

## Research Article

# Using Ethno-Pedagogy to Prepare Students for Civic Education in the Society 5.0 Era

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## Abstract.

This paper is the outcome of a review of the literature on ethno-pedagogy and education in the context of Society 5.0, gathered from various online reports, digital books, and journal articles. Society 5.0 can leverage technology in education to offer more individualized and interactive learning experiences. Examples include online learning and the application of augmented and virtual reality (AR and VR) to the classroom. Education must be adequately prepared in this day and age to assist people in gaining the abilities and knowledge required to meet obstacles in the future. In order to prepare education for the Society 5.0 era, this article aims to investigate the ethno-pedagogy method in greater detail. We refer to this method of teaching based on culture as ethno-pedagogy. The technique is highly pertinent to educating students for the increasingly varied and complicated Society 5.0 era. Using this method enables educators to create a curriculum that honors the culture.

**Keywords:** educational management; ethno-pedagogical approach; Society 5.0 era

## 1. Introduction

How to describe an efficient and successful character education approach for middle school kids in Javanese communities is the primary research topic that this paper seeks to address. A pupil who demonstrates a range of behaviors, including morality, courtesy, good behavior, health, critical thinking, achievement, proper behavior, and/or social acceptance, is said to be receiving character education. Then, character education encompasses three key components: cognitive, affective, and behavioral [1]. It is also known as character education plus. Instilling moral principles in children and revitalizing a society that cherishes individual liberty are the goals of character education.

The instillation of values in pupils and the revitalization of a shared life order that prioritizes individual freedom are the goals of character education. The ultimate aim

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**Published:** 11 November 2024

Publishing services provided by Knowledge E

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Selection and Peer-review under the responsibility of the 8<sup>th</sup> Isedu Conference Committee.



is to ground oneself in the context of each person's contextual active reactions to social natural impulses. This will refine one's vision of life through a process of ongoing information gathering and continuous self-formation [2].

Beginning with elementary school and continuing through junior high and senior high school, character education must be implemented continuously in schools [3]. Students in middle schools are typically in their early teens, ranging in age from 13 to 15. The formation of one's self-identity, which serves as the foundation for adulthood later on, is the main concern of early adolescence. Psychological growth has an impact on how an individual's self-identity develops. The process of gradual change that underpins psychological development is mature growth and the acquisition of or experience with fulfilling self-actualization [4].

One's inherent nature as a creature with the capacity for thought and culture, as well as the worth of civilization, is reflected in their psychological development process. Between people and other living things, there are variations in this process. In addition to their innate tendencies, people also develop psychologically as a result of ongoing cognitive growth and learning. By assimilating the standards and ideals of society, early teenage pupils can start to think and act logically, employing scientific reasoning. An attitude of conformity—that is, the propensity to give up and behave as their peers do—becomes vulnerable in the early stages of adolescence.

For instance, character education in schools continues to face numerous issues in Indonesia with relation to beliefs, ideas, values, lifestyles, habits, interests, and other aspects. Character education must be promoted in schools because, at this time, the educational process and outcomes are still primarily focused on cognitive characteristics, with the affective aspects not having reached their full potential [5].

Therefore, moral decline has been the primary cause of Indonesia's multifaceted crisis thus far. The study's findings suggest that elementary school children are susceptible to moral degeneration during their early adolescence. A series of moral decline in early adolescence is evidenced by the "klitih" phenomena in Yogyakarta [6], the criminality of the ABG motorcycle in Sukabumi [7], and the brutal ABG phenomenon in Cikarang [8]. A number of things contribute to this, one of which is the school's inadequate role as a "transfer value" provider for pupils.

The data demonstrates that, as of right now, a large number of institutions solely care about student accomplishment, which serves more as a "transfer learning/knowledge transfer" without being paired with "transfer value," leaving students' character undeveloped. Therefore, in order for characters to develop in line with community standards, a supportive environment is required. In Javanese society, character education for

elementary school students can be carried out through Javanese ethno-pedagogy, which is the application of local wisdom-based education in a variety of domains and emphasizes local knowledge or knowledge as a source of innovation and skills that can be empowered for the welfare of the community. This local wisdom relates to the processes of knowledge generation, storage, application, management, and inheritance.

It would be beneficial to look at the character education issue from the standpoint of the many researchers who have studied it, as well as their theories and opinions. In line with an assertion, a researcher can suggest areas for more investigation by using a theoretical framework to assist them comprehend, explain, and forecast a phenomenon's essential components [9]. As such, in order to analyze character education for elementary school students, this research will draw on four theoretical frameworks from earlier work: value inheritance theory, local knowledge paradigms, character education theory, and cultural theory.

Character education plays a significant part in helping people develop their moral fiber. As mentioned, community cultural values have an impact on character education. Cultural values are a foundational element in the way character education is organized in schools. As a result, it is crucial to examine the character education idea with an emphasis on elementary school pupils. Character education is "a deliberate effort to cultivate virtue" [10]. The use of the keyword is deliberate. When children are allowed to grow and evolve on their own, it is assumed that they will develop moral character. Children must learn this from adults who can guide and model it for them [11].

It was further stated that character education contained three main elements, namely knowing the good, desiring the good, and doing the good [10]. Character education not only teaches what is right and what is wrong to children, but more than that character education instills habits (habituation) about the good so students understand, are able to feel, and want to do good [12]. Therefore, this character education carries the same mission with moral education or moral education [13].

The noble character (good character) includes the knowledge of goodness, then raises the commitment (intention) towards the good, and finally actually does. In Indonesia, character education has long been developed by one of the educational figures, Ki Hadjar Dewantara. Ki Hadjar Dewantara in implementing education uses the "among system" as a manifestation of his conception in placing children at the center of the educational process. In the among system, each civil servant as a leader in the education process is required to behave: Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani [14]

Ki Hadjar Dewantara in implementing education uses the “among system” as a manifestation of his conception in placing children at the center of the educational process. In the among system, each civil servant as a leader in the education process is required to behave: Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani (Dewantara, 2014). The intention of sung tuladha implies, as among or educators are people who are more knowledgeable and experienced, should be able to be a good example or can be used as a “central figure” for students. Ing intermediate building means that the civil servant or educator as a leader should be able to develop the interests, desires, and willingness of students to be creative and creative, in order to devote themselves to noble and ideal ideals. Tut Wuri means to follow closely and responsibly based on love and affection that is free from strings attached and far from arbitrary authoritative, possessive, protective and permissive traits. Whereas Handayani means giving freedom, opportunity with attention and guidance that enables students on their own initiative and own experiences so that they develop along their personal lines. In this study, character education theory is used to identify character education in elementary school students and identify the values of Javanese ethno-pedagogy that can be applied to the implementation of character education for elementary school students.

Local wisdom is a view of life and science as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs [15]. In a foreign language, it is often conceived of as a local policy of “local wisdom” or “local knowledge” or “local genius” intelligence. Local wisdom is human intelligence possessed by certain ethnic groups that are obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities.

These values will be very strongly attached to certain communities and those values have gone through a long time, throughout the existence of these communities [16]. The local wisdom paradigm is a modern concept that applies system theory to understanding cultural elements. The paradigm states that human society is an organism that operates like a system [17].

In character education studies for elementary school students, the local wisdom paradigm helps explain harmony, the peace of various cultural values used in the character education process based on its systemic characteristics. According to this perspective, some local wisdom values contribute not only as problem-solving to individual life problems but can also be used in character education [18]. The local wisdom paradigm is used here to help understand various Javanese local wisdom values that

can be used in character education for elementary school students. The local wisdom paradigm requires important concepts that are useful in this study.

This is a crucial theory that highlights the role of local wisdom values in character education in schools. Cultural Theory Culture according to Koentjaraningrat (2009), culture is a foreign word that means culture, derived from the Latin word “colere” which means cultivating or working, especially cultivating rice fields. “In this sense, the meaning of culture develops as all efforts and human actions to cultivate land and change nature in the process of human life. In line with the opinion above Taylor (Horton & Chester, 1996) culture is all the overall complex of knowledge, beliefs, arts, morals, law, customs and all the abilities and other habits obtained by someone as a member of society. One of the products of culture is the values that exist in society (Aslan, 2017). One of the cultural values in Indonesia is Javanese cultural values. In this research, the cultural theory is used to identify cultural values kind of Javanese can be used in character education for Javanese ethnopedagogy-based elementary school students.

In essence, culture including the values that exist in society is social heritage. In the sense that these values are passed down from generation to generation through a learning process, both formally and informally. The formal learning process is generally carried out through educational programs in various educational institutions, such as schools. The process of inheriting character values for students carried out at school can be done with a habituation process [19]. Bordieu focused his thoughts on three things namely the arena, capital, and habitus [20]. The arena is a certain social space or universe as a place where individuals compete with one another. In the arena, individuals compete for symbolic sources and strengths. In this research, the arena is the school. Capital is broadly interpreted by Bordieu, which includes social capital and cultural capital [20], including in this study, social capital is defined as social relations between citizens and cultural capital are cultural values used in Javanese Ethno-pedagogy character education. While habitus is habituation. In this research, habitus is used as one of the methods in the process of character education for elementary school students.

## 2. Methods

The method used in this study is qualitative. This approach was selected for two reasons: first, the problems this study looks at necessitate a variety of real and contextual field data; second, the problem is related to other problems because there are numerous primary data from research subjects that are inextricably linked to their

natural environments. Furthermore, the qualitative method is highly flexible, enabling researchers to respond to changes in the circumstances that arose during the course of this investigation. A case study methodology is used in this qualitative investigation. Whether the case involves a person, a group from a particular culture, or a depiction of life, the case study itself is centered on the case specification of an event.

The application of the case study method is predicated on the idea that the goal of the research is to gather real, factual data or descriptions of the social phenomena that elementary school students encounter. In other words, the research aims to address genuine issues related to character education for elementary school students. In order to reflect schools in multicultural metropolitan areas, the study place is X; similarly, in rural regions where Javanese culture is still strongly evident, the research location is Y. Through the use of this technique, researchers can examine Javanese cultural values that can be utilized to develop character education models for elementary school pupils utilizing Javanese ethno-pedagogy.

In this study, twelve informants participated. One education expert, one Javanese expert, two Civic Education topic teachers, two Religious subject teachers, one Principal from X and one from Y, two Javanese language teachers, and two Indonesian language teachers made up this group. In order to choose informants for the sample, purposive sampling is utilized in conjunction with snowball techniques, which enable researchers to choose informants based on their compatibility with the study's objectives and other informants' characteristics.

The selection of the informants was based on their familiarity with Javanese ethno-pedagogy and character education, as well as their understanding of the actual circumstances and state of middle school pupils. Given the time and financial limitations, the informants in this instance were selected based on their standing in the community and the location's convenience. Based on the prior informant's advice, the next informant is chosen using the snowball process.

Primary as well as secondary research data are used in this investigation. First-hand information about character education and Javanese values, including information about Javanese ethno-pedagogy, is gathered from qualitative research studies. Original research on character education is based on the themes found in this study. Data from studies conducted inside the population is sourced from secondary research. Diverse viewpoints on the topic are made possible by the supporting information and additional data that complement the primary research findings. Thus, primary data were collected directly from 12 study participants, or informants, while secondary data were collected

obliquely, or by looking through relevant and supporting papers in the literature or from earlier studies.

The researcher started the study by making observations to see how elementary school students responded to character education. Next, a focus group discussion was held with school principals, Civic Education subject teachers, students, education experts, and Indonesian, Javanese, and religion experts to determine what values of Javanese ethno-pedagogy could be applied to the implementation of character education for elementary school students. Finally, in-depth interviews were conducted with Javanese subject teachers, education experts, and Javanese language experts to find an efficient and effective character education model for elementary school students based on Javanese ethno-pedagogy. Extensive observations were conducted regarding shifts in student attitudes over a specified time period and recorded in compliance with data criteria in order to assess the model's efficacy. Various documents were gathered in order to gain insight into the study's emphasis.

By comparing information from observations, interviews, and documents, the data validity technique triangulates sources and methodologies. The acquired data is included into the nvivo program to aid in the coding of replies to find recurring themes. Each theme is then examined in light of the findings of the literature research to enable precise explanations of character education grounded in Javanese ethnopedagogy.

### 3. Results

Outcomes presented in accordance with a methodical study approach. The answers to the questions and goals of this study are provided by the research findings from the study area. According to the study's findings, character education theory, local wisdom paradigms, cultural theory, and theory of inheritance of values can all be used to explain in detail the values of Javanese ethno-pedagogy and the various character education programs that can be implemented for elementary school students. These findings can also be used to interpret the character education model for elementary school students enrolled in Javanese ethno-pedagogy programs.

There are differences between X and Y. Being one of the top-performing schools, X is situated in the heart of Yogyakarta, an urban region that most elementary school students find appealing. As a result, the makeup of the student body of Y is diverse, with individuals from a variety of cultural and economic backgrounds—some are Chinese, some are Javanese, some are Betawi, and so on. In contrast, X is situated in the District

of Bantul, which is a rural location. Students share a common cultural background while coming from distinct economic circumstances; they are both of Javanese descent.

There are various approaches used in character education for X and Y elementary school pupils. The findings of several informant interviews revealed that a number of strategies were employed, including: 1) emulating school administrators, teachers, and staff; 2) habituation; 3) KBM; 4) extracurricular activities; and 5) wall writing. Time management skills are demonstrated by a number of school administrators, teachers, and staff members. For instance, the principal, teachers, and staff members arrive at school promptly, leave on time, conduct ceremonies on Monday in an orderly and sensible manner, participate in gymnastics every Friday, tell the truth, and use the 5S acronym, which stands for “smile, greetings, sapa, courteous, and courteous.” This includes grinning when passing others, greeting everyone they meet, and being courteous.

Repetition of activities involving character values, such as time management (not arriving late to school, arriving in an orderly manner, collecting assignments on time, etc.), discarding trash in the trash, washing hands after activities, cleaning the classroom and school grounds collaboratively, exhibiting the 5S (smiles, greetings, courteousness, and courtesies) to all students, and praying on time and in congregation are all ways to establish habits.

The second method is to use Teaching and Learning Activities. A range of moral precepts are incorporated by the educator into the teachings that are being taught. In addition, teachers who prioritize subjects like Civic Education and Religion, whose assessments primarily focus on attitudes. Three steps are involved in entering the character values: 1) preparation (lesson plans and a syllabus that are part of the learning device); 2) execution (the content that is presented and the learning media that are used when it is exposed); and 3) assessment (question formats that need the presence of particular character values). The character education program for elementary school pupils also include extracurriculars including dance, basketball, PMR, Scouting, and other sports.

Wall writing is one of the options the school has chosen for elementary school character education—for students at both X and Y. Wall writing frequently takes the shape of slogans and aphorisms, sometimes combined with images that symbolize the character’s ideals.

The following are the findings of an interview conducted with the elementary school principal of X regarding the introduction of character education: While schools have made great efforts to assist kids in their character education journey, there were initial



challenges. Recurring habits, sufficient infrastructure, and facilities can all help to speed up the process. Being outstanding is crucial because the principal, instructors, and staff need to be able to serve as role models for character education for the children in the school.

There are several strong moral principles in Javanese culture. It takes deeper thinking to fully comprehend Javanese culture, thus studying it is not something that is simple. The message to be delivered, whether it be counsel or moral lessons, is typically wrapped in a parable sentence, or *sanepa*, because parables rarely have a clear-cut solution. The cultures of Java that were used in this study were chosen based on the developmental traits of elementary school pupils, rather than all Javanese cultures. The purpose of this is to facilitate the efficient and successful implementation of character education programs in schools.

The findings of the Focus Group Discussion (FGD) with school principals, Civic Education subject teachers, education experts, and Indonesian, Javanese, and religion specialists indicate that the values of Javanese ethno-pedagogy, which can be used to implement character education for elementary school students, are found in Ki Hadjar Dewantara's teachings, specifically in "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani." It is thought that this lesson is the most suitable to use in character education for elementary school students because, in addition to the character values it contains, the students are already familiar with it, which facilitates internalization, socialization, and enculturation.

Religiousness, honesty, tolerance, discipline, hard work, independence, creativity, national spirit, love of the motherland, respect for accomplishment, friendliness and communication, love of peace, love of reading, environmental preservation, social responsibility, and responsibility are among the character values in these teachings. Javanese ethno-pedagogy serves as the foundation for an effective and efficient elementary school character education program. A character education approach for elementary school pupils using Javanese ethno-pedagogy was discovered based on the study's findings.

Character education is implemented for elementary school pupils using the following methods: wall writing, extracurricular activities, habituation, learning & teaching activities, modeling by principals, teachers, and staff, and model behavior. In the Javanese ethnopedagogy-based character education process, Ki Hadjar Dewantara's teachings—which translate to "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani"—are the method used. Through guidance, mentorship, and supervision, the teacher helps pupils internalize, socialize, and cultivate these three teachings.

Universities, the public and commercial sectors, and associated parties are involved in this process, which aims to maximize the potential already present in schools (principals, teachers, and staff). In addition to introducing students to Ki Hadjar Dewantara's teachings, the internalization process helps students comprehend the significance and morals of the characters found inside. The goal of the socialization process is to acquaint students with the moral principles found in Ki Hadjar Dewantara's teachings. On the other hand, the enculturation process aims to instill in students the moral principles they have been socialized to, forming students into individuals with a well-rounded personal culture.

The school uses a variety of techniques to carry out the processes of internalization, socialization, and enculturation, including habituation, learning & teaching activities, extracurricular activities, wall writing, and the modeling of principals, teachers, and staff. Because the process is repeated and ongoing, pupils get the impression that the things they do shape who they are as people and become an integral part of their identity. Pupils that truly follow the character education process grounded in Javanese ethno-pedagogy demonstrate a distinct character from those who don't give each step their full attention.

One can observe the distinctions in thought processes, verbal expression, behavior, and action. Sincere students who are enrolled in Javanese ethno-pedagogy-based character education exhibit more orderly, calmer thought processes. This is demonstrated through the use of smooth language, Javanese krama, and appearing in action; when faced with challenges, they act more resolutely, are not hurried, are emotionally detached, and tend to avoid conflict. It is also evident in their communicative, courteous, and polite demeanor when interacting with others.

## 4. Discussion

The discipline of character education is well-established and refined. It can be generally defined as a school-based process that fosters youth personal development through the formation of virtues, moral ideals, and moral agency, even though there is no legally binding definition [21]. Character education in schools is to continually mold personal growth and practice skills for a better life. Character education in Indonesia is conducted in accordance with the country's educational objectives, which include helping students realize their potential and become people who believe in and are committed to an all-powerful, noble, healthy, informed, autonomous, and responsible human being. To be more precise, character education in Indonesia serves three main purposes: (1)

it helps Indonesian nationals develop their capacity to think more clearly, conduct kindly, and behave well in accordance with Pancasila philosophy of life; (2) Character education works to improve the bad character traits of Indonesians and strengthens the government-sponsored roles of families, communities, and educational institutions in helping to realize the potential of every person and build an independent, morally strong nation; (3) Raising the nation and its residents' quality of life depends on carefully choosing national ideals and eliminating good cultural values from other nations. Character education serves this additional goal. Teachers can teach character education in schools in a number of ways. The greatest approaches to educate elementary school students life lessons were determined by the study's findings, which included modeling, habituation, learning and teaching activities, extracurricular activities, and wall writing. It is discovered that good speech, character qualities, attitudes, and outward appearance can all be used to model moral principles, democracy, discipline, love of one's country, love of peace, environmental preservation, and social justice [22].

In the meantime, that character education through habituation can be implemented in both programmed and non-programmed daily activities (such as putting trash in its proper place, greeting people with appropriate behavior, standing in line, etc.). Examples of programmed activities include flags, gymnastics, and congregational prayers. Character values can be incorporated into learning & teaching activities at three different stages—planning, core, and closing activities. The correlation between extracurricular activities and character education is an expression of the knowledge that students acquire in the classroom as well as the attitudes and abilities that they need to develop in order to possess the values of noble character that have permeated the school's social life.

Schools must be able to help students develop character in a way that is consistent with their respective cultures in order to meet the requirements of the 2013 curriculum. For a long time, schools have used Ki Hadjar Dewantara's teachings as a method of character education. Samho et al. (2010)'s research demonstrates this point by claiming that Ki Hadjar Dewantara's ideas about education have come to represent the history of education in Indonesia.

The idea of education highlights the distinctiveness of Indonesian culture and stresses the value of incorporating students' aptitude for digesting information. At that point, education is genuinely contextualized to meet the demands of the younger generations in Indonesia. One of the well-known educational lessons imparted by Ki Hadjar Dewantara is "Ing Ngarsa Sung Tuladha," which states that tutors and educators are individuals with greater knowledge and experience and should be able to serve as

a positive role model or “central figure” for students; Ing Madya Mangun Karsa, which states that educators should be able to help students develop their interests, desires, and will to work so they can dedicate themselves to lofty and ideal ideals); and Tut Wuri Handayani (following from behind with complete focus and accountability, grounded in unconditional love and affection, and free from the arbitrary, authoritative, possessive, protective, and permissive natures; instead, they provide students with freedom and opportunity, guiding and attending to their needs so they can follow their own paths and develop in accordance with their unique natures).

“The results of the research show enter the character values in the teachings including the values of Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, rewarding achievement, friendly communicative, peace-loving, fond of reading environmental care, social care, responsibility. Ki Hadjar Dewantara’s teaching is a form of local wisdom of Javanese culture which is full of character values so that it can be used in the process of character education in schools. Because in essence, character education is an education system that seeks to instill the noble values of the nation’s culture. The use of “Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani”, is a form of ethno-pedagogy in student learning at school. Ethno-pedagogy itself is the actualization of learning-oriented to the inculcation of local wisdom values. Local wisdom developed in learning uses the principle of four principles, namely 1) conformity with the development of students, 2) competency needs, 3) flexibility of type, shape, and timing of implementation, and 4) usefulness for national interests facing global challenges. According to the cultural theory, ethno-pedagogy learning as a manifestation of the values of local wisdom inherited from generation to generation is carried out with a habituation process [20]. Bourdieu further states that the process involves arena and capital. The arena in this study is the school, while capital in the form of social capital is the relationship created between school members, both students, and principals, teachers, employees or fellow students, and cultural values are the teachings of “Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani” itself.

The act of internalizing, socializing, and enculturating elementary school children through Javanese ethno-pedagogy is how local wisdom is passed down to them, according to the research findings. Instilling values in kids is the goal of all three procedures. This is consistent with an assertion that teaching children values not only communicates the values of a specific collection of qualities but also explains the significance and meaning of these values [23]. Local wisdom is a well-founded, morally sound, and wise belief that is carried out by members of the community [24]. Early

instruction in local wisdom studies is necessary to develop children' character so they can meet difficulties around the world.

## 5. Conclusion

This research aims to define character education in elementary school students, identify the principles of Javanese ethno-pedagogy that can be used to implement character education for elementary school students, and develop an effective and efficient model of character education for elementary school students based on Java ethno-pedagogy, as demonstrated by the findings. Juvenile elementary pupils are identified through modeling, habituation, KBM, extracurricular activities, and wall writing as the methods of character education, according to the evidence. Based on the study's findings, the values of Ki Hadjar Dewantara's "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani" teachings can be used to implement character education for elementary school students. These values include being religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, and patriotic. They also include respect for achievement, friendliness, communicativeness, love of peace, love of reading, care for the environment, care for society, and responsibility. Conversely, the model's conclusions have been validated by the results of the character education model for elementary school pupils using Javanese ethno-pedagogy.

Government officials can utilize the study's findings as a foundation for developing efficient and successful policies on the employment of character education models for elementary school students enrolled in Javanese ethno-pedagogy programs. Only a few informants who were Y and X inhabitants were interviewed for this study due to its short timeline and restricted informant pool. As such, its evaluation is limited to the character education program's execution for elementary school students in both schools who use Javanese ethno-pedagogy. Further research, employing established research tools and a bigger sample size, should examine the application of character education for elementary school pupils based on Javanese ethno-pedagogy.

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