

**RESEARCH ARTICLE****The Role of Traditional Cultural Values in Character Education**Endang Purwaningsih^{1*}, Rasyid Ridha²¹Faculty of Teacher Education and Training, Universitas Tanjungpura, West Kalimantan, Indonesia²Faculty of Social Sciences, Universitas Negeri Makassar, South Sulawesi, Indonesia**ARTICLE INFO**

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ABSTRACT

Morality is a significant concern in Indonesian communities due to rising crime rates. Consequently, character education has become a national priority, leading to policy reforms for its integration into the education system. This study examines incorporating traditional cultural values into character education, focusing on the Universitas Tanjungpura surrounding community as a case study. The study demonstrates an alignment embedded with in the local cultural values and national character ideals preserved through a traditional-cultural character education framework. Utilizing a mixed-methods approach, including quantitative and qualitative methods with an emphasis on qualitative analysis, the research aims to assess the effectiveness of these character education models. The findings highlight the resonance of character education rooted in traditional cultural values with the educational philosophy emphasizing the interconnectedness of education, community, and culture. This authentic form of education, preserving the essence of community culture, plays a crucial role in shaping community character based on cultural values. Furthermore, developing locally relevant content reflecting environmental and cultural values fosters school autonomy in designing tailored character education programs. Integrating local cultural values into character education within the school environment is essential for enhancing education based on traditional cultural values.

INTRODUCTION

Morality and character development are fundamental components of education that play a pivotal role in shaping individuals and societies (Berkowitz and Bier 2004). Morality, defined as the principles concerning the distinction between right and wrong or good and bad behavior, is intricately linked to character development, which encompasses the cultivation of virtues such as honesty, responsibility, and empathy (Lickona 2009). These aspects of education are crucial for fostering a sense of ethics, integrity, and social responsibility among individuals, contributing significantly to the overall well-being of communities and societies.

In recent years, the issue of morality has garnered increased attention, particularly in countries like Indonesia, where a notable surge in crime rates has become a matter of concern for stakeholders across various sectors. The escalation of crime rates poses threats to public safety and security and reflects underlying social and ethical issues within the community. As a result, addressing these challenges has become imperative, with a growing recognition of the role of education in instilling moral values and character virtues among individuals.

In response to the pressing need to address moral and ethical challenges, character education has emerged as a national priority in Indonesia. Character education is a holistic approach to moral and ethical development encompassing formal instruction, experiential learning, and cultivating positive character traits (Narvaez and Bock 2002). Recognizing the significance of character education in fostering ethical behavior, promoting social cohesion, and preventing delinquent behavior, policy reforms have been implemented to integrate character education into the educational system. These reforms aim to imbue students with the knowledge, skills, and values necessary for responsible citizenship and moral decision-making.

Integrating traditional cultural values into character education is crucial for several reasons. Firstly, traditional cultural values reflect a community's collective wisdom, beliefs, and norms, shaping individuals' moral development from an early age (Harris 1976). By incorporating these values into character education, educators can foster a deeper understanding and appreciation of cultural heritage among students, promoting cultural identity and cohesion within the community (Banks 2015).

Secondly, aligning character education with traditional-cultural values enhances its effectiveness by ensuring the content resonates with students' lived experiences and cultural contexts (Lapsley and Narvaez 2004). When character education is culturally relevant, students are more likely to internalize and apply the values in their daily lives, leading to positive behavioral outcomes (Nucci and Ilten-Gee 2018).

Lastly, incorporating traditional cultural values into character education promotes social justice and equity by acknowledging and valuing diverse cultural perspectives (Goodman 2019; Walker, Roberts, and Kristjánsson 2015). By recognizing the cultural richness and diversity within a community, character education programs can empower students from different cultural backgrounds and promote inclusive learning environments (Gay 2018).

This study aims to comprehensively investigate the role of traditional cultural values in character education, focusing specifically on the Universitas Tanjungpura surrounding community in Indonesia. Through an in-depth examination of the integration of traditional cultural values into character education models, the research aims to explore how these models align with local cultural values and national character ideals. Furthermore, the study seeks to evaluate the effectiveness of these character education models in promoting the development of virtuous individuals who are deeply rooted in their cultural heritage.

The specific objectives of this study are as follows: Firstly, the study intends to examine the integration of traditional-cultural values into character education models within the Universitas Tanjungpura surrounding community. This involves analyzing how traditional cultural values are incorporated into character education programs or frameworks implemented in schools or community-based organizations within the Universitas Tanjungpura surrounding community.

Secondly, the research explores how character education models align with the unique cultural values and national character ideals in the Universitas Tanjungpura surrounding community. This entails investigating the compatibility and resonance between the values promoted through character education initiatives and the cultural norms, beliefs, and practices observed within the community.

Lastly, the study seeks to assess the effectiveness of character education models in fostering the development of virtuous individuals firmly grounded in traditional cultural values and heritage. This involves evaluating the impact of character education interventions on students' moral development, behavior, and attitudes toward cultural values within the Universitas Tanjungpura surrounding community context.

These objectives will guide the research in gaining insights into the intricate relationship between traditional cultural values and character education, shedding light on their significance in promoting the holistic development of individuals within the Universitas Tanjungpura surrounding community and potentially informing broader educational practices.

LITERATURE REVIEW

Character education is a multifaceted approach that aims to cultivate the moral and ethical dimensions of individuals' development (Lickona 2009). It encompasses various concepts and theories, each offering unique perspectives on instilling values, virtues, and ethical principles in individuals.

Character education acknowledges the importance of nurturing virtues and moral reasoning in individuals to promote positive behavior and ethical decision-making (Nucci and Ilten-Gee 2018). It goes beyond traditional academic instruction to prioritize the holistic development of students, focusing on their moral, emotional, and social growth.

One prominent concept within character education is the notion of virtues. Virtues are qualities or attributes that are considered morally good and desirable, such as honesty, integrity, compassion, and empathy (Lapsley and Narvaez 2004). Character education instills these virtues in individuals, emphasizing their importance in fostering a sense of moral responsibility and guiding ethical behavior.

Another key aspect of character education is the exploration of ethical theories and principles. This involves examining different philosophical perspectives on morality and ethical conduct, including utilitarianism, deontology, virtue ethics, and ethical relativism (Narvaez and Bock 2002). Individuals are encouraged to critically reflect on their values and beliefs by engaging with these theories, leading to a deeper understanding

of ethical issues and dilemmas.

Furthermore, character education emphasizes the importance of social and emotional learning (SEL) in fostering moral development (Berkowitz and Bier 2004). SEL encompasses a range of skills and competencies, including self-awareness, self-management, social awareness, relationship skills, and responsible decision-making. By promoting SEL competencies, character education aims to empower individuals to navigate complex social situations, build healthy relationships, and make ethical choices.

Overall, character education provides a comprehensive framework for developing individuals' moral and ethical frameworks (Lickona 2009). It integrates various concepts, theories, and practices to foster the holistic development of students, equipping them with the skills, values, and virtues needed to lead principled and purposeful lives.

Ethics in Character Education

Ethics, originating from the Greek word "ethos," holds a multifaceted significance encompassing various dimensions of human behavior and thought (Rachels 1995). The term embodies various meanings, ranging from habits, customs, and behavior to character, attitude, and thinking (Arnold, Beauchamp, and Bowie 2019). As a fundamental branch of philosophy, ethics is commonly referred to as moral philosophy, focusing on the study of moral principles and values that guide human conduct (Shafer-Landau 2010). Ethics emphasizes the importance of responsible decision-making grounded in moral reasoning and ethical considerations (Thiroux 2008).

Throughout history, philosophers and ethicists have explored diverse ethical theories and frameworks to understand the nature of morality and ethical behavior (Narvaez and Bock 2002). From the utilitarian perspectives of Jeremy Bentham and John Stuart Mill to Immanuel Kant's deontological ethics, ethical theories offer different approaches to evaluating moral dilemmas and guiding ethical decision-making (Berkowitz and Bier 2004). Additionally, virtue ethics, advocated by ancient philosophers such as Aristotle, emphasizes the development of virtuous character traits as essential for ethical living (Lickona 2009).

Furthermore, contemporary ethical discourse extends beyond philosophical inquiry to encompass applied ethics, addressing ethical issues in bioethics, environmental, and business ethics (Beauchamp and Childress 2001). These specialized fields explore ethical considerations and dilemmas in various contexts, offering frameworks for ethical analysis and decision-making tailored to specific areas of human endeavor.

Ethics constitutes a foundational aspect of human existence, shaping individuals' behavior, character, and attitudes toward moral decision-making. Rooted in philosophical inquiry and moral principles, ethics guides individuals in navigating complex moral dilemmas and upholding ethical standards in their personal and professional lives.

Morals and Cultural Foundations

Morals, derived from the Latin word "mos" and its plural form "mores," encapsulate a rich tapestry of human behavior and values (Bowie 2017). This term encompasses an expansive range of norms and expectations that govern societal conduct, reflecting deeply ingrained habits and customs. While morals and ethics are frequently conflated, they exhibit nuanced distinctions in their linguistic origins and connotations (Rachels 1995). Morals are intricately interwoven with societal traditions and cultural practices, profoundly influencing individuals' attitudes, behavior, character, and way of life.

The term "morals" delineates societal expectations and embodies a collective ethos that shapes individual and communal identity (Arnold, Beauchamp, and Bowie 2019). It serves as a compass for navigating social interactions and upholding shared values within a community. Morals are deeply rooted in historical and cultural contexts, reflecting the evolution of societal norms over time (O. A. Johnson and Reath 2011). They are pivotal in guiding ethical decision-making and shaping moral character as a foundation for ethical conduct in diverse social settings.

Furthermore, morals encapsulate the notion of decency, embodying the collective expectation for behavior dictated by societal values (O. A. Johnson and Reath 2011). Unlike ethics, which delves into philosophical inquiry and abstract moral principles, morals are deeply rooted in practical norms and standards of conduct derived from societal conventions and cultural heritage (Arnold, Beauchamp, and Bowie 2019). Morals serve as practical guidelines for navigating social interactions and upholding communal expectations, providing individuals with a framework for ethical behavior in everyday life.

Morals are shaped by myriad factors, including cultural, religious, and historical influences, which contribute to

the formation of societal norms and values (Rachels 1995). These norms establish boundaries for acceptable behavior within a community, guiding individuals in their interactions with others and informing their moral judgments and decisions (Bowie 2017). Unlike ethics, which often involves abstract philosophical debates, morals are grounded in real-world contexts and are intimately tied to social dynamics and interpersonal relationships (Shafer-Landau 2010).

Morals are not static but evolve in response to changing social conditions and cultural shifts (O. A. Johnson and Reath 2011). As societal values and norms evolve, so too do moral standards and expectations, reflecting the dynamic nature of human society (Arnold, Beauchamp, and Bowie 2019). Despite their practical and contextual nature, morals play a fundamental role in shaping individual character and fostering a sense of moral responsibility within a community.

Behavioral Development through Cultural Values

Behavior, particularly within the Islamic context, holds profound significance, denoted by the Arabic term “akhlaq.” Akhlaq is a multifaceted concept encompassing a spectrum of meanings, reflecting the complexity of human conduct and character within the Islamic tradition (Rahman 2020). The term encompasses various dimensions, including personality, habit or custom, maturity, religion, and anger, providing a comprehensive framework for understanding the intricacies of human behavior.

Akhlaq is a guiding principle for ethical conduct and moral behavior within the Islamic worldview (Al-Attas 1980). It embodies the moral values and virtues that Muslims strive to embody in their daily lives, reflecting the teachings of the Quran and the example of the Prophet Muhammad (peace be upon him). Akhlaq emphasizes the importance of cultivating positive qualities such as honesty, compassion, humility, and integrity while striving to avoid negative traits such as arrogance, greed, and anger.

Moreover, akhlaq is not merely a theoretical concept but is deeply rooted in practical application. It informs every aspect of a Muslim’s life, from interpersonal relationships to business dealings to acts of worship. Akhlaq guides Muslims in their interactions with others, encouraging kindness, empathy, and respect towards all individuals, regardless of their background or beliefs.

Akhlaq serves as a moral compass for Muslims, guiding them in their quest for spiritual growth and moral excellence (Al-Attas 1980). It underscores the importance of character development and moral integrity in shaping individuals’ behavior and interactions with the world around them, ultimately contributing to the betterment of society as a whole.

At its core, akhlaq embodies positive and negative attitudes, representing the virtues and vices inherent in human nature. It is characterized by its frequent occurrence and intrinsic nature within an individual’s soul, reflecting a deeply ingrained aspect of human identity and moral development (Syed and Metcalfe 2015; Hibatillah and Husni 2022).

Akhlaq is a foundational concept for guiding ethical conduct and shaping moral character within the Islamic tradition. It emphasizes the cultivation of virtuous qualities and the avoidance of negative traits, with a focus on fostering personal integrity, compassion, and righteousness. Akhlaq plays a central role in shaping individuals’ interactions with others and their relationship with the divine. It serves as a guiding principle for ethical behavior and spiritual development within the Muslim community.

Character Formation in Educational Contexts

Character refers to an individual’s enduring personality, trait, or intrinsic quality as a hallmark of their identity and behavior (DeRoche and Williams 2001). It is characterized by its steadfastness, frequency, and enduring nature, distinguishing individuals and shaping their interactions with the world around them. Character is often perceived as a foundational element that guarantees success, providing strength and resilience in the face of adversity and instilling hope for the future (Lickona 2009).

Moreover, a character is viewed as a continuous learning process, capable of being cultivated and developed throughout one’s life journey (Naval, González-Torres, and Bernal-Martínez-de-Soria 2015). It is not static but evolves and matures, influenced by various experiences, values, and choices.

Character education, therefore, encompasses the comprehensive development of individuals’ personality, behavior, and intrinsic qualities (Berkowitz and Bier 2004). It involves deliberately investing values into the human soul to shape and nurture positive personality traits and attitudes across affective and psychomotor domains. Character education fosters moral and ethical growth, equipping individuals with the necessary skills and virtues to navigate life’s challenges and contribute positively to society (Lickona 2009).

Character education is synonymous with personality education, as it focuses on nurturing and cultivating the multifaceted aspects of an individual's character (Naval, González-Torres, and Bernal-Martínez-de-Soria 2015). It is categorized under affective education, emphasizing the importance of emotional and moral development in shaping individuals' overall well-being and character formation. Through character education, individuals are empowered to cultivate virtues, embody ethical principles, and lead purposeful lives characterized by integrity, compassion, and resilience (Berkowitz and Bier 2004).

The Role of Traditional Cultural Values in Character Education

Traditional cultural values play a crucial role in shaping the character of Indonesian society. Local cultural elements such as *gotong royong* (cooperation), *musyawarah* (collective decision), *adat* (local tradition), respect for elders, as well as religious values, become the main foundation in character education patterns. These values are passed down from generation to generation through oral traditions, customs, and daily practices, reflecting local wisdom that is relevant to the needs of Indonesian society today.

In the context of character education, the integration of traditional cultural values aims to instill good morals and ethics in individuals as well as preserve cultural heritage. For example, *gotong royong* teaches the importance of solidarity and collective responsibility, which are essential for creating a supportive and inclusive school environment. Through this value-based education, learners are taught to prioritize cooperation over individual interests, which is in line with the philosophy of togetherness that characterizes Indonesian society (Agus et al. 2020).

Furthermore, traditional values such as deliberation and respect for elders involve moral norms that emphasize balance, honesty, and respect for others. Character education that adopts these values has the potential to instill a deep sense of social responsibility in learners. Integrating traditional cultural values into formal education creates harmony between local values and national education goals. The characters formed through this approach not only reflect the expected national values but also maintain the uniqueness of local culture. The result is an education that not only forms morally good individuals but also preserves cultural continuity and local identity that is valuable to society (Kohsaka and Rogel 2019; Agus et al. 2021).

METHODOLOGY

This study embarks on a comprehensive exploration of the role of traditional cultural values in character education, focusing on the vibrant community surrounding three public high schools in Pontianak city in Indonesia. Employing a mixed-methods approach, the research blends quantitative and qualitative methodologies to ensure a well-rounded understanding of the subject matter (Creswell 2009).

Research Design

The research design integrates both quantitative and qualitative methods to provide a multifaceted perspective on how traditional cultural values can enrich character education.

Quantitative Methodology

In the quantitative phase, a structured survey was administered, crafted meticulously to capture the perceptions and attitudes of various stakeholders regarding the integration of traditional cultural values into character education. The survey targeted a diverse group of respondents, including 15 Islamic religious teachers, 15 extracurricular teachers, and 30 students from public high schools in Pontianak. Additionally, parents of these students and community leaders were also included, ensuring a broad spectrum of perspectives.

The survey instrument was designed to collect valuable insights into how these traditional values are perceived within educational contexts, focusing on their relevance and effectiveness in shaping character development among students.

Qualitative Methodology

Complementing the quantitative approach, in-depth interviews were conducted to delve deeper into the perspectives of key informants. The qualitative methodology involved engaging with 15 teachers, three school principals, and parents from the selected schools. This approach allowed for a nuanced exploration of individual experiences and views on the integration of traditional cultural values into character education.

The interviews aimed to gather rich qualitative data, providing a deeper understanding of how these values

manifest in educational practices and their impact on character formation.

Research and Development Process

Guided by research and development (R&D) principles (Borg and Gall 1984), the study aspired to create and validate an innovative educational model centered on character education. The R&D process unfolded in three significant stages:

1) Preliminary Study

Initial data collection focused on understanding the current landscape of character education and identifying key areas for improvement.

2) Model Design

Drawing from insights gained, an empirical character education model tailored to public high schools in Pontianak city was crafted, emphasizing the integration of traditional cultural values.

3) Conceptual Model Development

A comprehensive model was developed, integrating theoretical frameworks with practical elements specific to the school community.

Trial Stage

In the trial stage, the research utilized a quasi-experimental design featuring a pretest-posttest approach to evaluate the effectiveness of the newly developed model (Campbell and Stanley 2015). This design allowed for a systematic assessment of participants' character development before and after the implementation of the tradition-based character education program.

Data Collection Instruments

The study employed a variety of instruments for data collection, including surveys, interviews, and document analysis. Informants were selected based on their expertise and understanding of the Universitas Tanjungpura community's dynamics, encompassing religious teachers, school principals, and respected community leaders.

Data Analysis

The analysis phase involved rigorous examination of both quantitative and qualitative data. Statistical methods were applied to analyze survey results, identifying trends and correlations among the different groups surveyed. Concurrently, qualitative data from interviews were transcribed and subjected to thematic analysis, allowing researchers to extract key insights regarding the integration of traditional cultural values into character education. This comprehensive mixed-methods analysis provides a holistic view of the intricate relationship between cultural values and educational practices, informing the broader discourse on character education within the Indonesian context.

RESULTS AND DISCUSSION

Results

The adaptation of the character education model within the school environment of the Universitas Tanjungpura surrounding community involved several key steps. First and foremost, cultural and traditional values deemed appropriate and collectively agreed upon were identified as the foundation for instilling character values in school. This process entailed digging deep into the cultural heritage and formulating character values that align with the aspirations of the school, parents, and community members. Subsequently, all school activities, including curricular, extra-curricular, and other events, were aligned with the envisioned character education model. This integration ensured that every aspect of school life contributed to cultivating desired character traits among students.

Moreover, principals and teachers played a crucial role as role models for students, embodying the character traits emphasized in the education model. Their behavior and actions served as examples for students to emulate, reinforcing the importance of character development. The entire process of character education was conducted within the cultural context of the school environment, ensuring that the values and principles taught were

consistent with the cultural norms and traditions of the Universitas Tanjungpura surrounding community. Finally, school leader’s and teachers’ supervision and guidance were integral to implementing the character education model. They monitored the processes closely and utilized feedback from various stakeholders to refine and improve the model over time, ensuring its effectiveness in fostering character development among students.

Traditional-Based Character Education Model in a School Environment

The traditional-based character education model implemented within a school environment is deeply rooted in the cultural values and traditions upheld by the school community. Recognizing the school as a microcosm of the broader community, this model draws upon the traditional cultural values embedded within the school itself, the families of the students, and the surrounding community. Several key components characterize this holistic approach to character education:

Firstly, cultural and character values are derived from the school’s collective heritage, the students’ familial traditions, and the community’s cultural milieu. These values are the foundation upon which character education materials are developed, fostering a shared understanding and commitment among all stakeholders.

Secondly, developing character education materials involves collaborating among the school, parents, and community members. This inclusive approach ensures that all parties are engaged from the outset, laying the groundwork for widespread support and participation in character education initiatives.

Thirdly, the teaching materials of character education act as guiding tools, offering direction, examples, prohibitions, and obligations for all school community members. These materials are designed to be integrated into curricular and extra-curricular activities, manifesting in traditional ceremonies reinforcing character values.

Fourthly, the principal and teachers play pivotal roles as exemplars and models for students, assuming various roles such as parental figures, educators, guides, and social structure controllers. Their leadership and decision-making are instrumental in ensuring the effective implementation of character education within the school environment.

Finally, the success of the traditional-based character education model is contingent upon several decisive factors, including the availability of resources aligned with traditional-cultural values, the integration of curricular and extra-curricular activities in character education contexts, the influential role of the principal and teachers as role models, the supportive family and community environment, and the incorporation of religious enhancement tailored to students’ beliefs.

The traditional-based character education model in a school environment embodies a comprehensive and integrated approach that draws upon cultural traditions, community values, and educational practices to instill character virtues among students. This model reflects a dynamic interaction between the school, family, and community, creating a nurturing environment conducive to character development and growth.

The depiction and framework of the traditional-based character education model in a school environment can be observed below.

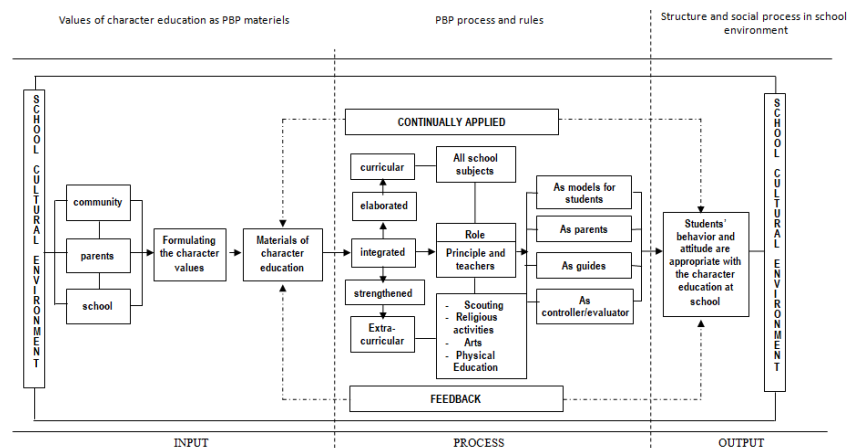


Figure 1. Traditional-based character education model in a school environment

Discussion

The Character of Universitas Tanjungpura surrounding

The community structure surrounding Universitas Tanjungpura, as described by the patron-client theory, highlights the important role of religious teachers and their families in maintaining religious values and traditions. This dynamic reflects previous studies on traditional Islamic communities in Indonesia, where religious leaders hold significant moral and spiritual influence. Hefner (1990), in his work on Islamic Java, noted how relationships between religious leaders and their communities often form through patron-client dynamics, where religious teachers assume charismatic roles and are seen as moral and spiritual authorities (Hefner, 1990).

This charismatic leadership, evident in the religious teachers around Universitas Tanjungpura, aligns with Weber's (1947) theory of charismatic authority, which explains how certain individuals can exert influence based on their exceptional spiritual knowledge and moral authority. In this case, the obedience of the community to these teachers is not only a reflection of religious adherence but also a broader social mechanism for maintaining traditional values. Geertz (1960) observed a similar pattern in traditional Islamic communities, where resistance to certain modern practices was rooted in the belief that such practices conflicted with the community's religious and moral framework (Geertz, 1960).

The strong adherence to local traditions, such as honoring the deaths of elders, further underscores the importance of moral and religious teachings passed down through generations. Woodward (1989) emphasized the significance of religious ceremonies in maintaining social cohesion and reinforcing moral values in Islamic communities. These traditions help preserve the social fabric by ensuring that the values taught by elders, often drawn from religious texts like the Qur'an and Hadiths, continue to guide the community's way of life (Woodward, 1989).

Furthermore, the central role of the family in transmitting religious and moral values is crucial in understanding how the community around Universitas Tanjungpura has managed to sustain its traditions. Bowen (2003) highlighted the significance of the family institution in Islamic contexts, noting that families serve as a primary source of moral guidance and religious education. In the context of Universitas Tanjungpura, family advice, coupled with the influence of religious teachers, forms the core of the community's social structure, ensuring that traditional values remain strong across generations (Bowen, 2003).

Trial of the Traditional-Based Character Education Model at School

The implementation of a traditional-based character education model in schools aligns with previous studies on the integration of cultural values into educational settings. This approach draws on the understanding that character education is most effective when rooted in the local cultural context, as explored by Lickona (2009). Lickona emphasizes that character education requires a shared commitment among schools, families, and the community to instill moral values in students. The collaborative process mentioned in the discussion involving these stakeholders ensures the continuity and relevance of character education within the school environment (Lickona, 2009).

Furthermore, the integration of traditional values into school curricula and extracurricular activities is supported by Narvaez and Lapsley (2008), who argue that character education should not be limited to specific subjects but should permeate all aspects of school life. By embedding character education across all curricular programs and reinforcing it through extracurricular activities, schools create a holistic learning environment where moral development is central to students' educational experience. This comprehensive approach ensures that students internalize the values taught, leading to more meaningful character development (Narvaez & Lapsley, 2008).

The roles of school principals, teachers, and community leaders in character education are also well-documented. Sergiovanni (2007) highlights the importance of school leaders as moral guides who model the behavior and values they wish to instill in their students. Teachers and principals not only serve as educators but also act as role models and moral authorities, bridging the gap between the school and the community. This is especially relevant in traditional-based character education, where community leaders and religious figures play a crucial role in shaping students' character and reinforcing the connection between school and community values (Sergiovanni, 2007).

The positive outcomes of traditional-based character education, particularly the autonomy it grants schools in developing locally relevant curricula, are echoed in the work of Bryk and Schneider (2002). They emphasize that when schools tailor their programs to reflect local cultural values, students find the learning process more engaging and relevant to their lived experiences. This connection between the school curriculum and the

students' cultural background not only enhances student motivation but also strengthens the relationship between the school and the community. Additionally, this approach elevates the role of religious and community leaders within the educational system, further integrating traditional values into the learning process (Bryk & Schneider, 2002).

Lastly, the challenges of implementing traditional-based character education in the face of globalization require schools to adapt traditional values within modern pedagogic frameworks. While globalization introduces new cultural and technological influences, schools can preserve the integrity of local traditions by incorporating these values systematically into the curriculum. This approach ensures that traditional values are not only maintained but also made relevant in contemporary educational contexts, enabling students to navigate both local and global environments effectively. By balancing tradition with modern educational needs, schools can ensure that students retain a strong sense of cultural identity while being prepared to face global challenges.

CONCLUSION

Teaching traditional-based character education is inherently aligned with the philosophy of education, emphasizing the inseparable connection between education, community, and culture. By its very nature, education is deeply rooted in the community's cultural values and serves as a conscious effort to transmit these values to the next generation. True education does not exist in isolation from the community's cultural heritage; rather, it plays a vital role in shaping the community's character by preserving and promoting its cultural values. This underscores the significance of integrating cultural values into the educational process, as emphasized in national education philosophy, which recognizes the paramount importance of religion and culture in character education.

Schools play a crucial role in this endeavor by developing local content that reflects the cultural values of their environment. This is not only a manifestation of school autonomy but also a means of ensuring that character education is contextualized and relevant to the community it serves. Moreover, there is a pressing need to integrate formal, informal, and non-formal education curricula to facilitate collaboration among schools, families, and communities in shaping the behaviors and attitudes of students. This holistic approach to education acknowledges the collective responsibility of all stakeholders in fostering the holistic development of students' character.

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