

Integrating Local Wisdom in Character Education: A Collaborative Model for Teachers, Parents, and Communities

Ramli Yusuf¹, Asriyani M. Arifin², Uun Octaviana³, Sukardi Abbas⁴, Julkarnain Syawal⁵, Nurbaya⁶

¹ Institut Agama Islam Negeri Ternate, Indonesia; ramliyusuf2017@gmail.com

² Institut Agama Islam Negeri Ternate, Indonesia ; Asriyani@iain-ternate.ac.id

³ Institut Agama Islam Negeri Ternate, Indonesia; Uun@iain-ternate.ac.id

⁴ Institut Agama Islam Negeri Ternate, Indonesia; sukardi@iain-ternate.ac.id

⁵ Institut Agama Islam Negeri Ternate, Indonesia; julkarnainsyawal@iain-ternate.ac.id

⁶ Institut Agama Islam As Siddiq Kie Raha Maluku Utara, Indonesia; nurbayaby199@gmail.com

ARTICLE INFO

Keywords:

Character education;
Local wisdom;
Community partnerships

Article history:

Received 2024-04-25

Revised 2024-06-11

Accepted 2024-08-04

ABSTRACT

The implementation of character education is currently faced with various challenges, including the lack of collaboration between formal education institutions (schools), non-formal education (community), and informal education (family). Character education implemented in schools is still theoretical and textual and does not touch the context of daily life based on the local wisdom values of the local community. This research investigates local wisdom-based character education management in the ternate context through a teacher, parent, and community collaboration model. The research method used is qualitative with a case study approach. Data collection was carried out through focus group discussions (FGD), in-depth interviews, and observations to explore stakeholder perspectives on character education. This research data was analyzed descriptively through reduction, presentation, and drawing conclusions. The findings of this research reveal the success of character education management through three main programs at Madrasah Ibtidaiyah, namely the *sigaro malaha* (doing good) community formation program, which brings together elements of the school, family, and community. The *dodoto se biasa* program (teaching and habituation) for students, and the *maku gawene pekan* program (Embracing Each Other), are used to strengthen family attitudes and instill social character in children. These results have an impact on the holistic development of children's characters such as tolerance, collaboration (cooperation), responsibility, empathy, and love of the environment

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



Corresponding Author:

Sukardi Abbas

Institut Agama Islam Negeri Ternate, Indonesia; sukardi@iain-ternate.ac.id

1. INTRODUCTION

Character education is crucial for fostering harmony in human life by developing individuals who are not only academically proficient but also exhibit attitudes and behaviors that support social and emotional well-being. This educational approach incorporates various aspects, including character

development, socio-emotional regulation, moral growth, adolescent social action, and the integration of local wisdom (Papadopoulos, 2020; Bavarian et al., 2013; Liang, 2016; Gorard et al., 2016; Arif et al., 2023).

Research highlights that integrating local wisdom into character education can significantly enhance children's character and enrich their learning experiences (Baderiah & Munawir, 2024; Jana et al., 2024; Muhammad et al., 2021). Cultural values play a vital role in school management and the learning environment, influencing teachers, students, and educational practices (Atika et al., 2021; Komalasari & Saripudin, 2018; Suyatno et al., 2019). In Indonesia, local wisdom provides a foundational basis for these values. Effective character education also depends on the active involvement of parents, teachers, and the community (Birhan et al., 2021; Epstein & Sanders, 2002). Despite extensive research, there is a gap in studies addressing how these groups collaborate using local wisdom to develop children's character.

This study aims to explore the implementation of local wisdom-based character education management at MI Babullatulkhairaat. It focuses on assessing how schools, families, and communities work together to shape children's character and provides recommendations for integrated character education. The study will investigate the application of local wisdom values in school culture and the collaboration between different stakeholders to achieve effective character education.

Character education seeks to instill moral and ethical principles, enhancing students' motivation, academic achievement, responsible behavior, and empathy (Annisa Ledi Astuti et al., 2023; Kam et al., 2003). In Indonesia, the implementation of character education faces challenges such as social, cultural, and religious diversity, as well as globalization and technological advancements (Ismail, 2016; Komariah et al., 2020; Daud & Triadi, 2021). Additional issues include the role of teachers as role models, teacher quality, and schools' readiness to adopt character education (Wati, 2017). Insufficient support from parents and the community also hinders progress (Daud & Triadi, 2021).

To address these challenges, local wisdom plays a crucial role in the successful implementation of character education. Integrating local wisdom can enhance cognitive, emotional, and psychomotor aspects of education, strengthen cultural identity, and make learning more relevant and contextual (Rohmah et al., 2023; Amir, 2018). Studies show that combining local wisdom with religious and universal values enriches learning and prepares students for a complex world (Manda, 2023). School cultures characterized by mutual cooperation, deliberation, Islamic etiquette, cleanliness and health, and discipline reflect local, religious, and universal values that underpin school culture (Arif et al., 2023). For instance, cultural events like the Thursday parade align with these values and can increase students' awareness of tolerance, mutual respect, and character understanding.

Despite the success of local wisdom-based character education in shaping children's character, many schools struggle with effective implementation. Research indicates that character education often remains in the planning stages, with limited progress in translating curriculum changes into effective learning activities (Nurrita, 2019). Problems such as child violence, drug abuse, and other social issues persist, indicating a need for more effective solutions.

Lickona's character education model, which integrates cognitive, emotional, and practical aspects (head, heart, and hands), is relevant to this context. This model can be enriched with local values such as mutual cooperation (*babari*), togetherness (*marimoi*), and mutual respect (*bibaso se rasai*) for cognitive development. Emotional aspects can be supported by values like compassion (*duka se rasai*), empathy (*bobaso se rasai*), and religious instillation (*galib se liquid*). Practical actions can be guided by local customs such as environmental protection (*sigofi gam*), reciprocity in assistance (*oro gia*), and politeness (*suba se salam*) (Lickona, 2019).

Character education extends beyond schools and involves families and communities. Collaboration between parents, schools, and communities is vital for shaping children's character. This involvement should include both formal school education and informal community education (Surikova & González, 2022; Aierbe-Barandiaran et al., 2023). The success of education is closely tied to

activities that align with children's interests and talents in their family and school environments (Nag et al., 2023; Niklas et al., 2020).

This study will examine how MI Babullatulkhairaat manages local wisdom-based character education and assess the collaborative efforts of schools, families, and communities. It aims to offer recommendations for enhancing integrated character education and explore the application of local wisdom values in school culture to achieve successful character development.

2. METHODS

This qualitative descriptive study employs a case study technique to examine contemporary events in real-life school settings (Hong & Cross Francis, 2020). It aims to explore and characterize social realities and factors related to the implementation of local wisdom-based character education at MI Babullatulkhairaat, Ternate City (Zellatifanny & Mudjiyanto, 2018).

Information sources included the head of the madrasah, school committee members, teachers, parents, guardians, and community leaders involved in the school curriculum. Purposive sampling was used to select informants with extensive knowledge and experience relevant to the study (Akhiruddin et al., 2022; Dyar, 2022). Selected informants were expected to provide direct and open information about the phenomenon under investigation.

Data collection involved observation, focus group discussions (FGDs), in-depth interviews, and documentation. Observations, recorded through field notes, focused on the implementation of local wisdom-based education. FGDs were conducted twice with parents, teachers, principals, and community representatives. Eight individuals, including school committee members, the principal, two class teachers, two parent representatives, and two community leaders, were interviewed using guided-free questions. Documentation provided additional data, including curriculum documents and records of extracurricular activities. Data analysis followed the Miles and Huberman model, involving detailed transcription, reduction, presentation, and conclusion drawing (Trisnawati & Sugito, 2020).

3. FINDINGS AND DISCUSSION

The findings of this study reveal the management of character education implemented at MI Babullatulkhairaat, which is summarized in three main programs, namely the formation of the *sigaro malaha community* (a community that encourages good deeds), the *dodoto se biasa* program (teaching and habituation), and the *pekan maku gawene* program (hugging each other). The following describes the findings and their discussion.

3.1 Formation of the Sigaro Malaha Community (inviting goodness)

The character education management at MI Babullatulkhairaat is driven by the *Sigaro Malaha* community, a group formed through consensus during a school FGD. This community includes representatives from parents, guardians, school committees, teachers, and community leaders. Its primary role is to address character issues affecting children in family, school, and community environments. The group also identifies Ternate's local wisdom values and supports schools in developing character-based educational policies and curricula, as well as participating in extracurricular activities.

Sigaro Malaha holds trimester meetings to evaluate character education implementation at home, school, and within the community. These meetings focus on promoting and integrating Ternate's local cultural wisdom. The community operates on a partnership model that includes active collaboration between parents, teachers, and community members to shape students' character.

Activities conducted by *Sigaro Malaha* include "*bacarita warga*" (citizen stories), a forum for sharing ideas and identifying children's character issues, and exploring local wisdom character values. During these activities, members discuss challenges and habits observed in children at school, home, and the

community. They gather ideas, identify solutions, and integrate Ternate's traditional values found in oral literature, games, and cultural practices to guide children effectively.

The program has led to notable improvements in student behavior at MI Babullatulkhairaat. Through the collaboration of parents, teachers, and the community, they have developed a character habit control book that helps instill positive values in students' daily lives. This includes structuring study hours, fostering independence, and encouraging family-based eating and playing habits. Although challenges remain, such as establishing early morning routines and communal prayers, the community's ongoing guidance has made progress in improving discipline and daily habits.

The *Sigaro Malaha* community's initiatives have had a tangible positive impact on character development, creating a supportive environment for holistic growth. Their efforts foster a sense of unity among teachers, parents, community members, and students, contributing to a well-rounded character education program at MI Babullatulkhairaat.

The success of the *Sigaro Malaha* community was even expressed by the principal in the following interview:

"We are very grateful to have formed this community. They really help us in identifying children's character problems and offering solutions to implement children's character education. For example, we have implemented several character education programs for children based on Ternate's local wisdom values, such as the Maku gawene week program, the Dodoto se biasa program, and the Babari program. This is a collection of suggestions from members of the Sigaro Malaha community. Not only that, they are also involved in implementing this program".

The significance of collaboration between parents, teachers, and the community in character and moral education is well-documented (Birhan et al., 2021; Margaret Grace & Alyson C. Gerdes, 2018; Paul, 2020; Phumlani Erasmus Myende & Buhle Stella Nhlumayo, 2020). Research by Arif et al. (2023) emphasizes that cooperation between parents at home and teachers at school fosters a sense of togetherness. Panahi (2015) highlights that communities can aid parents and teachers in addressing character formation challenges, and reinforcing responsible behavior among students.

The *Sigaro Malaha* community exemplifies this collaborative approach, enabling teachers, parents, and community members to discuss their roles in character development. Research indicates that insufficient parental and community involvement leads to suboptimal character education outcomes, whereas active engagement has a significant positive impact (Curry & Holter, 2019; Louis & Gordon, 2009; Myende & Nhlumayo, 2022). Wolf (2020) further underscores that successful education hinges on strong relationships between students, teachers, parents, and community involvement. Future research should focus on developing integrated character education curricula that involve parents, communities, and other stakeholders.

3.2 Dodoto se Biasa Program (Teaching and Habituation Program)

The term "dodoto" in the local Ternate language means teaching and is usually interpreted as habituation to good practices. So, these two words combined have the meaning of teaching and accustoming children to good practices. The term "dodoto se biasa" is found in Ternate oral literature called "dolabololo." According to Fokaaya (2020), dolabololo is a form of proverb or expression that contains a moral message from the story of human life. For example, "Dodoto se biasa poha biasa ua," which means teachings and habits are not able to habit. According to Nurbaya (2023), *dolabololo* means that a person's bad habits lead to negative things, such as speaking with harsh language that can offend others; on the other hand, good habits such as polite language and behavior make a person good until adulthood. The process of developing good habits from an early age is an example of good behavior until adulthood.

This oral literature was adopted by MI Babullahtulkhairaat as a basis for habituating good practices in character education. In practice, these habits are carried out by involving teachers at school, parents at home, and the community. The involvement of parents, teachers, and the community begins

by identifying habituation activities and formulating indicators and the characters formed. Thus, the *dodoto se biasa* program is usually carried out at home, at school, or at TPQ. According to the principal, this program is deliberately carried out at school, at home, in the community, and at TPQ so that it can be maximized and make children continue to undergo this habituation process wherever they are.

This good practice habituation program is implemented through several stages, namely the program planning stage, organizing, implementing, and monitoring (evaluation). At the program planning stage, the school invites parents, school committees, and community representatives such as TPQ teachers, traditional leaders, and religious leaders to participate in discussing children's character education issues both in the family, school, and community. In addition, the FGD also discusses solutions to overcome children's character problems. As a result of the FGD, the *Sigaro Malaha* community was formed, as previously explained. This community helps schools formulate and implement character education based on Ternate local wisdom.

The *Sigaro Malaha* Community, together with teachers, have formulated integrated character education in accordance with Ternate's local wisdom, namely the *dodoto se biasa* program and the *makugawene* week program. The *dodoto se biasa* program usually consists of activities such as *suba se salam* (respect and shaking hands), *bobaso se rasai* (feelings or empathy for others), and *cing se cingare* (greeting each other). In addition to formulating the program, the *Sigaro Malaha* community team, together with teachers, also formulated the goals, directions, and character values contained in the program.

Next, at the organizing stage, the principal acts as the person in charge of the activity, with the help of the head of curriculum and teaching, class teachers, and the *Sigaro Malaha* community. The principal determines the various programs that have been developed and assigns tasks. The head of curriculum and teaching is tasked with directing the program, while teachers create program ideas and work together with the *Sigaro Malaha* community. The *Sigaro Malaha* community is even trusted to help teachers create and organize programs.

This is certainly different from the implementation of character education in general because it comes from problems, potentials, and solutions in society. The next stage is the implementation of the program. The implementation of the character education program at MIS Babulatulkhairat uses a good character habituation approach and strengthens character values based on Ternate local wisdom in everyday life at school and at home. These activities are evaluated using a student activity control book. Some good character habituation activities based on Ternate local wisdom implemented at MIS Babulatulkhairat are as follows:

3.2.1 *Suba se salam* (respect and shaking hands) activities

The word "*suba se salam*" consists of two syllables in Ternate language, namely "*suba*," which means to respect others non-verbally, and "*salam*," which means to greet others verbally. Non-verbally, *Suba* is shown with facial expressions and movements of raising both palms while bowing the head to respected guests or older people. While greetings are done verbally by saying the words "*suba jo*" (our respects) or "*tabea jo*" (excuse me) or by greeting (*assalamualaikum*).

The custom of *suba se salam* is implemented at MI Babulatulkhairat by students and teachers. This implementation is regulated in school policy where every morning the teacher is in front of the school to pick up students or in front of the class when students enter the class by implementing the *suba se salam* tradition. Students are required to say hello with the *suba* movement: "Both palms are pressed together and raised parallel to the chest and bowed." In addition, the *suba* greeting activity is also implemented when students enter the class. They are required to say hello verbally with the phrase "*assalamualaikum suba jo*" and answer "*waalaikum salam Jo suba*" and non-verbally by raising both hands parallel to the head. This habit is also carried out by teachers when starting and ending learning activities. The impact of this activity is that students are accustomed to saying hello, asking permission, saying excuse me, shaking hands, and bowing when passing a teacher or older person.

The culture of *suba se salam* reflects an attitude of mutual respect and appreciation between fellow human beings, maintaining friendship, and upholding the values of togetherness. Several previous studies have shown that the habit of shaking hands can shape children's character, such as mutual respect and appreciation (Purwandari et al., 2022). Other studies have also found that the application of multicultural culture, such as shaking hands, can reflect an attitude of honesty, respect, and mutual assistance, which leads to an attitude of tolerance (Fokaaya, 2020; Ainin, Imam, and Amiruddin, 2022). Although character education has been successfully implemented in schools, several studies suggest that the character education process needs to be implemented outside of school. This suggestion has been implemented at MIS Babullatulkhairaat. The implementation of character education has been implemented by integrating children's habituation activities at school, at home, and in the community, such as TPQ.

3.2.2 *Bobaso se rasai* activities

The term "*bobaso se rasai*" (Ternate language) is interpreted as feelings and empathy. Literally, *bobaso se rasai* is a type of knowledge given by God so that humans can establish social relationships with each other harmoniously, maintain each other's self-esteem, and maintain each other's feelings (Damayanti et al., 2020). With *bobaso se rasai*, people avoid blaming others. This local wisdom reminds humans that in social life, humans must always maintain good relationships with each other (Sakka, 2018).

The implementation of *bobaso se rasai* at MI Babullatulkhairaat is demonstrated through the habit of honest attitudes and behavior, which in Ternate language is called "*loa se banar*" (straight and correct actions to achieve goodness). Students are taught to be honest and polite to teachers, parents, and others. Respectful attitudes towards fellow human beings are also part of *bobaso se rasai*, which is called "*bobaso se rasai*," which means building harmony and balance between humans. This attitude is preserved in schools, families, and communities.

In addition to being honest and polite, *bobaso se rasai* also means empathy. This attitude of empathy is applied at MI Babullatulkhairaat. For example, if a student or a parent of a student is sick or has an accident, students are invited to visit or pay their respects. In addition, empathy is also shown by giving alms every Friday. The impact of this activity is that students have empathy, tolerance, and an attitude of helping each other.

3.2.3 *Galib se lakudi* activities

The term "*galib se lakudi*" refers to God's provisions and provisions that apply to humans in all aspects of life. The position of humans is that they have no authority or ability to change it (Damayanti et al., 2020). And true freedom belongs only to God, and because of His will, humans are able to exercise the relative freedom given by God. *Galib se lakudi* covers all aspects of human life, such as prayer, fasting, pilgrimage, and worship in church on Saturdays and Sundays, in Islam and Christianity.

The *Dodoto se Biasa* program, which refers to teaching and habituating good practices, emphasizes the importance of good habits from an early age to form positive behavior into adulthood. The program consisting of three activities implemented at MI Babullatulkhairaat has a positive impact on the formation of student character and strengthens character values based on local wisdom. The planning and implementation process of this program involves discussion and mutual agreement between the school and the community, showing the importance of active participation from all parties involved in children's character education. The implementation of good habits such as *suba se salam* (respect and shaking hands) and *bobaso se rasai* (feelings and empathy) at school and home shows how local values can strengthen children's character in everyday life. This study is in line with (Mansur & Soleh (2024; Silkyanti, 2019), which states that the habit of smiling, greeting, being polite, and being courteous can strengthen children's character. Teachers at school accustom children to give respect and greetings in the morning when students arrive at school in a friendly and polite manner, both verbally and non-verbally. The goal is to create a pleasant school climate where students feel like they have a loving

family. This practice is also applied at home by parents and in formal educational places such as TPQ in the community.

By implementing the culture of *suba se salam* (respect and shaking hands) and *bobaso se rasai* (feelings and empathy), it is hoped that school residents can create an atmosphere of peace, politeness, courtesy, mutual respect, and an attitude of tolerance. Several researchers (Sarwina et al., 2022; Nurjanah & Sholeh, 2020) also stated that the implementation of the culture of smiling, greeting, and respecting can shape the personality and religious attitudes of students. Previous studies have also shown that good habits such as shaking hands can shape the character of mutual respect and appreciation (Purwandari et al., 2022; Fokaaya, 2020; Ainin, Imam, and Amiruddin, 2022). Thus, the application of local wisdom values, such as *suba se salam* (respect and shaking hands) and *bobaso se rasai* (feelings and empathy), at school, at home, and in the community significantly strengthens the character of each child. This includes habits, personality, and individual readiness to face and solve problems in the future. As an initial step in the learning process, it is important to implement the habits of *suba se salam* (respect and shaking hands) and *bobaso se rasai* (feelings and empathy) as a form of implementing character education based on local wisdom.

3.3 *Maku Gawene Week Program (Embracing Each Other)*

Maku Gawene Week is one of the activities that implements integrated character education at MI Babullatulkhairaat. The term *Maku Gawene* (embracing each other or shoulder to shoulder), which is used to name the weekly activity, comes from the local Ternate language, which means affection and love between fellow humans, embracing each other, and taking care of each other, including health and the surrounding environment.

The purpose of this program is to embrace the entire community, from children, teenagers, and parents, in building a character of environmental care, social care, and responsibility among fellow citizens. According to Mohamad (2014), the environment is everything that can stimulate a person, so that a person is involved and influences his/her development. The character of environmental care is an activity that builds or stimulates a person's soul to care about the surrounding environment.

Maku Gawene Week is a form of character education activity carried out in schools involving students, teachers, parents, and the community, which is carried out every trimester in the form of extracurricular activities. As stated in the message of the meaning of *Maku Gawene* above, *Maku Gawene Week* is held with the aim of building a character of caring for the environment, social awareness, and responsibility among fellow citizens.

The *Pekan Maku Gawene* activities are packaged in the form of fun activities for children and adults that contain traditional values and culture of the Ternate community. This activity was designed by the *Sigaro Malaha* community and is divided into two types of activities: activities for developing children's character and activities for adults. Children's activities in *Pekan Maku Gawene* are activities that contain character values of caring for the environment, social care, and responsibility, which are packaged in the form of children's games, regional dances, and songs, as well as the Ternate regional language.

Children's activities in *Pekan Maku Gawene* at MI Babullatulkhairaat are full of environmental, social, and responsibility character values, which are packaged through traditional games, dances, songs, and Ternate regional languages. One example of an activity is the *Gulaha Fala-fala* game, where children in groups build houses from used materials found around. This game depicts real life in society, where each group not only builds their own house but also helps other groups who have difficulty in building. They share cooking utensils and food ingredients, which are then cooked and enjoyed together. If a group is short of food, other groups are happy to provide assistance. This activity not only teaches children to use used goods and love the environment, but also develops attitudes of cooperation, solidarity, and responsibility. This activity shows how local values can integrate character education, which is beneficial for children's social and emotional development.

Programs like this provide children with in-depth experiences about local wisdom and culture, which then influence their character based on local cultural values (Arif et al., 2023). In addition to

activities for children, *Pekan Maku Gawene* also facilitates activities for adults (parents, school teachers, and TPQ teachers). *Pekan Maku Gawene* is a meeting space for parents, school teachers, and TPQ teachers, as well as a discussion forum and sharing of experiences related to children's character development. The adult forum is held simply so that each participant in the forum can share stories and experiences as a form of reflection and evaluation of the character education program being implemented. Several previous studies have revealed that weekend activities in the form of local wisdom-based extracurricular activities can instill values of integrity and national character (Sukirno et al., 2023). These results are in line with the research of Fanry and Sugiarto (2023), which states that the implementation of local wisdom-based character education through daily habits and extracurricular activities can have a positive impact on attitudes of independence, courage, caring, and increasing knowledge and skills.

The involvement of students, teachers, and parents in school activities provides them with the opportunity to socialize and interact with different backgrounds, thus positively impacting attitudes toward tolerance. In addition, parental activities during *Maku gawene* week can also contribute to building a sense of belonging, love, and care for diversity (Suaidatul et al., 2019; Triyanto & Triana, 2021). The involvement of people and communities in *Maku gawene* week strongly supports the implementation of character education based on local cultural values. These results show that character education integrated with local values can have a positive impact on the formation of children's character holistically. Thus, future research needs to be directed at the development of integrated character education based on local wisdom, wherein the formulation of the curriculum it is necessary to involve representatives of parents, teachers, the community, and other stakeholders.

4 CONCLUSION

This study examines the management of character education based on local wisdom at MI Babullatulkhairaat, a private school in North Maluku, focusing on three key programs: the Sigaro Malaha community formation, Dodoto se Biasa, and Pekan Maku Gawene. The findings show that these programs effectively foster positive student behavior through collaboration between parents, teachers, and the community. The Sigaro Malaha program promotes independence and holistic character development, while Dodoto se Biasa encourages respect, friendship, empathy, and religious values. The Pekan Maku Gawene program instills a love for the environment, cooperation, and responsibility. However, the study is limited to one school, making the findings less generalizable. Future research could expand the scope to other schools and regions to explore how local wisdom-based character education programs can be adapted to different cultural contexts.

Acknowledgments: We would like to express our gratitude to the Chancellor of IAIN Ternate, the head of the quality assurance institution, who has provided material and financial support to our team in carrying out research through publication. We also express our deep gratitude to the parties involved in this research process, especially residents and schools, who were open to providing information regarding the completeness of this research data).

Conflicts of Interest: The authors declare no conflict of interest.

REFERENCES

- Agboola, A., & Chen, K. (2012). Bring Character Education into Classroom. *European Journal of Educational Research*, 1(2), 163–170. <https://doi.org/10.12973/eu-jer.1.2.163>
- Agung, B. (2023). Pendidikan Karakter Berbasis Kearifan Lokal. *Islamic Journal of Education*, 2(1), 31–46. <https://doi.org/10.54801/ijed.v2i1.173>

- Aierbe-Barandiaran, A., Bartau-Rojas, I., & Oregui-González, E. (2023). Family involvement and school effectiveness in primary education. *Anales de Psicología*, 39(1), 51–61. <https://doi.org/10.6018/analesps.469261>
- Akhiruddin, Wattimena, M., Nursida, A., Salehuddin, & Ridwan. (2022). The Role of The Sociology Teacher in Implementing Character Education. *IJOLEH: International Journal of Education and Humanities*, 1(1), 71–81. <https://doi.org/10.56314/ijoleh.v1i1.38>
- Amir, N. (2018). *Development of Local Wisdom-Based Tourism*. 282(Icblt).
- Annisa Ledi Astuti, Hamengkubuwono, & M.Iqbal Liayong Pratama. (2023). The Values of Honesty and Discipline in Character Education for Early Childhood. *International Journal of Innovation and Education Research*, 2(2), 96–112. <https://doi.org/10.33369/ijer.v2i2.29153>
- Arif, A. M., Nurdin, N., & Elya, E. (2023). Character Education Management at Islamic Grassroot Education : The Integration of Local Social and Wisdom Values. *Al-Tanzim : Jurnal Manajemen Pendidikan Islam*, 07(02), 435–450.
- Atika, A., Arifin, Z., & Jannana, N. S. (2021). Integrated School Management-Character Education Affirmation: a Case Study in Muhammadiyah Wirobrajan 3 Elementary School Yogyakarta. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 5(2), 15–26. <https://doi.org/10.33650/al-tanzim.v5i2.1970>
- Aziz, H. (2018). Analisis Kebijakan Pemerintah Purwakarta tentang Pendidikan Karakter Berbasis Kearifan Lokal di Kabupaten Purwakarta. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, 2(1), 11–18. <https://doi.org/10.29313/ga.v2i1.4167>
- Baderiah, & Munawir, A. (2024). Harmonizing Local Wisdom with Islamic Values : A Guide to Character Education Development. *International Journal of Asian Education*, 5(1), 63–75.
- Bavarian, N., Lewis, K. M., Dubois, D. L., Acock, A., Vuchinich, S., Silverthorn, N., Snyder, F. J., Day, J., Ji, P., & Flay, B. R. (2013). Using social-emotional and character development to improve academic outcomes: A matched-pair, cluster-randomized controlled trial in low-income, urban schools. *Journal of School Health*, 83(11), 771–779. <https://doi.org/10.1111/josh.12093>
- Berkowitz, M. W. (2022). Implementing and Assessing Evidence-Based Character Education. *Journal of Education*, 202(2), 191–197. <https://doi.org/10.1177/00220574211026908>
- Birhan, W., Shiferaw, G., Amsalu, A., Tamiru, M., & Tiruye, H. (2021). Exploring the context of teaching character education to children in preprimary and primary schools. *Social Sciences and Humanities Open*, 4(1), 100171. <https://doi.org/10.1016/j.ssaho.2021.100171>
- Christian, S., Angel, A., Lizeth, G., Self-efficacy, R. A., & Learning, S. (2020). *Psicología Educativa Parental Involvement in Mexican Elementary Students ' Homework : Its*.
- Chou, Mei-Ju, Yang, Chen-Hsin, Huang, Pin-Che, 2014, The Beauty of Character Education on Preschool Children's Parent-Child Relationship. *Procedia - Social and Behavioral Sciences* 143 (2014) 527 – 533
- Curry, K. A., & Holter, A. (2019). The Influence of Parent Social Networks on Parent Perceptions and Motivation for Involvement. *Urban Education*, 54(4), 535–563. <https://doi.org/10.1177/0042085915623334>
- Damayanti, N. R., Soedarwo, V. S. D., & Susilo, R. K. D. (2020). Peran Tokoh Masyarakat Adat Dalam Pembangunan Masyarakat Berbasis Kearifan Lokal (Studi Interpretatif pada Masyarakat Kota Ternate). *Jurnal Pendidikan Dan Sejarah*, 16(2), 22.
- Daud, D., & Triadi, Y. (2021). Implementasi Pendidikan Karakter Cinta Tanah Air dalam Proses Pembelajaran di Sekolah Dasar. *Journal of Basic Education Research*, 2(1), 15–19. <https://doi.org/10.37251/jber.v2i1.130>
- Deslandes, R. (2019). A framework for school-family collaboration integrating some relevant factors and processes. *Aula Abierta*, 48(1), 11–18. <https://doi.org/10.17811/RIFIE.48.1.2019.11-18>
- Duriscic, M., & Bunijevac, M. (2017). Parental Involvement as a Important Factor for. *Revista Del Centro de Estudios Sobre Políticas Educativas*, 7(3), 7, 1.17. <https://files.eric.ed.gov/fulltext/EJ1156936.pdf>

- Dyar, K. L. (2022). Qualitative Inquiry in Nursing: Creating Rigor. In *Nursing Forum*, 57(1), 187–200. <https://doi.org/10.1111/nuf.12661>
- Elsy Senides Hana Taunu. Evaluasi Program Penguatan Pendidikan Karakter Terintegrasi Mata Pelajaran Matematika di SMP Negeri. *Kelola Jurnal Manajemen Pendidikan Magister Manajemen Pendidikan FKIP Universitas Kristen Satya Wacana* jurnalkelola@gmail.com e-ISSN 2549-9661 Volume: 6, No. 1, Januari-Juni 2019 Halaman: 64-73
- Epstein, J. L., & Sanders, M. G. (2002). Family, school, and community partnerships. *Handbook of parenting volume 5 practical issues in parenting*, 406.
- Fokaaya, N. (2020). Ungkapan Bahasa Ternate Dalam Teks Wacana Di Media Luar Ruang : Kajian Bentuk , Makna Dan Fungsi. *Gramatika, Volume VII(1)*, 87–97. <http://gramatika.kemdikbud.go.id/index.php/gramatika/article/view/279/132>
- Gendon Barus, 2015 Menakar Hasil Pendidikan Karakter Terintegrasi Di Smp. *Cakrawala Pendidikan Jurnal Ilmiah Pendidikan*. [EDISI JUNI 2015, TH. XXXIV, NO. 2](https://doi.org/10.24054/edisi-juni-2015)
- González-pérez, L. I., & Ramírez-montoya, M. S. (2022). COMPETENCIES TYPES (LEARNING SKILLS, LITERACY SKILLS, LIFE SKILLS) Components of Education 4.0 in 21st Century Skills Frameworks: Systematic Review. *Sustainability (Switzerland)*, 14(3), 1–31.
- Gorard, S., See, B. H., Siddiqui, N., Smith, E., & White, P. (2016). Youth Social Action Trials: Youth United. Evaluation Report and Executive Summary. *Education Endowment Foundation, July*, 1–90. https://www.proquest.com/reports/youth-social-action-trials-united-evaluation/docview/2023998607/se-2?accountid=14468%0Ahttps://soeg.kb.dk/discovery/openurl?institution=45KBDK_KGL&vid=45KBDK_KGL:KGL&genre=report&atitle=&author=Gorard%2C+Stephen%3BSee%2C+B
- Hanifudin, H., & Idawati, K. (2024). Implementation of Islamic Counseling Guidance in Forming Student Character in Madrasah. *AL-ISHLAH: Jurnal Pendidikan*, 16(2), 718-726.
- Hasan, M., Arwandi, T., Nursita, L., & Kamal, S. I. M. (2022). The Quality of Education Based on Local Wisdom: The Principal of Madrasah Review. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, 6(1), 617–628. <https://doi.org/10.33650/al-tanzim.v6i1.3484>
- Helmi Aziz 2017. Analisis Kebijakan Pemerintah Purwakarta tentang Pendidikan Karakter Berbasis Kearifan Lokal di Kabupaten Purwakarta. *Golden Age: Jurnal Pendidikan Anak Usia Dini*, Vol. 2, No. 1 (Juni 2018) DOI: <https://doi.org/10.29313/ga.v2i1.4167>
- Humphrey, N., Hennessey, A., Lendrum, A., Wigelsworth, M., Turner, A., Panayiotou, M., Joyce, C., Pert, K., Stephens, E., Wo, L., Squires, G., Woods, K., Harrison, M., & Calam, R. (2018). The PATHS curriculum for promoting social and emotional well-being among children aged 7 – 9 years: A cluster RCT (10th ed.). National Institute for Health Research
- Hong, J., & Cross Francis, D. (2020). Unpacking complex phenomena through qualitative inquiry: The case of teacher identity research. *Educational Psychologist*, 0(0), 208–219. <https://doi.org/10.1080/00461520.2020.1783265>
- Ismail, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58. <https://doi.org/10.19109/td.v21i1.744>
- I Wayan Sapta Wigunadika. 2018. Pendidikan karakter berbasis kearifan lokal masyarakat bali. *Purwadita volume 2, no.2, september 2018*
- I Wayan Sadia1, I.B.Putu Arnyana2, I Wayan Muderawan. Model pendidikan karakter terintegrasi pembelajaran sains. *Universitas Pendidikan Ganesha*. Vol. 2, No. 2, Oktober 2013
- Jamaluddin & Manda. (2023). *Strengthening Public School Culture: Integration of Local Wisdom, Religious Values, and Universal Values*. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*. Vol. 07 No. 04. DOI: <https://doi.org/10.33650/al-tanzim.v7i4.6463>
- Jana, J., Hammidah, H., Chand, R., & Haselkorn, J. (2024). Community Spirit and Local Wisdom: Strengthening Character Education through the Ngarot Tradition in Social Studies Learning. *Journal of Social Knowledge Education (JSKE)*, 5(1), 9–20. <https://doi.org/10.37251/jske.v5i1.888>

- Jianqiang Liang (2016) A revisit of 'moral and character education' subject in junior-high school in China, *China Journal of Social Work*, 9:2, 103-111, DOI: 10.1080/17525098.2016.1231254
- Kam, C. M., Greenberg, M. T., & Walls, C. T. (2003). Examining the role of implementation quality in school-based prevention using the PATHS curriculum. *Prevention Science*, 4(1), 55–63. <https://doi.org/10.1023/A:1021786811186>
- Komalasari, K., & Saripudin, D. (2018). The influence of living values education-based civic education textbook on student's character formation. *International Journal of Instruction*, 11(1), 395–410. <https://doi.org/10.12973/iji.2018.11127a>
- Komariah, A., Kurniatun, T. C., & Almubaroq, H. Z. (2020). *The Role of Character Education Toward National Values Actualization*. 400(Icream 2019), 307–309. <https://doi.org/10.2991/assehr.k.200130.190>
- Liang, J. (2016). A revisit of 'moral and character education' subject in junior-high school in China. *China Journal of Social Work*, 9(2), 103–111. <https://doi.org/10.1080/17525098.2016.1231254>
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books
- Louis, K. S., & Gordon, M. F. (2009). Linking parent and community involvement with student achievement: Comparing principal and teacher perceptions of stakeholder influence. *American Journal of Education*, 116(1), 1–31. <https://doi.org/10.1086/605098>
- Lovat, T., Toomey, R., Dally, K., & Clement, N. (2009). Project to test and measure the impact of values education on student effects and school ambience. Report for the Australian Government Department of Education, Employment and Workplace Relations (DEEWR) by The University of Newcastle. Canberra: DEEWR. Retrieved 4 June, 2020, from http://www.curriculum.edu.au/verve/_resources/Project_to_Test_and_Measure_the_Impact_of_Values_Education.pdf
- Makmur, T., & Dastina, W. (2018). Cultivating Local Wisdom in Character Education: Lessons from Family Education Values of Indonesian Traditional Ceremony. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 26(2), 417. <https://doi.org/10.21580/ws.26.2.2753>
- Manda, D. A. (2023). *Strengthening Public School Culture : Integration of Local Wisdom , Religious Values , and Universal Values*. 07(04), 1371–1382.
- Mansur, M., & Sholeh, M. (2024). Implementation of Character Education Based on Local Wisdom in Schools. *Journal of Integrated Elementary Education*, 4(1).
- Muhammad, A. R., Suhaimi, S., Zulfikar, T., Sulaiman, S., & Masrizal, M. (2021). Integration of character education based on local culture through online learning in Madras Ahaliyah. *Cypriot Journal of Educational Sciences*, 16(6), 3293–3304. <https://doi.org/10.18844/cjes.v16i6.6559>
- Musyarafah, Hindarto, N., & Mosik. (2013). Pendidikan karakter terintegrasi dalam pembelajaran ipa guna menumbuhkan kebiasaan bersikap ilmiah. *Unnes Physics Education*, 2(2), 41–48.
- Myende, P. E., & Nhlumayo, B. S. (2022). Enhancing parent–teacher collaboration in rural schools: parents' voices and implications for schools. *International Journal of Leadership in Education*, 25(3), 490–514. <https://doi.org/10.1080/13603124.2020.1731764>
- Nag, S., Vagh, S. B., Dulay, K. M., Snowling, M., Donolato, E., & Melby-Lervåg, M. (2023). Home Learning Environments and Children's Language and Literacy Skills: A Meta-Analytic Review of Studies Conducted in Low- and Middle-Income Countries. *Psychological Bulletin*, 150(2), 1–23.
- Niklas, F., Wirth, A., Guffler, S., Drescher, N., & Ehmig, S. C. (2020). The Home Literacy Environment as a Mediator Between Parental Attitudes Toward Shared Reading and Children's Linguistic Competencies. *Frontiers in Psychology*, 11(July), 1–10. <https://doi.org/10.3389/fpsyg.2020.01628>
- Nurbaya. (2023). Nilai Pendidikan Karakter dalam Peribahasa Ternate: Sarana Pembelajaran pada Anak. *Jurnal Ilmiah Wahana Pendidikan*, June 9 (11).
- Nurrita, T. (2019). Kata kunci ۞. *Kinabalu*, 11(2), 50–57.

- Papadopoulos, D. (2020). Psychological framework for gifted children's cognitive and socio-emotional development: A review of the research literature and implications. *Journal for the Education of Gifted Young Scientists*, 8(1), 305–323. <https://doi.org/10.17478/jegys.666308>
- Paul, S. A. S., Hart, P., Augustin, L., Clarke, P. J., & Pike, M. (2022). Parents' perspectives on home-based character education activities. *Journal of Family Studies*, 28(3), 1158–1180. <https://doi.org/10.1080/13229400.2020.1806097>
- Rahmawati, N., & Syukur, F. (2023). Local Wisdom-Based Character Building Empowerment at Junior High Schools In Indonesia. *AL-ISHLAH: Jurnal Pendidikan*, 15(3), 3892-3905.
- Richard M. Lerner. 2017. Character development among youth: Linking lives in time and place. *International Journal of Behavioral Development* 1–1
- Rohmah, N., Azza, A., & Dewi, I. C. (2023). Development of contextual learning models through collaboration between lecturers, students, and village governments in nursing education. *Korean Journal of Medical Education*, 35(1), 71–83. <https://doi.org/10.3946/kjme.2023.250>
- Ruttledge, R., Devitt, E., Greene, G., Mullany, M., Charles, E., & Frehill, J. (2016). (Read) *Ruttledge_et_al_2016*. 33(2).1
- Ruttledge, R., Devitt, E., Greene, G., & Mullany, M. (2016). A randomised controlled trial of the FRIENDS for life emotional resilience programme delivered by teachers in Irish primary schools. *Educational & Child Psychology*, 33(2), 69–89
- Oviana, W., Taib, E. N., Jannah, M., & Hanum, R. (2023). School Culture-Based Character Education Implementation Patterns at Madrasah in Medan and Banda Aceh. *AL-ISHLAH: Jurnal Pendidikan*, 15(4), 5004-5014.
- Sadia, W. (2013). Model Pendidikan Karakter Terintegrasi Pembelajaran Sains. *JPI (Jurnal Pendidikan Indonesia)*, 2(2), 209–220. <https://doi.org/10.23887/jpi-undiksha.v2i2.2165>
- Saifuddin, dkk. *Model Pemberdayaan Masyarakat Terpadu* ((Banda Aceh: Bundar Publishing, 2017)
- Shirley-Anne S. Paul , Peter Hart , Limor Augustin , Paula J. Clarke & Mark Pike (2020): Parents' perspectives on home-based character education activities, *Journal of Family Studies*, DOI: 10.1080/13229400.2020.1806097
- Sakka, L. (2018). Nilai Lokal Jou Se Ngofangare Sebagai Basis Kerukunan Mas Yarakat Ternate, Maluku Utara. *Al-Qalam*, 13(2), 99. <https://doi.org/10.31969/alq.v13i2.567>
- Schoen, L. T., & Teddlie, C. (2008). A new model of school culture: A response to a call for conceptual clarity. *School Effectiveness and School Improvement*, 19(2), 129–153. <https://doi.org/10.1080/09243450802095278>
- Smolcic, E., & Katunich, J. (2017). Teachers crossing borders: A review of the research into cultural immersion field experience for teachers. *Teaching and Teacher Education*, 62, 47–59. <https://doi.org/10.1016/j.tate.2016.11.002>
- Sri Najiyati dkk. *Pemberdayaan Masyarakat di Lahan Gambut* (Bogor: Wetlands International, 2005)
- Sopacua, F. J., Sugiharto, D. Y. P., & Muhsin, M. (2020). Implementation of Character Education Based on Local Ceremony in Nusalaut State Middle School (SMP) 2. *Educational Management*, 9(2), 172-181.
- Sukirno, S., Juliati, J., & Sahudra, T. M. (2023). The Implementation of Character Education as an Effort to Realise the Profile of Pancasila Students Based on Local Wisdom. *AL-ISHLAH: Jurnal Pendidikan*, 15(1), 1127-1135.
- Surikova, S., & González, M. J. F. (2022). Toward Effective Family-School Partnerships for Implementing Character Education at School in Latvia: A Multifactorial Model. *Pedagogika*, 147(3), 81–106. <https://doi.org/10.15823/p.2022.147.4>
- Suyatno, Jumintono, Pambudi, D. I., Mardati, A., & Wantini. (2019). Strategy of values education in the Indonesian education system. *International Journal of Instruction*, 12(1), 607–624. <https://doi.org/10.29333/iji.2019.12139a>

- Taunu, E. S. H., & Iriani, A. (2019). Evaluasi Program Penguatan Pendidikan Karakter Terintegrasi Mata Pelajaran Matematika di SMP Negeri. *Kelola: Jurnal Manajemen Pendidikan*, 6(1), 64–73. <https://doi.org/10.24246/j.jk.2019.v6.i1.p64-73>
- Testiani Makmur, Wenny Dastina, cultivating local wisdom in character education: lessons from family education values of Indonesian traditional ceremony. *Walisongo: jurnal penelitian sosial keagamaan* vol. 26 no.2 (2018) pp 417-444doi: <http://dx.doi.org/10.21580/ws.26.2.2753>
- Thomas, V., Muls, J., De Backer, F., & Lombaerts, K. (2020). Middle school student and parent perceptions of parental involvement: unravelling the associations with school achievement and wellbeing. *Educational Studies*, 46(4), 404–421. <https://doi.org/10.1080/03055698.2019.1590182>
- Trisnawati, W., & Sugito, S. (2020). Pendidikan Anak dalam Keluarga Era Covid-19. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 5(1), 823–831. <https://doi.org/10.31004/obsesi.v5i1.710>
- Walton, J., Paradies, Y., Priest, N., Wertheim, E. H., & Freeman, E. (2015). Fostering intercultural understanding through secondary school experiences of cultural immersion. *International Journal of Qualitative Studies in Education*, 28(2), 216–237. <https://doi.org/10.1080/09518398.2014.891772>
- Wati, M. (2017). *Being a Role Model to Motivate Students*. 66(Yicemap), 124–127. <https://doi.org/10.2991/yicemap-17.2017.20>
- Wolf, S. (2020). “Me I don’t really discuss anything with them”: Parent and teacher perceptions of early childhood education and parent-teacher relationships in Ghana. *International Journal of Educational Research*, 99(September 2019), 101525. <https://doi.org/10.1016/j.ijer.2019.101525>
- Zagoto, L dkk. (2021). *Revitalizing the Meaning of Nias Language Proverbs as Character Building for EFL Learners in Nias*. *ELT Journal English Language Teaching Prima*. <https://doi.org/10.34012/eltp.v2i2.1740>
- Zellatifanny, C. M., & Mudjiyanto, B. (2018). The type of descriptive research in communication study. *Jurnal Diakom*, 1(2), 83–90.
- Zubaedi, *Pengembangan Masyarakat: Wacana dan Praktik* (Jakarta: Kencana; 2013)