



RECONSTRUCTING CHARACTER EDUCATION THEORY THROUGH THE PERSPECTIVES OF PRIMARY SCHOOL TEACHERS IN INDONESIA: A GROUNDED THEORY STUDY

I Wayan Kandia^{1*}, Ni Putu Ika Putri Sujianti², Adrianus Ahas³,

¹ IKIP Saraswati, Indonesia

^{2,3} Universitas Dwijendra, Indonesia

*Corresponding author: kandiaiwayan@yahoo.com

ARTICLE HISTORY

Received: April 21, 2026

Received in revised: May 15, 2026

Accepted: May 16, 2026

Available online: May 30, 2026

KEYWORDS

Keyword1; Character Education

Keyword2; Grounded Theory

Keyword3; Teacher Perspectives

Keyword4; Cultural Context

Keyword5; Indonesia

ABSTRACT

This study aims to reconstruct a contextually grounded theory of character education based on Indonesian primary school teachers' perspectives using grounded theory. Despite strong policy emphasis, existing models often fail to capture the cultural and pedagogical realities of Indonesian classrooms. Data were collected from approximately 25 primary school teachers across three provinces using interviews, observations, and document analysis. Data were analyzed using grounded theory procedures (open, axial, and selective coding) with constant comparison to achieve theoretical saturation. Findings indicate that character education is a dynamic, teacher-mediated process integrating curriculum, interaction, and local culture. The core category identified is contextualized teacher agency, supported by cultural integration, pedagogy, institutional support, and innovation. Teachers act as co-creators of moral development while balancing academic and ethical demands. The study also highlights challenges including limited resources, large class sizes, and the need for professional development, as well as innovative adaptations during remote learning contexts. This study proposes a culturally grounded framework and offers implications for curriculum, teacher training, and policy. It emphasizes teachers as key agents shaped by socio-cultural and structural contexts.

INTRODUCTION

Character education has increasingly been positioned as a central pillar of holistic education; however, its conceptualization and implementation remain contested across different socio-cultural contexts. Rather than being universally defined, character education embodies diverse interpretations shaped by cultural norms, institutional priorities, and pedagogical traditions. This variability raises important questions regarding how character education should be understood and enacted, particularly in non-Western educational systems where moral development is deeply embedded in communal and cultural practices. In Indonesia, the strengthening of character education has become increasingly prioritized as part of the national educational agenda, particularly following the introduction of the 2013 Curriculum (Kurikulum

2013) and subsequent governmental policies such as the Strengthening Character Education (Penguatan Pendidikan Karakter/PPK) initiative (Muhtar & Dallyono, 2020; Wuryani & Yamtinah, as cited in Journal of Education Research and Evaluation, 2025).

Despite strong policy emphasis, empirical studies indicate significant variability in the implementation of character education across Indonesian schools. This inconsistency is not merely a practical issue but reflects deeper theoretical ambiguities regarding how character education is conceptualized and contextualized. Without a coherent theoretical foundation that accounts for local diversity, efforts to standardize character education risk oversimplifying complex socio-cultural dynamics inherent in Indonesian classrooms. For example, systematic reviews of character education trends in Indonesia show that while character education



receives increasing attention across all educational levels, its practical application remains inconsistent and shaped by local contextual factors (Carsiwan, 2024, Lestari et al, 2025). Furthermore, research investigating teacher perceptions points to persistent challenges in how character education is understood and enacted in daily school settings (Hardini & Wening, 2020)

One major issue underlying these implementation gaps is the theoretical ambiguity surrounding character education itself. Much of the existing literature on character education is grounded in Western conceptual frameworks that emphasize individual moral reasoning, autonomy, and universal character traits. While these models have contributed significantly to global discourse, they may inadequately capture the relational, communal, and culturally embedded nature of moral development in Indonesian contexts. This theoretical misalignment underscores the necessity of re-examining character education through locally grounded perspectives that reflect Indonesia's socio-cultural complexity. However, such theories may not fully capture the socioculturally embedded nature of character formation in Indonesia, where diverse cultural values, communal norms, and local wisdom (*kearifan lokal*) play an influential role in shaping moral development. Emerging studies suggest that integrating local wisdom into character education enhances both its relevance and effectiveness. However, these studies often remain fragmented and descriptive, lacking a unifying theoretical framework that explains how cultural practices systematically shape moral development. This limitation highlights the need for theory-building approaches that move beyond isolated findings toward a coherent conceptual model grounded in empirical realities (Mansur & Sholeh, 2024).

Furthermore, character education research in Indonesia has been predominantly dominated by quantitative approaches that focus on measuring outcomes such as behavioral change or program effectiveness. While valuable, these approaches often

overlook the interpretive and experiential dimensions of teaching, particularly how educators make sense of and enact character education in daily practice. Consequently, there is a critical need for qualitative inquiry that captures teachers' lived experiences and meaning-making processes to inform more grounded theoretical development. While essential, these studies often overlook teachers' lived experiences, interpretations, and meaning-making processes in character education implementation. Qualitative research offers an effective means to explore these deeper experiential dimensions. In this context, grounded theory offers a particularly suitable methodological approach, as it enables the systematic generation of theory directly from empirical data rather than imposing pre-existing conceptual models. By prioritizing participants' perspectives, grounded theory facilitates the exploration of how character education is understood, negotiated, and enacted within specific socio-cultural settings. This approach is especially relevant for the Indonesian context, where diverse cultural norms and educational practices demand a flexible and inductive theoretical framework. This approach is especially valuable in educational contexts characterized by complexity, local variance, and culturally specific norms.

Indeed, grounded theory has been successfully applied in educational research to reconstruct theoretical understandings based on participants' perspectives, making it a suitable methodological choice for examining character education in Indonesia. By prioritizing teachers' voices as the primary agents of character education grounded theory can reveal how character education practices evolve in response to contextual pressures, policy mandates, and classroom realities. This helps overcome the limitations of existing theories that may be overly abstract or disconnected from practical enactment (Strauss & Corbin, foundational grounded theory logic).

The urgency to refine theoretical understanding is further amplified by contemporary educational shifts such as the increased use of



technology and remote learning modalities. The COVID-19 pandemic further complicates the landscape of character education by disrupting traditional face-to-face pedagogical practices and accelerating the adoption of digital learning environments. These shifts expose the limitations of existing theories that largely assume physical classroom interaction as the primary site of moral development. Therefore, contemporary theoretical frameworks must account for both physical and digital learning contexts, highlighting adaptability as a critical dimension of character education. Studies examining character education during the pandemic underscore challenges in sustaining moral and ethical learning when face-to-face interaction is limited, pointing to the need for theory development that accounts for both digital and physical learning spaces (Intania & Sutama, 2020)

The cultural context of Indonesian education also intensifies the need for theory refinement. Indonesian education operates within a highly diverse socio-cultural landscape, where national ideologies such as Pancasila intersect with local traditions, religious values, and community norms. This complexity challenges universalistic approaches to character education and necessitates a framework that is both flexible and context-sensitive (Hardini & Wening, 2020; Anwar et al, 2025). Theoretical models must therefore move beyond homogenized assumptions and incorporate the dynamic interplay between national and local value systems. This diversity demands that character education theories not only acknowledge but integrate these layered cultural dimensions to remain relevant and actionable. For example, studies highlight the importance of blending national character frameworks with local cultural practices such as school rituals, community engagement, and social norms to deepen moral understanding and student engagement (Mansur & Sholeh, 2024).

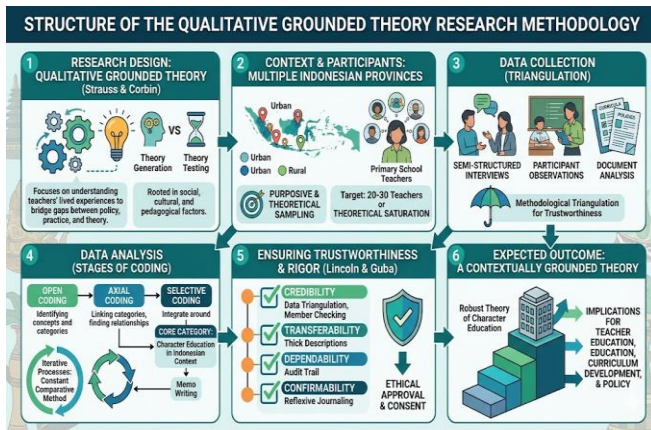
Furthermore, character education research in Indonesia has begun to explore how citizenship education intersects with character development,

suggesting that civic values and ethical competencies are inseparable facets of holistic student growth. Research indicates that character education integrated with citizenship learning enhances civic responsibility and social awareness, reinforcing the idea that theory must address multidisciplinary intersections (Lestari, 2025).

Taken together, these issues policy-practice gaps, theoretical ambiguity, cultural complexity, and evolving pedagogical contexts highlight a critical need for contextually grounded theory development in character education. This study addresses this gap by employing a grounded theory approach to explore primary school teachers' perspectives, aiming to construct an empirically derived framework that reflects the realities of Indonesian classrooms. By doing so, the research not only contributes to theoretical advancement but also provides practical insights for curriculum design, teacher education, and policy formulation, ultimately bridging the divide between abstract theory and lived educational practice. By focusing on primary school teachers' perspectives, this study leverages grounded theory to generate an empirically derived framework that reflects the realities of character education in Indonesia. Such theory reconstruction not only enriches academic discourse but also equates to practical insights that can inform teacher training, curriculum development, and policy formulation. Ultimately, theory that emerges from teachers' own interpretations stands to be both contextually embedded and globally relevant, advancing character education research in a manner that bridges global theoretical traditions with localized educational practice.

METHODS

This study adopts a qualitative research design grounded in the principles of grounded theory as articulated by Strauss and Corbin, which facilitates the generation of theory grounded in empirical data rather than testing existing models.



Grounded theory is especially appropriate given the need to explore and reconstruct theoretical understanding of character education in Indonesia based on primary school teachers' lived experiences, thereby bridging gaps between policy, practice, and theory (Strauss & Corbin, 1998). Character education in Indonesian contexts involves deeply embedded social, cultural, and pedagogical factors that conventional quantitative approaches alone cannot fully capture. Despite growing research on character education, most studies focus descriptively on implementation or outcomes, leaving a gap in theory development rooted in teacher perspectives (Carsivan, 2024; Hadi et al., 2025).

The research will be conducted in primary schools across three diverse provinces in Indonesia, selected to reflect both urban and rural settings and varied cultural contexts. Participants in this study consist of primary school teachers who are actively involved in implementing character education within their respective schools. Inclusion criteria include a minimum of two years of teaching experience, direct engagement in character education activities (both curricular and extracurricular), and willingness to participate in in-depth qualitative inquiry. Participants are initially selected through purposive sampling to ensure relevance and diversity of perspectives across different regions and school contexts. Subsequently, theoretical sampling is employed to refine and expand emerging categories, whereby additional participants are selected based on their potential to contribute to the development and

saturation of theoretical constructs. Recruitment is conducted through school networks and institutional contacts, ensuring ethical and voluntary participation. Theoretical sampling enables the iterative selection of participants based on emerging concepts during data analysis, a core component of grounded theory methodology. It is anticipated that about 20–30 teachers will participate, although the final number will be determined by theoretical saturation, the point at which additional data no longer yield new insights. By engaging teachers from multiple regions with varied backgrounds, the study ensures richness and diversity of perspectives necessary for robust theory construction.

Data are collected using a combination of semi-structured interviews, participant observations, and document analysis to ensure methodological triangulation and enhance the depth of understanding. Semi-structured interviews are conducted individually with each participant, lasting approximately 45–60 minutes, guided by an interview protocol that explores teachers' perceptions, practices, and challenges related to character education (Kapoh et al, 2023; Santika, 2018). Participant observations are carried out in classroom and school settings, focusing on teacher-student interactions, behavioral modeling, and the integration of character values in instructional practices, with detailed field notes recorded systematically. Document analysis includes the examination of curriculum guidelines, lesson plans, school policies, and relevant institutional documents to contextualize and corroborate the data obtained from interviews and observations. This multi-layered data collection approach enables a comprehensive and nuanced exploration of the research phenomenon. Semi-structured interviews will allow teachers to express their perceptions, practices, and challenges related to character education in their own terms, while participant observations within classrooms and school activities will offer direct insight into enacted practice versus reported behavior. Document analysis will include curricula, lesson plans, and school



character education policies, providing contextual grounding for participants' narratives and allowing comparison between espoused and implemented practices. This multi-method approach aligns with qualitative traditions that seek to understand complex educational phenomena holistically.

Data analysis follows a systematic grounded theory approach consisting of open, axial, and selective coding, conducted iteratively alongside data collection. During the open coding phase, raw data are fractured into discrete meaning units, allowing the identification of initial concepts grounded in participants' narratives. Axial coding is then employed to establish relationships among categories by examining conditions, interactions, and consequences associated with each phenomenon. In the selective coding phase, a core category is identified and integrated with related categories to construct a coherent theoretical framework (Suarningsih, 2024; Santika et al, 2019). Throughout this process, the constant comparative method is applied, whereby newly collected data are continuously compared with existing codes and categories to refine conceptual boundaries. Analytical memo-writing is used extensively to document interpretive insights, track theoretical development, and ensure transparency in the decision-making process, thereby strengthening the study's analytical rigor. In the open coding phase, raw data from interviews, observations, and documents will be broken down into discrete concepts and preliminary categories. Axial coding will focus on linking these categories and identifying patterns, contextual conditions, and consequences to develop meaningful relationships. Finally, selective coding will integrate and refine the categories around a core category that explains how character education is understood, enacted, and negotiated by teachers in the Indonesian primary school context. The constant comparative method will be applied throughout, iteratively comparing new data with existing categories to refine the emerging theory systematically. Memo writing will document

analytical decisions and conceptual insights, fostering transparency and depth in theory construction.

Ensuring trustworthiness and rigor in this qualitative inquiry involves multiple strategies aligned with Lincoln and Guba's criteria. Credibility will be supported through data triangulation and member checking, giving participants opportunities to review findings for accuracy. Detailed thick descriptions will enhance transferability, allowing readers to assess applicability to other contexts. An audit trail of research decisions and data analysis processes will contribute to dependability, while reflexive journaling by the researcher will bolster confirmability by acknowledging and minimizing potential biases. Ethical approval will be obtained from the appropriate institutional review board, and participants will provide written informed consent with assurances of confidentiality, anonymity, and voluntary participation.

Through this rigorous methodological framework, the study aims to construct a contextually grounded and empirically robust theory of character education that reflects how primary school teachers navigate, interpret, and enact character education within Indonesian classrooms. This approach not only responds to documented gaps in theory and practice but also promises practical insights for teacher education, curriculum development, and policy formulation in character education both nationally and internationally.

RESULTS AND DISCUSSIONS

The analysis of qualitative data from primary school teachers across Java, Sumatra, and Sulawesi revealed a set of interrelated themes that not only describe but also explain how character education is constructed and enacted in diverse Indonesian contexts. Rather than functioning as isolated observations, these themes collectively illustrate the dynamic interplay between pedagogical practices, cultural norms, and institutional structures. This analytical orientation shifts the focus from mere description toward theory-building, highlighting how



localized experiences contribute to a broader reconstruction of character education frameworks. One of the most prominent findings is that teachers conceptualize character education as an integrated and continuous pedagogical process embedded within everyday classroom interactions rather than as a discrete or formally prescribed curricular component. This perception emerges from their lived experiences in navigating the complexities of teaching, where moral development is inseparable from academic instruction (Laksana, 2023). Such an understanding challenges conventional curriculum-driven models and suggests that character education should be theorized as a relational and process-oriented practice shaped by ongoing teacher-student requirement. Participants emphasized that character education is enacted through daily classroom interactions, institutional routines, and, critically, through the modeling of ethical behavior by teachers (Saripudin et al, 2023, Fajriyah et al, 2025). This highlights the performative dimension of teaching, where educators serve not only as knowledge transmitters but also as moral exemplars whose actions implicitly shape students' value systems. Such findings suggest that modeling should be conceptualized as a central mechanism of character transmission, requiring theoretical recognition as an active and relational pedagogical strategy. This finding aligns with previous studies suggesting that character formation is most effective when teachers actively participate as role models and facilitators in moral learning, rather than relying solely on structured programs (Syamsuriyanti & Padipa, 2023, Ansor et al, 2023; Sakti, 2024). Teachers stressed that the habituation of ethical behavior, such as honesty, responsibility, and cooperation, occurs when students repeatedly observe and practice these behaviors under guided supervision, reinforcing the significance of teacher agency in the educational process.

A second major theme concerns the role of local culture and community values in shaping character education. Teachers consistently identified traditional ceremonies, communal practices, and local

wisdom (kearifan lokal) as foundational mechanisms in fostering students' moral development. These cultural elements operate not merely as supplementary activities but as embedded systems of value transmission that shape students' ethical understanding through lived experience. This finding underscores the necessity of integrating socio-cultural theory into character education, positioning culture as both context and content in the construction of moral learning. For example, in rural schools, students' participation in village rituals, communal work, and religious events was described as a practical avenue to cultivate values such as empathy, cooperation, and social responsibility. These insights corroborate findings from Mansur and Sholeh (2024) and Carsiwan (2024), who emphasized that Western-centric character education frameworks often fail to account for the sociocultural dimensions of moral learning in non-Western contexts. In Indonesia, the diversity of cultural norms across regions necessitates that character education theory be flexible and context-sensitive, integrating local practices and beliefs into the pedagogical framework. The study demonstrates that local culture is not merely an adjunct to formal curriculum but is fundamental to effective character education, serving both as content and context for learning.

The third theme involves challenges and constraints faced by teachers in implementing character education. Participants reported persistent tensions between meeting academic performance targets and fostering students' moral and ethical development. This tension reflects a broader systemic issue within educational structures that prioritize measurable academic outcomes over less tangible character-related competencies (Fitri, 2024; Wibowo, 2020). The finding suggests that character education cannot be effectively implemented without addressing structural constraints, thereby calling for a theoretical framework that incorporates institutional and policy-level influences. These challenges align with prior research indicating that institutional support and teacher preparedness are critical determinants of



character education effectiveness (Hardini & Wening, 2020; Setyowati & Sutikno, 2024). Teachers expressed that although national policies and curricula mandate character education, practical implementation often depends on teachers' personal commitment, creativity, and adaptive strategies. This finding underscores the importance of situating character education theory within the realities of classroom practice, acknowledging both human and structural factors that influence pedagogical outcomes.

Another notable theme is the adaptation of character education practices in response to the COVID-19 pandemic and the increased reliance on digital learning platforms. Teachers described developing innovative pedagogical strategies to sustain ethical and social learning objectives in remote and digitally mediated environments (Budhiarti et al, 2025; Sirry et al; 2024). These adaptations reveal that character education is not confined to physical classroom spaces but can be reconfigured through technology-mediated interactions (Khatimah et al, 2022). This finding expands the theoretical scope of character education by introducing adaptability and digital engagement as essential dimensions of contemporary moral pedagogy. While the shift to online learning posed challenges in monitoring and guiding student behavior, it also highlighted teachers' resilience and pedagogical creativity, demonstrating the need for theory that accommodates dynamic and evolving educational environments (Intania & Utama, 2020; Suarningsih et al, 2024). These findings suggest that contemporary character education frameworks must integrate both face-to-face and digital pedagogical strategies, emphasizing adaptability and flexibility as essential theoretical constructs.

From a theoretical perspective, the study identifies "contextualized teacher agency in character formation" as the central organizing category that integrates the various dimensions of character education. This concept captures how teachers actively interpret, negotiate, and enact moral

education within specific socio-cultural and institutional contexts (Santika & Sudiana, 2021). By positioning teacher agency as contextually embedded rather than individually autonomous, the study advances a more nuanced theoretical model that reflects the complexity of real-world educational practice. This core category illustrates the complex interplay between teachers' understanding, cultural norms, and systemic conditions in shaping character education. Existing Western-oriented models, which often focus on individual moral reasoning and universal traits, are insufficient to fully explain these nuanced interactions. The findings suggest that a reconstructed theory of character education should emphasize teacher-mediated moral development, culturally grounded practices, and adaptability to contextual changes, thereby producing a model that is both theoretically robust and practically relevant.

The analysis also reveals important interactions between formal and informal modes of character education. Teachers emphasized that formal curricular instruction must be complemented by informal learning experiences, such as mentoring, peer interaction, and community engagement (Sobon et al, 2025; Mujiburrohman, 2025). This duality suggests that character education operates across multiple learning domains, requiring a theoretical framework that integrates both structured and experiential forms of learning. Such an approach challenges rigid curricular models and highlights the importance of holistic educational design (Santika et al, 2022). This duality reflects Lickona's (1991) notion that character education is most effective when students experience both didactic and experiential learning, but the present study extends this concept by situating it within Indonesia's socio-cultural and educational context. Teachers serve as mediators between formal curriculum objectives and the lived realities of students, shaping how moral and civic values are internalized. Consequently, the reconstructed theory emphasizes teachers as co-creators of character education, whose actions,



interpretations, and interactions form the backbone of effective moral learning.

Furthermore, the study has practical implications for policy, teacher professional development, and curriculum design. The findings indicate that national education policies must move beyond prescriptive mandates toward more supportive and context-sensitive frameworks that empower teachers (Asmara & Alexander, 2020; Cahya & Juandi, 2021). Professional development should not only enhance pedagogical skills but also foster teachers' capacity to integrate cultural values and adapt to diverse classroom contexts. This suggests a shift from top-down policy approaches to more collaborative and practice-oriented policy design. Additionally, curriculum developers should design flexible frameworks that allow local adaptation while maintaining coherence with national character education goals (Hadi et al., 2025; Lestari, 2025). By recognizing the interplay of teacher agency, cultural relevance, and institutional support, educational stakeholders can develop policies that are more attuned to the practical realities of Indonesian schools.

Ultimately, this study contributes to the advancement of character education theory by articulating a contextually grounded framework that integrates teacher agency, cultural embeddedness, and adaptive pedagogy into a cohesive model. Unlike traditional approaches that emphasize universal moral principles, this framework recognizes the situated and dynamic nature of character formation. It offers a theoretically robust and practically relevant model that reflects the complexities of contemporary educational environments. This framework not only addresses gaps in existing Western-centric models but also offers an empirically grounded approach for integrating cultural diversity, local wisdom, and evolving pedagogical practices. The reconstructed theory positions teachers as central actors, underscores the importance of culturally responsive teaching, and accommodates contemporary educational challenges such as digital learning,

thereby providing a comprehensive and contextually relevant model for character education in Indonesia.

In conclusion, the study's findings demonstrate that effective character education in Indonesian primary schools is realized when teacher agency, socio-cultural integration, structural support, and pedagogical innovation converge. Teachers are not passive implementers of curricula but active co-creators of moral and ethical development, negotiating between formal objectives and the lived experiences of students. The reconstructed theory of character education emerging from this study offers a holistic, culturally grounded, and adaptable framework that bridges the gap between theory and practice, addressing both scholarly and practical needs in contemporary education. This framework provides actionable insights for educators, policymakers, and researchers, establishing a foundation for future studies and educational interventions that are both theoretically rigorous and contextually sensitive.

CONCLUSIONS

This study provides a theoretically significant contribution by reconstructing a contextually grounded model of character education based on Indonesian primary school teachers' perspectives. Rather than merely describing teachers' views, the study advances understanding by demonstrating how character education is actively constructed through the interplay of pedagogical practices, socio-cultural values, and institutional conditions. This contribution moves beyond descriptive inquiry and offers a refined conceptual framework that addresses the limitations of existing character education theories, particularly those rooted in decontextualized and universalistic assumptions. The findings indicate that effective character education is not merely a curriculum requirement, but a dynamic process deeply influenced by teacher agency, socio-cultural values, institutional support, and adaptive pedagogical strategies. Teachers serve as central mediators in translating formal character education policies into meaningful



classroom practices, integrating both explicit instruction and informal moral experiences, while also adapting to evolving educational challenges such as digital learning and pandemic-related disruptions.

The identification of “contextualized teacher agency” as the core category represents a central theoretical advancement of this study. This concept encapsulates how teachers actively interpret, adapt, and implement character education within specific socio-cultural and institutional contexts, rather than functioning as passive implementers of policy. By integrating dimensions such as cultural values, pedagogical strategies, structural constraints, and adaptive innovation, this framework offers a more dynamic and context-sensitive understanding of character education. It challenges existing models that overlook the complexity of teacher roles and highlights the necessity of situating agency within real-world educational environments. This reconstructed theory emphasizes that teachers’ active engagement and culturally grounded practices are essential for the development of students’ moral and ethical capacities. It also highlights that existing Western-centric models of character education may not fully capture the complexities of Indonesian educational contexts, particularly the role of local wisdom and community-based moral learning.

From a practical perspective, the study highlights the need for more targeted and context-sensitive interventions in supporting teachers. Professional development programs should move beyond generic training models to focus on enhancing teachers’ capacity to integrate local cultural values into classroom practice and to adapt character education strategies across diverse learning environments, including digital contexts. Furthermore, policy frameworks should be designed to provide flexibility, allowing schools to contextualize national character education goals according to local needs and cultural dynamics. Curriculum development should also emphasize the integration of formal and informal learning experiences, ensuring that character education is embedded holistically

within the educational process rather than treated as an isolated component. By situating teachers at the center of character formation and recognizing the interplay between formal and informal educational processes, the reconstructed framework offers actionable guidance for educators, school administrators, and policymakers seeking to enhance moral development in primary school students.

In conclusion, this research contributes to both theory and practice by providing a holistic, empirically grounded, and culturally responsive framework for character education in Indonesia. It bridges the gap between theoretical models and classroom realities, positioning teachers as active co-creators of moral development and highlighting the necessity of integrating cultural, pedagogical, and structural dimensions. Future studies are encouraged to test and refine this framework in diverse educational contexts and to explore the long-term impact of teacher-mediated character education on students’ social, emotional, and ethical development.

REFERENCES

- Ansor, A., Indra, I., & Rahayunida, R. (2025). Analysis of the Teacher’s Role in Shaping Religious Character at Sekolah Dasar Alam Aceh Tengah. *Journal of Multicultural Education and Social Studies*, 2(1), 28-36.
- Anwar, H. S., Zarkasyi, H. F., Muslih, M., & Laila, S. N. F. (2025). Reconstructing Ta’dib Philosophy: A Theoretical Framework for Modern Islamic Boarding School System. *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 17(1), 269-280.
- Asmara, D., & Alexander, H. (2020). Fostering religious education For transformation in indonesia: dialogue with transformative learning theory. *Journal of Asian Orientation in Theology*, 2(02), 119-148.
- Budhiarti, Y., Mytra, P., & Slow, L. (2025). The role of deep learning in elementary education: Pedagogical insights from a literature study. *Jurnal Pedagogi Dan Inovasi Pendidikan*, 1(2).



- Cahaya, E., & Juandi, D. (2021). Students' Critical Thinking Skills in Solving Mathematical Problems; A Systematic Procedure of Grounded Theory Study. *International Journal of Instruction*, 14(4), 529-548.
- Carsiwan. (2024). Trends in character education for elementary, middle and high school students in Indonesia: Systematic literature review. *Indonesian Journal of Educational Research and Review*, 7(2).
<https://doi.org/10.23887/ijerr.v7i2.80764>
- Fajriyah, R. R., Usiono, U., & Nunzairina, N. (2025). Sustaining Ethical School Culture: A Qualitative Inquiry into Character Formation Practices in Indonesian Primary Education. *Journal of Character and Sustainability*, 1(1), 12-22.
- Fitri, M. (2024, December). Reconstructing Focus Group Discussions Containing Moral Values in Acehese Poetry as a Technique for Modifying the Character of Students at SMPN 1 Tanah Luas. In *The 3rd International Conference on Educational Technology and Social Science (ICoETS 2024)* (pp. 206-216). Atlantis Press.
- Hadi, Yulianto, Kholis, N., Remanita, Y., & Harta, L. I. (2025). A systematic literature review on character education strategies in primary and secondary schools. *Journal of Educational Research and Practice*, 3(2), 321-340.
<https://doi.org/10.70376/jerp.v3i2.389>
- Hardini, R. T., & Wening, S. (2020). Private elementary school teachers' perceptions of character education practice in Indonesia. *International Journal of Theory and Application in Elementary and Secondary School Education*.
<https://doi.org/10.31098/ijtaese.v2i1.123>
- Holmes, A. E. (2025). *Lived experiences of male and female educational leaders on the implementation of instructional leadership in K-12 schools in Indonesia: A qualitative phenomenological study* (Doctoral dissertation, Doctoral Dissertation, American College of Education).
- Intania, E. V., & Utama, S. (2020). The role of character education in learning during the COVID-19 pandemic. *Jurnal Penelitian Ilmu Pendidikan*, 13(2), 129-136.
- Kapoh, R. J., Pattiasina, P. J., Rutumalessy, M., Wariunsora, M., Tabelessy, N., & Santika, I. G. N. (2023). Analyzing the Teacher's Central Role in Effort to Realize Quality Character Education. *Journal of Education Research*, 4(2), 452-459.
- Khatimah, H., Kartika, I. M., & Santika, I. G. N. (2022). Pengaruh Implementasi Pendidikan Karakter Terhadap Sikap Sosial Pada Siswa. *Widya Accarya*, 13(2), 127-132.
- Laksana, A. P. (2023). Model Pendidikan karakter dengan landasan komponen contextual teaching and learning. *JOCER: Journal of Civic Education Research*, 1(1), 16-23.
- Lestari, Z. A. (2025). Learning citizenship education in the implementation of character education in the scope of primary schools. *Journal of Elementary School Education*.
<https://doi.org/10.62966/joese.vi.1204>
- Lestari, L. D., Kandia, I. W., Santika, I. G. N., Bara, Y. P., & Syukur, F. M. (2025). Coexisting in harmony: The role of Tri Hita Karana philosophy in the social structure of Balinese society. *International Journal of Education and Social Science Studies*, 1(3), 147-152.
- Mansur, M., & Sholeh, M. (2024). Implementing character education based on local wisdom in a public Islamic elementary school. *Journal of Integrated Elementary Education*.
- Mujiburrohman, M. (2025, November). DEVELOPING AN INTEGRATED EDUCATIONAL MANAGEMENT MODEL FOR BULLYING PREVENTION IN PESANTREN: A GROUNDED THEORY APPROACH TO COMMUNITY RESILIENCE AND COLLECTIVE HEALING. In *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY* (Vol. 3, No. 1, pp. 860-876).



- Santika, I. G. N. (2018). Strategi Meningkatkan Kualitas SDM Masyarakat Desa Padangsambian Kaja Melalui Pendidikan Karakter Berbasis Kepedulian Lingkungan Untuk Membebaskannya Dari Bencana Banjir. *Widya Accarya*, 9(2).
- Santika, I. G. N., Kartika, I. M., & Wahyuni, N. W. R. (2019). Pendidikan karakter: studi kasus peranan keluarga terhadap pembentukan karakter anak Ibu Sunah di Tanjung Benoa. *Widya Accarya*, 10(1).
- Santika, I. G. N., & Sudiana, I. N. (2021). Inseri pendidikan karakter melalui pembelajaran bahasa Indonesia ditinjau dari perspektif teoretis. *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Undiksha*, 11(4), 464-472.
- Santika, I. G. N., Suastra, I. W., & Arnyana, I. B. P. (2022). Membentuk karakter peduli lingkungan pada siswa sekolah dasar melalui pembelajaran ipa. *Jurnal Education and Development*, 10(1), 207-212.
- Saripudin, D., Yulifar, L., & Supriatna, E. (2023). Typology of history teachers in 21st-century learning (grounded theory study in senior high school in indonesia). *International Journal of Learning, Teaching and Educational Research*, 22(1), 302-320.
- Setyowati, N., & Sutikno, P. Y. (2024). Habituaasi pendidikan karakter pada paradigma baru Kurikulum Merdeka untuk mewujudkan Profil Pelajar Pancasila. *Journal of Education Action Research*, 8(1), 100-109. <https://doi.org/10.23887/jear.v8i1.76457>
- Syamsuriyanti, S., & Padipa, S. S. (2023). Strengthening literacy-based character education in primary school students. *Jurnal Ilmu Pendidikan Dasar Indonesia*, 2(2), 75-84. <https://doi.org/10.51574/judikdas.v2i2.892>
- 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).
- Sirry, M. I., Suyanto, B., Sugihartati, R., Tri Kartono, D., & Yani, M. T. (2024). Teachers' perspectives on tolerance education in Indonesian high schools. *British Journal of religious education*, 46(4), 505-519.
- Sobon, K., Herwin, Ohoitumur, J., Sartono, E. K. E., & Murdiono, M. (2025, July). Character building through boarding school for inland and outermost student: a grounded theory approach. In *Frontiers in Education* (Vol. 10, p. 1575177). Frontiers Media SA.
- Suarningsih, N. M., Santika, I. G. N., Roni, A. R. B., & Kristiana, R. J. (2024). Pendidikan karakter di Indonesia dalam berbagai perspektif (definisi, tujuan, landasan dan prakteknya). *JOCER: Journal of Civic Education Research*, 2(2), 61-73.
- Suarningsih, N. M. (2024). Mengatasi degradasi moral bangsa melalui pendidikan karakter. *JOCER: Journal of Civic Education Research*, 2(1), 1-7.
- Wibowo, D. (2020). *The role of school culture in teacher professional development for peace education: The case of three schools in post-conflict Aceh, Indonesia* (Doctoral dissertation, University of Otago).