

Revitalizing Islamic Character Values In Tourism Area

Gilang Dwiparamana^{1*}, Try Riduwan Santoso², Kurniawan³, Syarif Hidayat⁴

^{1,2,3,4} IAI Latifah Mubarakiah, Tasikmalaya, Indonesia

e-mail: ^{1}gilankisme@gmail.com,

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ABSTRACT

Character education is the transformation of life values to develop a self moral personality holistically. This paper aims to analyze how the revitalization of character values is realized through the implementation of the Melesat Character education Program in Elementary Schools, with a focus on the habituation of religious values, nationalism, and social awareness. Data were collected through document desk-review techniques, non-participant observation, and in-depth interviews with key informants consisting of school principals, teachers, and parents of students. The results show that the implementation of the PKM Program is supported by school policies integrated into the daily schedule, including the habituation of congregational Dhuha and Dzuhur prayers, the recitation of short surahs, playing the song Indonesia Raya every 10:00, as well as community service activities and eating together. Significant positive impacts are seen in the increase in discipline, responsibility, and the emergence of religious independence of students who carry out worship without having to be reminded repeatedly. The PKM Program is concluded as a collaborative ecosystem-based character revitalization model that effectively mitigates the negative impacts of globalization through school-family synergy. This study suggests the importance of consistent teacher role models to ensure the sustainability and depth of internalization of values in students.

INTRODUCTION

Character education is the transformation of life values that aims to develop an individual's personality until these values become integrated into daily behavior. This process includes three essential components: the transformation of values, the growth and development of personality, and the internalization of these values into behavior (Putra et al., 2021). The development and strengthening of students' character are not only carried out at home but also in various environments, including schools and communities. In the school environment, teachers are responsible for habituating students to apply positive attitudes during the learning process, comply with existing regulations, and participate in programs designed to foster constructive behavior. Therefore, the government needs to take strategic steps to anticipate and strengthen the development of young generations as future leaders from an early age through the Accelerated Character Education (Melesat) Program (Pemerintah Kabupaten Pangandaran, 2025).

Studies on character education in Pangandaran Regency remain limited, particularly focusing on previous character education initiatives. Nuryani et al. (2022) showed that the Ajengan Masuk Sekolah (AMS) Program has a positive implication for strengthening students' religious character. Furthermore, Subasman and Nasyiruddin (2024) emphasized that the integration of character and spiritual values through the AMS program demonstrates significant effectiveness through a holistic approach that harmonizes academic, moral, and spiritual dimensions in character formation. In addition, Rahmi and Arisnaini (2025) explained that the habituation of Sufi values in daily activities, such as patience in facing challenges, doing good sincerely, and surrendering to God's decree, can shape perspectives oriented toward noble character and inner peace in modern life. Choirunnisa et al. (2025) found that consistent character education in schools positively influences discipline, empathy, and social interaction among students. The success of revitalizing character education strongly depends on the synergy between the government, educational institutions, families, and communities in creating supportive environments for children's character development (Ayunitha et al., 2025). Therefore, revitalizing character values through the Melesat Program integrates local government policies with school-based local wisdom and structured daily instructional habituation, which has not been widely discussed in previous character education research.

The purpose of this article is to analyze how the revitalization of character values can be realized through the implementation of the Accelerated Character Education Program in elementary schools. This program emphasizes the habituation of religious values, togetherness, environmental awareness, and patriotism in an integrated manner. This strategy aligns with the findings of Saputri et al. (2023), which indicate that strengthening character values through routine activities and school culture effectively enhances students' awareness, empathy, and prosocial behavior. Thus, the study of character revitalization provides insights into how positive behavior among students can be strengthened through systematic efforts to produce future generations who are excellent, morally upright, and deeply devoted to their country.

This paper is grounded in the philosophy of Ki Hajar Dewantara, which aims to develop individuals who are physically healthy, morally good, truthful, intelligent, and resilient, as well as the theological principle of KH. Hasyim Asy'ari through the concept of Hubbul Wathon Minal Iman, which affirms that love for the homeland is an integral part of faith (Pemerintah Kabupaten Pangandaran, 2025). The concept of the Melesat Character Education Program focuses on building noble character through the habituation of prayer, fostering love for the nation and homeland, promoting environmental awareness, strengthening togetherness, caring for others, and encouraging healthy lifestyles (Pemerintah Kabupaten Pangandaran, 2025). This can be implemented through well-designed programs that help students understand and consistently apply integrity values in daily life (Fauzi & Irawan, 2025). Therefore, character education is understood as a deliberate effort to help individuals understand, care about, and act in accordance with fundamental ethical values (Lickona, 1991). Accordingly, this article focuses on revitalizing character values in line with the concept of the Melesat Character Education Program.

Etymologically, revitalization refers to the process of bringing something back to life. Inmandari et al. (2020) define revitalization as efforts to make something more important and essential. Danisworo (in Firdausyah & Dewi, 2020) explains that revitalization fundamentally relates to efforts to revive inactive areas, increase vitality, and introduce new activities or structures. The concept of revitalization has expanded beyond physical infrastructure to include broader cultural and environmental dimensions (Horbliuk & Dehtiarova, 2021). It is also considered an effort to restore and strengthen cultural values by developing them internally (Toyibah, 2025). Therefore, revitalization is understood as a process of recovery and reinforcement through renewal, ensuring that a system, object, or culture functions optimally and remains relevant to societal needs. Revitalization must be implemented comprehensively due to the emergence of various contemporary challenges. A holistic approach to revitalizing character education emphasizes that character formation should occur through a system that enables individuals to understand, internalize, and practice moral values,

including moral knowing, moral feeling, and moral action, as well as balancing intellect, spirituality, and effort in daily life and educational processes (Inmandari et al., 2020). Revitalizing Islamic education is considered an effective strategy to respond to globalization and address the decline of Islamic values among students (Sari, 2024). Currently, the condition of national character has become a major concern, as character education is often perceived as ineffective or inadequately implemented. The revitalization of the school's role in character education can be realized through the formulation and exemplification of school cultural values such as honesty, discipline, orderliness, cooperation, mutual help, cleanliness, and strengthening religious culture through consistent practices such as congregational prayer (Sapitri et al., 2022). Therefore, revitalizing education, particularly in character formation, is an urgent necessity to face global challenges, respond to moral degradation, and reinforce positive cultural values in schools.

Character education is understood as a structured process aimed at instilling moral values, ethics, and positive habits through consistent habituation in school life. Zhafirah et al. (2025) explain that character is not only formed through moral understanding but also through routine religious practices such as congregational prayer, which fosters discipline and self-control. Dzikro (2025) reinforces this perspective by emphasizing that spiritual routines, such as the Dhuha prayer, play a significant role in shaping self-awareness and emotional stability. In the national dimension, Rhomadhoni and Sukartono (2025) state that character education serves as a medium for instilling patriotism through the integration of national values in subjects and school activities. Siregar (2023) found that routine activities such as flag ceremonies and singing national songs effectively strengthen patriotism and national identity among students. Nuryani (2022) also confirmed that structured religious habituation in the AMS program significantly influences moral and character development. Furthermore, the evaluation of the AMS program highlights the importance of institutional support in sustaining character programs (Subasman & Nasyiruddin, 2024). In response, the Pangandaran Regency Government (2025) introduced the Melesat Character Education Program to strengthen religious values, social ethics, discipline, and nationalism through structured school habituation. Thus, character education within the Melesat framework is not merely normative but represents an integrated process combining spiritual, social, and national dimensions to develop ethical, responsible, and patriotic individuals.

The character education model is implemented through role modeling, habituation, school regulations, and the culturalization of moral values in learning activities (Hanafiah et al., 2024). Fajri and Mirsal (2021) argue that the success of character education depends on systematic planning, continuous implementation, and consistent evaluation. Wahyudin and Hayumi (2022) found that the habituation of congregational Dzuhur prayer significantly contributes to discipline, order, and obedience to social and religious norms. In the social dimension, Sunaryati et al. (2023) explain that collaborative activities such as community service and group work foster cooperation, social awareness, and shared responsibility in the school environment. Hanafiah et al. (2023) emphasize that character education is more effective when integrated into the curriculum through teacher role modeling and the habituation of Pancasila values. These concepts are concretely implemented in the Melesat Character Education Program, including religious practices such as Dhuha and Dzuhur prayers, recitation of prayers and short Qur'anic chapters; national indicators such as weekly flag ceremonies, listening to the national anthem daily, and compulsory scouting; as well as social indicators such as communal meals, environmental activities, and healthy lifestyle practices (Pemerintah Kabupaten Pangandaran, 2025). Therefore, the Melesat Program reflects a comprehensive character education model that integrates spiritual, social, and national values through habituation, role modeling, and school culture in shaping students' character.

METHODS

This study was conducted at State Elementary School 3 Banjarharja, Kalipucang District, Pangandaran Regency, West Java Province. This school was selected because it has implemented the Accelerated Character Education (Melesat) Program as a regional policy. SDN 3 Banjarharja represents an elementary education institution that actively instills religious character values, nationalism, social awareness, and environmental care through a sustainable habituation approach. The selection of this research site was also based on the consideration that the school is located in an area affected by the development of Pangandaran tourism. Therefore, the implementation of this program aims to support global tourism while preserving the noble values of local communities from an early age.

This research employed a descriptive qualitative design through field study. The qualitative approach was chosen to obtain an in-depth understanding of the implementation of the Accelerated Character Education Program and the process of revitalizing character values within the elementary school environment. Field study was used to collect contextual data related to habituation practices, school culture, and strategies for implementing the Melesat Program at SDN 3 Banjarharja. The data consisted of primary and secondary sources. Primary data were obtained through direct interaction with key informants involved in the implementation of the program, while secondary data were derived from policy documents, school archives, program guidelines, and relevant scholarly literature on character education and educational policy implementation. The research participants included one principal and four teachers as the main informants, as well as two parents as supporting informants. The principal and teachers were selected due to their strategic roles in planning and implementing the Accelerated Character Education Program, while parents were involved to provide perspectives on the impact and sustainability of character habituation in the family environment. Participants were selected purposively based on the relevance of their roles and the depth of information required for the study.

The data collection process was carried out through several complementary stages. The first stage was a desk review, involving the examination of documents and archives related to the Accelerated Character Education Program, including policy documents, implementation guidelines, school activity schedules, and other supporting materials. The second stage was non-participant observation, conducted to directly observe the implementation of character habituation in the school environment, such as religious activities, discipline practices, and social activities as part of the program. The third stage involved semi-structured interviews with both main and supporting informants to gather information on planning, implementation, and perceived impacts of the program. These three data collection techniques were applied simultaneously to obtain comprehensive and in-depth findings. The data were analyzed using the interactive analysis model of Miles and Huberman (2000), which consists of three main stages: data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting, focusing, and simplifying interview, observation, and documentation results relevant to the implementation of the Melesat Program. The next stage, data display, involved organizing the reduced data into descriptive narratives and thematic categorizations to facilitate pattern recognition. Data validity was ensured through triangulation with participants to confirm the credibility of the findings. The final stage, conclusion drawing and verification, was conducted through continuous interpretation to obtain a comprehensive understanding of the revitalization process of character values. Data analysis was carried out continuously from the data collection stage until valid and consistent findings were achieved.

RESULTS AND DISCUSSION

School Policy as the Foundation for the Implementation of the Accelerated Character Education Program

The findings of this study indicate that there is a school policy in implementing the Accelerated Character Education (Melesat) Program at State Elementary School 3 Banjarharja. Based on the interview with the principal, the policy was established through a socialization process involving the school committee and parents as a form of collective agreement. The principal of SD Negeri 3 Banjarharja, Mr. AW (58), stated:

“Together with the school committee, as the principal, I conducted socialization with all parents and then developed an integrated schedule based on mutual agreement and the directives of the Pangandaran Regency Government so that this program can be implemented both in the school environment and in the family and community environments where students socialize.” (Interview, December 17, 2025).

This statement illustrates that the Melesat Program is not positioned merely as a series of school activities but is designed as a policy that extends to the involvement of families and the social environment of students. This school policy is further realized through the regulation of school activities agreed upon collectively and implemented continuously in daily educational activities within the school environment.

JADWAL KEGIATAN									
SD NEGERI 3 BANJARHARJA									
TAHUN PELAJARAN 2025/2026									
1	1	Senin	11 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	2	Selasa	12 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	3	Rabu	13 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	4	Kamis	14 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	5	Jumat	15 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	6	Sabtu	16 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	7	Minggu	17 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	8	Senin	18 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	9	Selasa	19 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	10	Rabu	20 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
2	11	Kamis	21 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	12	Jumat	22 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	13	Sabtu	23 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	14	Minggu	24 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	15	Senin	25 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	16	Selasa	26 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	17	Rabu	27 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	18	Kamis	28 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	19	Jumat	29 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	20	Sabtu	30 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
3	21	Minggu	31 Agustus 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	22	Senin	1 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	23	Selasa	2 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	24	Rabu	3 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	25	Kamis	4 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	26	Jumat	5 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	27	Sabtu	6 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	28	Minggu	7 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	29	Senin	8 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	30	Selasa	9 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
4	31	Rabu	10 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	32	Kamis	11 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	33	Jumat	12 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	34	Sabtu	13 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	35	Minggu	14 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	36	Senin	15 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	37	Selasa	16 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	38	Rabu	17 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	39	Kamis	18 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	40	Jumat	19 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
5	41	Sabtu	20 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	42	Minggu	21 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	43	Senin	22 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	44	Selasa	23 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	45	Rabu	24 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	46	Kamis	25 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	47	Jumat	26 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	48	Sabtu	27 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	49	Minggu	28 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	50	Senin	29 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
6	51	Selasa	30 September 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	52	Rabu	1 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	53	Kamis	2 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	54	Jumat	3 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	55	Sabtu	4 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	56	Minggu	5 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	57	Senin	6 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	58	Selasa	7 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	59	Rabu	8 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	60	Kamis	9 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
7	61	Jumat	10 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	62	Sabtu	11 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	63	Minggu	12 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	64	Senin	13 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	65	Selasa	14 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	66	Rabu	15 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	67	Kamis	16 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	68	Jumat	17 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	69	Sabtu	18 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	70	Minggu	19 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
8	71	Senin	20 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	72	Selasa	21 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	73	Rabu	22 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	74	Kamis	23 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	75	Jumat	24 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	76	Sabtu	25 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	77	Minggu	26 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	78	Senin	27 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	79	Selasa	28 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	80	Rabu	29 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
9	81	Kamis	30 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	82	Jumat	31 Oktober 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	83	Sabtu	1 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	84	Minggu	2 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	85	Senin	3 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	86	Selasa	4 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	87	Rabu	5 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	88	Kamis	6 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	89	Jumat	7 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	90	Sabtu	8 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
10	91	Minggu	9 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	92	Senin	10 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08.30	08.30 - 09.00	09.00 - 09.30	09.30 - 10.00
	93	Selasa	11 November 2025	07.00 - 07.30	07.30 - 08.00	08.00 - 08			

Implementation of Character Value Habituation Based on the Accelerated Character Education Program

The findings of this study indicate the implementation of character value habituation based on the Accelerated Character Education (Melesat) Program at SD Negeri 3 Banjarharja. The implementation of this program is reflected in daily school activities that are conducted routinely and in an integrated manner, involving both students and teachers as part of the character education process.



Figure 3. Dhuha/Dzuhur prayer



Figure 4. Listening to Indonesia Raya

Religious habituation is implemented in a scheduled manner through daily school activities, including the performance of Dhuha prayer during the first break and congregational Dzuhur prayer during the second break. All students bring their own prayer equipment independently from home. In line with these findings, the principal, AW (58), explained that prayer habituation has been scheduled through the arrangement of students' daily activities. The prayers are conducted in the classroom because the school does not yet have a mushola or mosque, and they are accompanied by Islamic Religious Education teachers, especially for students who are not yet fluent in performing prayer (Interview, December 17, 2025).

Furthermore, religious habituation activities are carried out by students under the guidance of teachers. Before the learning process begins, students are required to read prayers and short chapters of the Qur'an together. This is consistent with the explanation of the Islamic Religious Education teacher, IG (34), who stated that every morning Dhuha prayer is performed, followed by congregational Dzuhur prayer in the afternoon. Every Friday, guidance activities on proper prayer procedures and Qur'anic reading and writing are also conducted for students. This program encourages teachers to become role models in religious attitudes so that values of faith, piety, and noble character can be internalized in students' daily lives (Interview, December 18, 2025).

In the habituation of nationalism values, flag ceremonies are conducted routinely every Monday, the collective listening to the Indonesian national anthem Indonesia Raya is carried out daily at 10:00 a.m., and scouting activities are implemented on a scheduled basis involving students. The data show that at 10:00 a.m., all learning activities are temporarily stopped, and everyone in the school environment is required to stand in a respectful posture. These findings are in line with the explanation of one of the teachers, RM (42), who stated:

“Students actively participate in various activities such as routine flag ceremonies, listening to Indonesia Raya every day at 10:00 a.m., and are required to take part in scouting activities. Each of these activities is carried out with discipline and a sense of responsibility.” (Interview, December 18, 2025).

AW (58) also mentioned that every Monday and on National Commemoration Days, flag ceremonies are conducted. During the raising of the Red and White flag, the road in front of the school is temporarily closed so that the community passing by can also show respect (Interview, December 17, 2025). The research data indicate that this program instructs schools to conduct flag ceremonies on Mondays, including the protocol of temporarily closing road access around the school environment during the flag-raising process.

Regarding the values of social awareness and togetherness, the data show that the school conducts routine community service activities every Saturday involving students and teachers in maintaining classroom cleanliness, the school environment, and participating in social activities around the school. After the community service activities, students participate in shared meals by bringing food from home. This is in line with the explanation of a teacher, DT (33), who stated that community service is carried out regularly every Saturday, such as maintaining classroom cleanliness, cleaning the school environment, and conducting social activities in the surrounding community (Interview, December 18, 2025). AW (58) added that after the community service activities, they continue with shared meals, therefore all students are required to bring their own meals from home (Interview, December 17, 2025).

Overall, the research data indicate that the Accelerated Character Education (Melesat) Program is implemented through various forms of habituation integrated into daily school activities. The implementation of these habituation practices includes religious values, nationalism, as well as social and environmental awareness as part of the process of instilling character values in students at SD Negeri 3 Banjarharja.

The Impact of the Melesat Character Education Program on Students' Attitudes and Behavior

The research findings indicate positive changes in students' attitudes and behavior following the implementation of the Melesat Character Education Program at SD Negeri 3 Banjarharja. These changes were identified through interviews with teachers and parents who observed students' behavioral development both in the school environment and at home. Based on the interview with the program's implementing teacher, Mrs. YY (29), it was explained that after the program was implemented, students showed more positive attitudes in their daily school activities (Interview, December 18, 2025). These changes were reflected in improved discipline, responsibility, politeness, and social awareness. In addition, teachers observed increased mutual respect among students toward teachers and peers, as well as greater student participation in various school activities.

These findings are consistent with the results of interviews with students' parents. SL (52) explained that there had been changes in the child's habits at home, particularly in the religious aspect (Interview, December 19, 2025). The child demonstrated better awareness in performing prayers when prayer time arrived without needing repeated reminders as before. However, parents still provided guidance and supervision as part of continuous habituation in the family environment.

Similarly, NI (30) stated that after the program was implemented, the child showed behavioral changes in performing prayers and maintaining cleanliness (Interview, December 19, 2025). In addition, parents observed increased independence in daily life, such as waking up to perform the Fajr prayer and helping with household chores without always being directed.

Overall, the interview results with teachers and parents indicate significant changes in students' attitudes and behavior, covering religious aspects, discipline, responsibility, and social awareness. These changes were observed both in the school and family environments as part of the continuous habituation process of positive values through the implementation of the Melesat Character Education Program.

DISCUSSION

Lickona (2012) explains that effective character education must include the dimensions of moral knowledge, moral feeling, and moral action that are integrated comprehensively within the school ecosystem. The findings of this study indicate that the implementation of the Melesat Character Education Program at SD Negeri 3 Banjarharja is strongly rooted in well-planned and participatory institutional policies, in which school leaders involve committees and parents in the decision-making process. This is in line with the analysis of Marina et al. (2024), which emphasizes that synergy between teachers and parents is a determining factor in strengthening the effectiveness of character programs at the elementary level. The preparation of an integrated schedule that includes religious habituation, nationalism, and social care in this school demonstrates a tactical step to ensure that these values are not only administrative documents but structured daily practices. Thus, the research data show that the Melesat Program is supported by clear school policies and integrated into educational management for the revitalization of students' character.

The holistic approach at SD Negeri 3 Banjarharja emphasizes the importance of harmonious interaction between the school environment (microsystem) and school–family relationships (mesosystem) for children's development (Bronfenbrenner, 1979). The active involvement of parents in agreeing on the activity schedule indicates a sense of collective ownership that is crucial to maintaining consistency in value internalization at home. This is strengthened by the findings of Suci et al. (2025), which state that collaboration between families and educational institutions is key to ensuring that moral education runs effectively and is able to face external influences. The seriousness of the school in facilitating routine activities of the Melesat Program reflects the understanding that character is a culture that must be lived, not merely memorized material. Therefore, directed policies and participatory coordination become an essential foundation in building a school climate that supports the continuous development of students' character.

Character education must be contextual and integrated with daily learning experiences, not merely delivered verbally, so that students understand the real benefits of moral behavior (Dewey, 1938). The results of this study indicate that the Melesat Character Education Program at SD Negeri 3 Banjarharja is implemented through a structured series of habituation activities, including religious values (congregational prayer), nationalism (flag ceremonies), and social care (community service and shared meals). The arrangement of daily schedules involving direct teacher assistance shows the school's commitment to internalizing these values through real actions and active participation. This is consistent with the study by Caesaria et al. (2024), which confirms that the implementation of character education through consistent daily habituation methods is proven effective in building moral foundations and discipline among elementary school students. Thus, the research data show that the Melesat Program is implemented through integrated habituation strategies to shape students' responsibility in a sustainable manner.

Bandura (1977) emphasizes that modeling plays a crucial role in the process of shaping children's behavior. The role of teachers as mentors and role models, as expressed by the informants, becomes an important instrument in transferring the values of faith and discipline through real actions witnessed directly by students. Daily rituals such as congregational prayer and shared meals are not merely procedural activities but efforts to create a warm school ecosystem in which togetherness is cultivated through meaningful social interaction. This is supported by the findings of Novanri et al. (2025), which conclude that teacher exemplarity is the heart of character education, where teachers who maintain integrity both in real actions and digital conduct become moral inspirations for students. Thus, the integration of teacher role modeling and structured daily routines becomes the main key to transforming school activities into a character culture embedded in students.

Samani and Hariyanto (2013) explain that character in elementary school children is the result of heart cultivation, intellectual development, physical activity, and the refinement of feelings and

intentions that manifest spontaneously, so that learned values can be reflected in daily actions. In this context, the behavioral changes identified among students at SD Negeri 3 Banjarharja illustrate the process of value internalization in the affective domain, where discipline and responsibility begin to appear as part of spontaneous activities both at school and at home. This dynamic shows a tendency toward value synchronization between formal and domestic education, reflected in children's growing independent awareness in worship and helping with household tasks. This is in line with studies stating that positive habituation in elementary schools provides space for behavioral transformation when supported by a consistent environment (Yuliana and Nurizka, 2025). Therefore, the emergence of independent initiatives among students indicates that character values are in a transitional phase from theoretical understanding toward more authentic habituation.

On the other hand, Koesoema (2018) emphasizes that character education is essentially a mentoring process that depends greatly on the quality of environmental role modeling and the synergy between schools and families. These findings reflect that children's behavioral development is the result of collaborative efforts that go beyond classroom walls, where teachers and parents become anchors that mutually strengthen the nurturing of values. The phenomenon of lifestyle changes at home without constant direction shows that moral development requires consistent and patient support from surrounding adults. As explained by Al-Ghazali (in Djamaluddin, 2025), role modeling (Uswah Hasanah) is the main pillar of character education because morality cannot be taught through theory alone but must be demonstrated through real examples from educators (teachers, parents, and leaders). This method is effective in shaping students' character naturally, complemented by habituation (Ta'dib), advice (Mau'izhah), and spiritual training (Riyadhah). Thus, the observed dynamics conclude that character strengthening is not an end result but a long-term commitment through harmonious partnerships between schools and families to sustain every positive developmental process of students.

CONCLUSION

The Melesat Character Education Program is a model of character revitalization based on local policy, reflecting the courage of the local government to intervene in public spaces and daily time in an instructional manner to create the habituation of religious, nationalistic, and social values. Its distinctiveness lies not only in what is taught, but in how these values are enforced as a daily culture through strong regulations, public space intervention, and the active involvement of the school–family ecosystem. This program responds to the specific challenges of tourism areas by providing character immunity to the younger generation. Therefore, the Melesat Program represents a collaborative model as an effort to revitalize students' character through integrated synergy between educational institutions and families.

This study recommends that Islamic character education development programs are needed in tourism areas as a preventive effort against moral degradation caused by the penetration of foreign cultures. Pangandaran has a long history in developing character education, where prior to the Melesat Program, the Ajengan Masuk Sekolah (AMS) Program became a flagship regional policy. The Melesat Program has shifted from a guest-speaker model to a character ecosystem model. This program does not only focus on a single religious dimension but also gives equally strong attention to national and socio-environmental dimensions. The Melesat Program is an effort to mitigate the negative impacts of rapid tourism development in Pangandaran as a global tourist destination, which may threaten the cohesion of ethical values, mutual cooperation, and the religiosity of local communities from an early age. Thus, the Melesat Program becomes an ecosystem-based character education model as an effort to mitigate and strengthen religious, national, and socio-environmental values.

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