There is a mismatch between school values and the social environment	Meaning is shaped by the duality of experience

5. Discussion

5.1. Character Education as Lived Experience and the Process of Value Internalization

The findings of this study indicate that character education is no longer interpreted as a formal, normative program, but rather as a lived experience integrated into students' daily lives. This confirms that the process of value internalization takes place through concrete experiences involving social interaction, reflection, and students' emotional engagement in various school activities. This perspective aligns with constructivist theory, which states that knowledge and values are actively constructed through experience, not passively transferred from teacher to student. In this context, the research findings are also reinforced by Lubis et al. (2026), who emphasize the importance of experience, practice, and reflection in character education, as well as Muassomah et al. (2025), who show that students' active engagement in learning experiences is key to building personal meaning of values. Thus, character education can be understood as a constructive process that is experience-based, participatory, and contextual, while also being dynamic and sustainable in shaping students' understanding of values.

The phenomenological approach in this study further strengthens the understanding that the meaning of character education lies in individuals' subjective experiences. Character values are not merely understood as external norms but are internalized as part of individual consciousness formed through repeated experiences in school life. Within this framework, experience becomes the foundation for the formation of moral consciousness, where students not only know the value but also feel and personally interpret it. This finding aligns with the view that individual experience and active engagement in the learning process enable deep reflection on the values being learned. Therefore, character education must involve cognitive, affective, and social dimensions simultaneously so that the process of value internalization can take place comprehensively and meaningfully.

These findings indicate that the success of character education greatly depends on the quality of experiences students have within the school environment. Meaningful and consistent experiences enable the formation of strong and sustainable value understanding, while inconsistent experiences have the potential to produce ambiguous and unstable meaning-making. In this regard, experience not only functions as a means of learning but also as a reflective space that allows students to construct personal and social meaning of values. Therefore, character education needs to be designed as a systematic, experience-based

process, capable of creating a learning environment that supports the full formation of moral consciousness. Thus, experience becomes the main foundation for character formation that is not only cognitive but also affective and contextual in students' daily lives.

5.2. Teacher Role Modeling and Integration of Values in Learning

The findings of this study affirm that teacher role modeling is a key factor in the process of internalizing character values. Teachers not only act as facilitators of learning but also as concrete representations of the values being taught, enabling students to understand values through real-life examples they observe in daily interactions. This aligns with the findings of Humairah et al. (2025), who position role modeling as the primary strategy in character education, as it allows students to learn values through processes of observation, habituation, and imitation that occur naturally in school interactions. From a phenomenological perspective, the teacher-student relationship is an intersubjective relationship, in which the meaning of values is not transmitted in a one-way manner but is constructed through shared experience. Therefore, teacher role modeling is not merely symbolic but also performative, because values are present in concrete actions that can be directly experienced by students. This argument is reinforced by Sariani & Nugraha (2026), who asserts that teachers as role models have a significant influence on character formation, especially when values are authentically embodied in attitudes, communication, and social interactions. Thus, teacher role modeling plays a more fundamental role than verbal instruction in shaping student character.

The integration of character values in learning demonstrates that effective character education must be contextual and integrated into the entire learning process. Character values are not taught as separate subjects but are internalized through learning activities relevant to students' experiences. In this context, Humairah et al. (2025) affirm that value integration can be achieved through habituation, reinforcement of rules, and learning strategies that connect values to real-life classroom situations. This approach allows students to understand values as part of real life, rather than as abstract concepts detached from practice. In line with this, Sariani & Nugraha (2026) emphasizes that the effectiveness of character education is largely determined by the extent to which values are brought to life in daily practices and social interactions within the learning environment. Thus, value integration not only strengthens the cognitive dimension but also encourages students' emotional and social engagement, making the process of value internalization deeper, more contextual, and more sustainable.

The findings of this study also indicate a lack of structure in the implementation of character education in the classroom. Teachers tend to rely on personal experience and intuition in instilling values, resulting in practices that are inconsistent and less systematic. This condition reveals a gap between conceptual awareness of the importance of character education and the pedagogical practices applied in the field. This discontinuity has the potential to weaken the effectiveness of value internalization, as it is not supported by planned and measurable learning designs. Therefore, there is a need to develop more structured, systematic, and experience-based character learning models, so that value integration can be implemented consistently, reflectively, and oriented toward the formation of authentic meaning within students.

5.3. School Culture, Local Values, and Challenges in Implementing Character Education

The findings of this study indicate that school culture serves as a lifeworld that enables the internalization of values to occur naturally, contextually, and sustainably. This aligns with the research of Sabtina & Mahariah (2025), who asserts that value internalization does not occur through cognitive transmission alone, but through students' direct experiences in daily school cultural practices. From a phenomenological perspective, such experiences shape moral consciousness because students not only know the values but also live them through social interactions and repeated routines. This process takes place through stages of transformation, transaction, and trans-internalization of values, demonstrating that values gradually move from the external realm toward the individual's internal consciousness. Furthermore, the research of Yulia et al. (2025) reinforces these findings by showing that habituation is a key mechanism in

school culture-based character education. Through routine activities, role modeling, and structured programs, values such as discipline, responsibility, and cooperation are no longer understood as normative rules but as part of students' daily practices. Consistent habituation enables implicit internalization, in which students adopt values without external pressure. Thus, school culture not only functions as a social backdrop but also as a praxis system that shapes students' moral identity through repeated, reflective, and meaningful experiences.

The integration of local values in character education is not merely normative but also has strong theoretical and empirical foundations. Sakti et al. (2024) state that the ethnopedagogical approach allows local cultural values to be internalized more effectively because they originate from students' lived experiences. In this perspective, values such as mutual cooperation (*gotong royong*), religiosity, and mutual respect are not taught as abstract concepts but are presented through concrete social and cultural practices. This aligns with the constructivist view that knowledge and values are built through interaction between individuals and their socio-cultural environment. Furthermore, Tohri et al. (2022) affirm that character education based on local wisdom has strategic urgency in facing the challenges of globalization. Local values serve as a moral foundation as well as a filter against external influences that are not always aligned with the nation's culture. In the elementary school context, the integration of local values becomes increasingly important because at this stage students are in a phase of character formation that is heavily influenced by their immediate environment. Thus, learning that accommodates local values will be more easily understood, accepted, and internalized by students. Both findings indicate that effective character education must prioritize contextual, adaptive, and culture-based approaches. The integration of local values not only strengthens the relevance of learning but also contributes to building students' social and cultural identity in a sustainable manner. Therefore, character education strategies need to be designed by accommodating local wisdom as a primary learning resource, so that the values instilled are not only understood cognitively but also lived and practiced in daily life.

Nevertheless, although school culture-based approaches and the integration of local wisdom have been shown to strengthen contextual value internalization, the implementation of character education still faces structural and cultural challenges. One of the main challenges is the dissonance of values between the school environment, which strives to instill locally-based values, and the social realities in families and communities that do not always support such practices. The success of value internalization greatly depends on the consistency of students' social experiences, so that when values such as mutual cooperation and mutual respect are not reinforced outside of school, the internalization process becomes less than optimal. Additionally, the pressures of globalization and the penetration of digital culture also pose serious challenges because they present alternative values that are often not aligned with local wisdom. On the other hand, the curriculum orientation that still predominantly focuses on cognitive achievement limits the space for implementing character education, especially experience-based and culture-based approaches, making them less integrated into daily learning practices. Another equally important challenge is teacher readiness to operationalize local values into contextual and reflective pedagogical strategies, given that not all teachers have a deep understanding of culture-based approaches. This condition indicates that character education is not sufficient to be designed merely as a normative program but requires a reconstruction of a more integrative educational ecosystem. Therefore, a strong synergy between schools, families, and communities is needed, along with policy support that enables the integration of local values into the curriculum and learning practices, so that the process of value internalization can take place consistently, holistically, and sustainably.

6. Conclusion

Based on the research findings, it can be concluded that the practice of character education in elementary schools in Baubau City takes place as a lived experience that is integrated into students' daily lives through habituation, teacher role modeling, and a school culture that is contextual and repetitive, thereby allowing the process of value internalization to occur

naturally, gradually, and meaningfully. Teachers and students interpret character education not merely as the transmission of norms, but as a process of social experience involving interaction, reflection, and emotional engagement in various school activities. The integration of values in learning and the utilization of local wisdom have proven to strengthen the relevance and depth of value understanding because they align with students' socio-cultural experiences. However, the implementation of character education still faces challenges in the form of inconsistencies in value experiences between school and the external environment, the dominance of cognitive orientation in the curriculum, and the suboptimal pedagogical readiness of teachers to integrate values systematically. Therefore, character education requires a more integrative, contextual, and collaborative approach involving synergy between schools, families, and communities so that the process of value internalization can take place holistically, consistently, and sustainably.

Limitation

This study has several limitations that should be considered when interpreting its findings. First, the use of a phenomenological approach focused on subjective experiences means that the findings are not intended for broad generalization, but rather for in-depth understanding within a specific context, namely elementary schools in Baubau City. Second, the involvement of participants limited to teachers and students does not fully represent the perspectives of the entire educational ecosystem, particularly those of parents and the community, who also play important roles in the process of value internalization. Third, the contextual and situational dynamics of character education practices allow for variations in experience that have not been fully captured in this study. Furthermore, the potential for subjective bias in data interpretation remains a challenge in qualitative research, although efforts have been made to address it through triangulation and reflexivity. Therefore, the results of this study should be understood as a contextual representation that opens up space for further exploration in different contexts and approaches.

Recommendation

Based on the research findings, it is recommended that future researchers develop studies on character education using more integrative approaches, for example through a combination of qualitative and quantitative methods (mixed methods) to obtain a more comprehensive understanding of both the processes and outcomes of value internalization. Future research also needs to involve a wider range of actors, such as parents and communities, to examine the consistency of values across various social contexts. For stakeholders, particularly schools and policymakers, it is necessary to strengthen more systematic and structured character-based learning designs, including the explicit integration of local values into the curriculum as well as teacher training in applying contextual and reflective ethnopedagogical approaches. Furthermore, sustainable collaboration between schools, families, and communities needs to be established to create an educational ecosystem that is consistent in instilling character values. Thus, the implementation of character education becomes not only normative but also praxis-oriented, adaptive, and sustainable in facing dynamic social and global challenges.

Conflict of Interest Statement

The authors declare that there is no conflict of interest.

Declaration of Generative AI and AI-assisted Technologies

This manuscript was prepared with the assistance of Generative AI, ChatGPT. The AI was used to assist in language refinement and manuscript adjustment. All intellectual contributions,

critical analyses, and final revisions were conducted by the authors. The authors take full responsibility for the accuracy, originality, and integrity of the content presented in this work.

References

- Alhazmi, A. A., & Kaufmann, A. (2022). Phenomenological Qualitative Methods Applied to the Analysis of Cross-Cultural Experience in Novel Educational Social Contexts. *Frontiers in Psychology*, 13(785134). <https://doi.org/10.3389/fpsyg.2022.785134>
- Andayani. (2024). Phenomenological Study of Teachers Role in Shaping the Moral Character of Elementary School Students: Systematic Literature Analysis. *Buana Pendidikan: Jurnal Fakultas Keguruan Dan Ilmu Pendidikan Unipa Surabaya*, 20(1 SE-Review Article), 29–36. <https://doi.org/10.36456/bp.vol20.no1.a9135>
- Asri. (2024). Kajian Pendidikan Karakter dalam Kurikulum Perguruan Tinggi: Tren dan Tantangan. *Jurnal Aplikasi Manajemen & Kewirausahaan MASSARO*, 6(2 SE-Articles), 119–133. <https://doi.org/10.37476/massaro.v6i2.4958>
- Asri, & Deviv, S. (2023). Character Education: A Review of Implementation and Challenges in Schools. *Journal of Indonesian Scholars for Social Research*, 4(1 SE-Articles), 1–6. <https://doi.org/10.59065/jissr.v4i1.125>
- Aziz, A., Saddhono, K., & Setyawan, B. W. (2022). A parental guidance patterns in the online learning process during the COVID-19 pandemic: case study in Indonesian school. *Heliyon*, 8(12). <https://doi.org/10.1016/j.heliyon.2022.e12158>
- Basnet, B. (2022). Meaning Making of Lived Experiences in Phenomenological Inquiry. *Journal of Education and Research*, 12(2), 75–93. <https://doi.org/10.51474/jer.v12i2.626>
- Brahmbhatt, H. P. (2025). The teacher's role in Value Education Development. *Journal of Research in Humanities and Social Science*, 13(4), 56–58. <https://doi.org/10.35629/9467-13045658>
- Campbell, S., Greenwood, M., Prior, S., Shearer, T., Walkem, K., Young, S., Bywaters, D., & Walker, K. (2020). Purposive sampling: complex or simple? Research case examples. *Journal of Research in Nursing: JRN*, 25(8), 652–661. <https://doi.org/10.1177/1744987120927206>
- Carr, D. (2024). beyond exemplification and role modelling for the education of moral character. *Journal for Research and Debate*, 7(19). https://doi.org/10.17899/on_ed.2024.19.6
- Chuang, S. (2021). The Applications of Constructivist Learning Theory and Social Learning Theory on Adult Continuous Development. *Performance Improvement*, 60(3), 6–14. <https://doi.org/https://doi.org/10.1002/pfi.21963>
- Damayanti, A. D., Widiyono, D., & Kasanah, U. (2025). The Effectiveness of the Seven Habits Program to Enhance Elementary Students' Character in the Digital Era. *Lectura: Jurnal Pendidikan*, 16(2 SE-Articles), 549–559. <https://doi.org/10.31849/gb3pbf52>
- Dzerviniks, J., Ušča, S., Tarune, I., & Vindaca, O. (2024). Intercultural Competence of Teachers to Work with Newcomer Children. *Education Sciences*, 14(8), 802. <https://doi.org/10.3390/educsci14080802>
- Ekawati, E. D., Rusilowat, A., & Lestari, W. (2023). Analysis of Character Education Patterns About Social and Religious Values at SDIT As-Salam Samarinda. *International Journal of Research and Review*, 10(1), 364–371. <https://doi.org/10.52403/ijrr.20230140>
- Elliani, F., Mahmud, S., & Walidin, W. (2024). Implementation of Character Education in Elementary Schools through an Ecological Approach. *Journal of Indonesian Primary School*, 1(3 SE-Articles), 33–40. <https://doi.org/10.62945/jips.v1i3.192>
- Erihadiana, M., Algifari, M., & Fahri, M. R. I. (2025). Implementation of Learning Theory in the Curriculum of MTs Fatahillah: An Analysis of Teaching Strategies Based on Cognitivism and Constructivism. *SAKOLA: Journal of Sains Cooperative Learning and Law*, 2(1).

<https://doi.org/10.57235/sakola.v2i1.5533>

- Fikroh, N. S., Fauziah, N., & Basith, A. (2025). Implementing Character Education through Integrated Social Science Learning to Shape Junior High School Students' Social Character. *Indonesian Journal of Character Education Studies*, 2(1 SE-Articles), 1–11. <https://doi.org/10.64420/ijces.v2i1.190>
- Handoko, H., Sartono, E. K. E., & Retnawati, H. (2024). The Implementation of Character Education in Elementary School: the Strategy and Challenge. *Jurnal Ilmiah Sekolah Dasar*, 7(4 SE-Articles), 619–631. <https://doi.org/10.23887/jisd.v7i4.62102>
- Hardiansyah, F. (2022). The Implementation of Tolerance Character Education Through Social Science Learning In Elementary School. *AULADUNA: Jurnal Pendidikan Dasar Islam*, 9(2 SE-), 168–180. <https://doi.org/10.24252/auladuna.v9i2a5.2022>
- Humairah, D. A., Ulfah, Hariana, K., Lagandes, Y. R., & Fasli, M. (2025). Teacher Strategies in Cultivating Character Education: A Study of Religious, Honest, and Disciplined Values in Elementary School. *Journal of Innovation and Research in Primary Education*, 4(4 SE-Articles), 3388–3400. <https://doi.org/10.56916/jirpe.v4i4.2439>
- Hwang, J.-A. (2025). The Meaning of Pre-Service Early Childhood Teachers' Experiences Participating in Practical Approaches to Character Education Reflecting Character Virtues in Daily Life TT - The Meaning of Pre-Service Early Childhood Teachers' Experiences Participating i. *Korean Journal of Thinking Development*, 21(2), 67–85. <https://doi.org/10.51636/JOTD.2025.08.21.2.67>
- Jumatullailah, S. N., Maksum, A., & Nurhasanah, N. (2025). Literature Study: Analysis the Role of Teachers as Models in Strengthening Character in Primary School Learners. *At-Taqqaddum*, 16(2 SE-Articles), 128–139. <https://doi.org/10.21580/at.v16i2.21138>
- Lubis, L. H., Amriyah, C., Afriyadi, M. M., & Ridho, I. S. (2026). Integration of Religious Character in Learning at Nature Schools. *DIDAKTIKA: Jurnal Pendidikan Sekolah Dasar*, 8(2 SE-Articles), 133–147. <https://doi.org/10.21831/didaktika.v8i2.94407>
- Mar, T. T., AL Mandhari, B. R., Hercz, M., & AlGhdani, A. S. (2025). University Students' Character Strengths and Their Impact on Quality Education in Higher Education. In *Education Sciences* (Vol. 15, Issue 10, p. 1407). <https://doi.org/10.3390/educsci15101407>
- Muassomah, M., Yaacob, S. E., Khairiah, K., Yurisa, P. R., & Demina, D. (2025). Participatory-Based Character Education: Indonesian School Children's Experiences. *Jurnal Ilmiah Peuradeun*, 13(3 SE-Articles), 1615–1642. <https://doi.org/10.26811/peuradeun.v13i3.1969>
- Nurazizah, V. A., & Junaidi. (2025). Effectiveness of Student Character Education in the Digital Age of Elementary Schools: A Systematic Literature Review . *International Journal of Elementary Education*, 9(1 SE-Article), 1–10. <https://doi.org/10.23887/ijee.v9i1.92656>
- Nurhuda, A., Khoiron, M. F. Al, Azami, Y. S., & Ni'mah, S. J. (2023). Constructivism Learning Theory In Education: Characteristics, Steps and Learning Models. *Education and Rehabilitation*, 6(2), 234–242. <https://doi.org/10.51558/2744-1555.2023.6.2.234>
- Nurus, B., & Nugraheni, N. (2024). Penguatan Pendidikan Karakter Sebagai Wujud Pendidikan Berkualitas dalam Upaya Mencapai Tujuan Sustainable Developments Goals (Sdgs). *Jurnal Citra Pendidikan*, 4(2), 1788–1798. <https://doi.org/10.38048/jcp.v4i2.3623>
- Panuntun, S., Saputri, B. H., Fahsin, M., Umniyah, I., Farihah, I., & Masykur. (2025). Implementation of deep learning strategy in islamic religious education to internalize islamic values at smk hisba buana semarang. *At Tuots: Jurnal Pendidikan Islam*, 7(1 SE-Articles), 110–123. <https://doi.org/10.51468/jpoi.v7i1.842>
- Philip, T. M., Kothari, V. B., & Castro, A. (2024). Rethinking Contradictions and Inconsistencies in Teachers' Sensemaking and Actions. *Journal of Teacher Education*, 75(5), 516–528. <https://doi.org/10.1177/00224871241268593>
- Putri, A. S., Radandima, G. U. E., & Setiawan, A. (2024). Analysis of The Constructivist Approach

- in The Learning Process of Public Policy. *Jejaring Administrasi Publik*, 16(2 SE-Articles), 115–130. <https://doi.org/10.20473/jap.v16i2.53461>
- Rahayu, W., Tazkiyah, E., Murtadho, N., & Arifin, S. (2023). The Role of Teacher Ethics in Developing Student Character in School. *Jurnal Ilmiah Sekolah Dasar*, 7(3), 546–557. <https://doi.org/10.23887/jisd.v7i3.55245>
- Rohmah, N. A., Widiarti, N., & Subali, B. (2026). Trends in Deep Learning and Character Building Among Elementary School Students: A Literature Review (2020-2025). *Journal of Innovation and Research in Primary Education*, 5(1 SE-Articles), 1270–1287. <https://doi.org/10.56916/jirpe.v5i1.3035>
- Sabtina, D., & Mahariah, M. (2025). Internalizing Islamic Ecotheology through School Culture to Foster Eco-Character: Internalisasi Ekoteologi Islam melalui Budaya Sekolah untuk Menumbuhkan Karakter Peduli Lingkungan. *Halaqa: Islamic Education Journal*, 9(2 SE-Articles), 21–41. <https://doi.org/10.21070/halaqa.v9i2.1754>
- Sakti, S. A., Endraswara, S., & Rohman, A. (2024). Revitalizing local wisdom within character education through ethnopedagogy approach: A case study on a preschool in Yogyakarta. *Heliyon*, 10(10). <https://doi.org/10.1016/j.heliyon.2024.e31370>
- Saleem, A., Kausar, H., & Deebea, F. (2021). Social Constructivism: A New Paradigm in Teaching and Learning Environment. *PERENNIAL JOURNAL OF HISTORY*, 2(2 SE-), 403–421. <https://doi.org/10.52700/pjh.v2i2.86>
- Saludar, H. P., & Muegna, K. J. R. (2026). A Phenomenological Inquiry into the Lived Experiences of Non- education Graduate Day Care Workers. *IJMERI*, 4(1). <https://doi.org/10.64637/631985>
- Saputra, R., & Sapriya. (2024). Teachers' Perceptions of The Character of Love For The Country In Elementary Schools. *Jurnal Cakrawala Pendas*, 10(1 SE-Articles), 169–181. <https://doi.org/10.31949/jcp.v10i1.7876>
- Sari, D. P., & Sutarto. (2024). Teacher-Student Interaction: A Strong Foundation for Quality Character Education. *Ta'dib*, 27(2 SE-), 365–382. <https://doi.org/10.31958/jt.v27i2.12165>
- Sariani, N., & Nugraha, Y. P. A. (2026). Strengthening Character Education through Role Models Educators. *Golden Ratio of Data in Summary*, 6(2 SE-Education, Linguistic), 33–43. <https://doi.org/10.52970/grdis.v6i2.1765>
- Side, S., & Cahyani, V. P. (2025). Character Education and Related Trend Variables. *Jurnal Studi Guru Dan Pembelajaran*, 8(1), 311–321. <https://doi.org/10.30605/jsgp.8.1.2025.5579>
- Sugiri, A. (2023). Character Education: Strengthening the Character of Elementary School Students based on Wayang Sukuraga through Practice of Noble Morals. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 8(2 SE-Articles), 340–359. <https://doi.org/10.25217/ji.v8i2.3943>
- Supriyadi, Febriyanti, B. K., & Tirtoni, F. (2024). Implementation of Integral Character Education Based on School Curriculum Integration. *MIMBAR PGSD Undiksha*, 12(1 SE-Articles), 141–151. <https://doi.org/10.23887/jjpgsd.v12i1.65942>
- Syahapala, M. A., Zein, M. N., & Nurani. (2025). Internalisation Of Constructivism Theory In Islamic Religious Education Learning. *Jurnal Hadratul Madaniyah*, 12(2 SE-Articles), 20–31. <https://doi.org/10.33084/jhm.v12i2.10300>
- Syarnubi, S., Mansir, F., Purnomo, M. E., Harto, K., & Hawi, A. (2021). Implementing Character Education in Madrasah. *Jurnal Pendidikan Islam*, 7(1 SE-Articles), 77–94. <https://doi.org/10.15575/jpi.v7i1.8449>
- Tarusu, D. T., Sumantri, M. S., Edwita, E., Iasha, V., & Setiawan, B. (2022). Student character establishment in mathematics learning in elementary school during coronavirus pandemic. *Cypriot Journal of Educational Sciences*, 17(8), 2811–2822. <https://doi.org/10.18844/cjes.v17i8.7783>
- Tohri, A., Rasyad, A., Sururuddin, M., & Istiqlal, L. M. (2022). The urgency of Sasak local wisdom-

- based character education for elementary school in East Lombok, Indonesia. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 333–344. <https://doi.org/10.11591/ijere.v11i1.21869>
- Wibowo, S., Wangid, M. N., & Firdaus, F. M. (2025). The relevance of Vygotsky's constructivism learning theory with the differentiated learning primary schools. *Journal of Education and Learning (EduLearn)*, 19(1), 431–440. <https://doi.org/10.11591/edulearn.v19i1.21197>
- Yasmianti, N. L. W., Nitiasih, P. K., Riastini, P. N., & Herawati, N. T. (2025). Strategic Management Approaches in Designing Anti-Corruption Curriculum. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(2), 1036–1051. <https://doi.org/10.37680/scaffolding.v7i2.7116>
- Yulia, R., Hidayati, A., Miaz, Y., & Muhammadi. (2025). Character education analysis through school culture in elementary schools. *Indonesian Research Journal in Education [IRJE]*, 9(01 SE-Articles), 265–277. <https://doi.org/10.22437/irje.v9i01.31647>