



Construction of Responsibility Character of Elementary School Students through Karawo Local Wisdom Values

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ABSTRACT

Purpose of the study: This study aims to analyze the use of local wisdom as a means of constructing the character of responsibility of elementary school students and the factors that hinder these efforts.

Methodology: Using descriptive qualitative methods, data were collected through in-depth interviews, participatory observation, and documentation studies from various sources such as teachers, principals, parents, Karawo craftsmen, as well as traditional leaders, with purposive sampling techniques and data validity was maintained through triangulation of sources, techniques, and time.

Main Findings: The research findings show that Karawo local wisdom is able to construct students' responsibility character through a learning process that emphasizes perseverance, thoroughness, and commitment in completing tasks. These values are integrated in various subjects, so students learn responsibility contextually and thoroughly. Embroidery activities encourage students to be disciplined, thorough, and consistent, while fostering a sense of responsibility for the preservation of local culture that they inherit and are proud of.

Novelty/Originality of this study: The novelty of this study lies in the utilization of Karawo as a medium of character education. So far, Karawo has been seen more as an economic source, it has not been maximally utilized in the realm of education, especially for student character building.

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1. INTRODUCTION

Character development in students is a fundamental aspect of education. Character reflects the pattern of a person's behavior in living his life as an individual, family member, part of society, and citizen, character is an innate aspect that then develops through interaction with the environment, both within the scope of the family and the wider community [1]. More than that, character is not only related to the moral judgment of a person's attitude, but also includes consistency in the way of thinking, personality, and values that are adopted and used as guidelines. Character represents an individual's identity, which is reflected in the way he interacts with others, addresses problems, and responds to various life situations he faces [2].

Each individual has a unique character, so the character building process requires continuity and consistency in order to develop optimally [3]. Theoretically, character building is the result of the internalization process of values that takes place in the interaction of individuals with their social environment. In line with Lickona's view, character building includes three main components, understanding the values of goodness

(knowing the good), having the inner drive to love and appreciate goodness (desiring the good), and realizing the goodness in real action (doing the good) [4].

Currently, strengthening character education is important because it is a response to the increasing moral and character degradation among the younger generation [5]. This can be understood as a decrease in positive behavior in a person, especially students. This decline occurs because the moral and personality values that should be a guide in acting begin to weaken, the symptoms appear in various aspects, such as the way of speaking, behaving, and the way of dressing that does not reflect good character [6]. The character that should act as a guide in acting has begun to erode, and this condition is referred to as degradation. This phenomenon can be considered as a crisis that is plaguing our nation. If you look at various information from the mass media, both print and electronic, there are many factors that contribute to accelerating this character degradation.

Various negative behaviors such as speaking harshly, lying, stealing, bullying, yelling at elders, fighting, littering, not performing worship, and calling other people names in a disrespectful way, are also found in elementary school students in rural environments not only in urban areas [7]. This cannot be separated from the rapid flow of digital content that is easily accessible via the internet. As a result, many children become addicted, lose track of time, and get lost in their own virtual world.

One of the most serious forms of this character crisis is the high exposure to pornographic content as 68 percent of elementary school students are recorded to have actively accessed content that is not suitable for consumption at their age [8]. The character crisis, especially in terms of responsibility is now increasingly worrying, cheating in class exams and violations of school rules often occur and even begin to be considered as a natural and easily forgiven thing [9]. These conditions reflect the weak cultivation of the value of responsibility in the education process. Although many school graduates score high academic achievements, they often fail to demonstrate social and moral responsibility, both in the school environment and in the wider community.

This fact is a serious warning that character education can no longer be done sporadically and formalistically, but must be intervened more intensively, systematically, and in line with the psychosocial realities faced by students in their daily lives. Without a directed intervention, character building can run sporadically and inconsistently, making the values formed vulnerable to negative influences. Therefore, a systematic approach is needed that not only instills values, but also forms moral habits and awareness in a sustainable manner. Targeted and sustainable character building can be effectively actualized in the school environment [10].

As an institutional space that not only transmits cognitive knowledge, the School is also a strategic space for the internalization process of noble values, which is realized through a series of pedagogical approaches that are systematic, transformative, and full of educational content that supports comprehensive character building [11]. Especially elementary schools occupy a central position in character education, because in elementary schools the laying of moral, social, and spiritual foundations begins to be carried out in a structured manner. During this period, children are in a phase of cognitive, affective, and social development that is very decisive in long-term character formation. Piaget explained that at elementary school age, children are able to understand moral concepts and begin to judge actions based on the value of right and wrong [12].

Furthermore, the success of character education is strongly influenced by the role of teachers as the main actors in the educational ecosystem. Teachers not only function as facilitators in the learning process, but also act as role models and moral guides in everyday life in the school environment. The example shown by the teacher in attitude, speech, and behavior will be a mirror that is imitated by students in shaping their identity [13].

Although the role of teachers is widely recognized as key to the success of character education, in reality, this ideal function has not been fully realized in the school environment. Research findings [14] currently there are still many teachers who are not enthusiastic in designing diverse and creative learning, so that students quickly feel bored when participating in the learning process. As a result, the process of internalizing character values, including the character of responsibility, does not run optimally.

The lack of habituation to act independently, keep promises, and complete tasks without supervision shows that the value of responsibility has not fully become part of students' daily lives. The character of responsibility is an important part of character education, because it shows the extent to which a person is ready to accept the consequences of his decisions and actions [15]. In the world of education, responsibility is not just a matter of carrying out tasks with discipline, but also related to moral values, social care, and spiritual awareness. A person can be said to have a responsible character when he has shown signs or attitudes that reflect indicators of responsible behavior [5].

Indicators of someone who has a responsible character can be seen from several things, namely: (1) completing school and homework assignments well, (2) being able to take responsibility for every action taken, (3) carrying out picket duties according to a predetermined schedule, and (4) participating actively in completing group tasks together [16]. Even so, instilling the character of responsibility in children is not a simple thing, this process requires the support of a safe and pleasant learning environment, and requires consistency and persistence from parents and teachers in forming these positive habits [17].

Responsibility character building in students faces a variety of challenges that cannot be ignored [18]. One of the main obstacles is the lack of habituation of responsibility values in students' daily lives, both at school

and in the family environment. Many students complete assignments only because of external pressure, not on their own awareness and initiative. This is exacerbated by the lack of real examples from teachers and parents who consistently demonstrate responsible behavior.

Methods of instilling character values before, during and after the learning process at school have indeed been implemented. However, in its implementation, teachers still face a number of challenges, such as: (1) the lack of alignment between teachers in applying the same values, (2) the lack of collaboration between the school and parents, (3) the different age maturity levels of children, and (4) the lack of consistency in carrying out habituation on an ongoing basis [17]. Tilaar stated that to assess the extent to which moral values develop in students, an assessment is needed that focuses on the implementation of children's moral behavior in various aspects of their lives [19]. The reality is that moral behavior has not been part of the evaluation system in schools, not even used as one of the graduation benchmarks. This condition explains why the moral development of students has not reached the ideal level. This happens because students' attention is more focused on mastering subject matter and the ability to answer formal exam questions, rather than on the application of moral values in everyday life.

Therefore, it is very important to build the construction of responsibility character systematically and purposefully. This construction must involve various parties and be designed in such a way that the values of responsibility are not only understood conceptually, but also internalized in the daily behavior of students. Basically, science can be constructed through active learning activities so that students become the center of learning activities themselves [20]. Humans construct their knowledge through their interactions with objects, phenomena, experiences, and their environment, so a knowledge can be considered true if that knowledge can be useful for dealing with and solving appropriate problems or phenomena [21]. In constructivism knowledge cannot be simply transferred from one person to another, but is interpreted by each person. Each person must construct their own knowledge. Knowledge is not something ready-made, but a process that develops continuously.

In an effort to build responsible character construction in students, the educational approach cannot be separated from the social and cultural realities in which students grow. The value internalization process does not only depend on theoretical learning methods, but also on real experiences that are close to everyday life. Thus, the effort to explore and integrate local wisdom values as an authentic and contextual learning source is one of the key alternatives in instilling the value of responsibility to students. By transforming local cultural values is one of the effective means in building national character [22]. The transformation of noble cultural values to students is a very important need to be done today [23]. Local wisdom plays a role in strengthening national unity in the midst of globalization [24].

Learners are invited to understand, feel, and practice the values of local wisdom through a constructivistic approach where knowledge is built through experience and social interaction so that the character of responsibility is not only learned, but really constructed consciously and continuously. One form of local wisdom that has the potential to be developed as a medium for building responsible character in elementary school students is the local wisdom of Gorontalo karawo. Karawo not only represents local aesthetic values, but also contains deep ethical and spiritual dimensions [25]. The process of making karawo that requires diligence, accuracy, and patience reflects the values of responsibility that can be transformed in character education. One of the character values contained in Karawo is a means of cultural education [26]. The making of karawo art that is complicated and requires perseverance not only trains technical skills, but also instills values of responsibility to students. Because the process is detailed and requires patience, karawo becomes an effective medium in character education. Local cultural values can be turned into concrete learning [27]. Thus, through direct involvement in the making of karawo, students not only master traditional arts, but also build a real and sustainable character of responsibility.

The principle embedded in Gorontalo karawo craftsmen is that completing karawo embroidery orders is a form of accountability to God as the Creator and gratitude to Him for providing work or income to them in Gorontalo society. This principle is in line with mo'odelo culture, namely from the values of being responsible and trustworthy [28].

However, despite the great potential of karawo local wisdom as a value-laden Gorontalo cultural heritage, its integration in the character education process in elementary schools has not yet been carried out. A number of previous studies show that the study of karawo still focuses on the aspects of skills and cultural preservation, such as optimizing the competence of local wisdom of karawo art on vocational students through industrial work practices [29], perceptions of preserving the value of karawo fabric on high school students [30] and student creativity in applying karawo embroidery on tie-dye products [31]. The three studies place karawo as an object of vocational training, creative expression, and a symbol of cultural preservation, but no one has specifically raised karawo as a medium in the formation or strengthening of character, especially the character of responsibility in students. Although important in the context of cultural preservation, these approaches have not explored the educational dimension of karawo as a pedagogical instrument in character building, especially the character of responsibility which is very crucial in the context of basic education.

The absence of an approach that explicitly uses karawo values as a vehicle for character learning shows a significant conceptual and praxis gap. How can a local wisdom that contains noble values of spirituality, hard

work, rigor, and responsibility not be strategically utilized in the realm of character education, this is a gap that needs to be seriously bridged.

This research explicitly offers a new contribution to the discourse of local wisdom-based character education. Not only presenting karawo as a cultural symbol, but as a pedagogical instrument that is contextual, transformative, and adaptive to the character needs of the 21st century. The urgency lies in the importance of presenting an educational model that is not only cognitive, but also affective and reflective - capable of constructing the responsible character of learners authentically, through cultural values that live in their own environment. By integrating karawo in the character learning process in elementary schools, education is not only a means of transmitting knowledge, but also a space for identity formation rooted in local wisdom. This model becomes a cultural strategy in shaping character that is not only universally moral, but also firmly rooted in the nation's noble identity, values and traditions.

2. RESEARCH METHOD

This research uses a qualitative approach with a descriptive research type because qualitative research requires researchers to build a complex and comprehensive picture, analyze words, opinions, and information obtained from informants (subjects) in a natural setting, and present it in a report [32]. This approach was chosen so that researchers can explore students' experiences in a real context and gain a thorough understanding of the dynamics of character building in an elementary school environment. The informants in the study were selected purposively based on certain criteria relevant to the research objectives. They consisted of 3 teachers, 1 principal, 3 parents, 2 karawo craftsmen, and 1 traditional leader who had a deep understanding of Karawo culture and its involvement in character education. Data collection was conducted through in-depth interviews, participatory observation, and documentation study of school documents, local wisdom-based learning policies, and archives of Karawo-related activities. All data were analyzed descriptively qualitatively through the stages of collection, reduction, data presentation, and conclusion drawing to find patterns of character building and identify supporting and inhibiting factors. Data validity was maintained by applying triangulation of sources, techniques and time, to ensure consistency and credibility of the information obtained. Through this approach, the research is expected to be able to provide a complete and reliable picture of how Karawo values contribute to shaping students' responsible character.

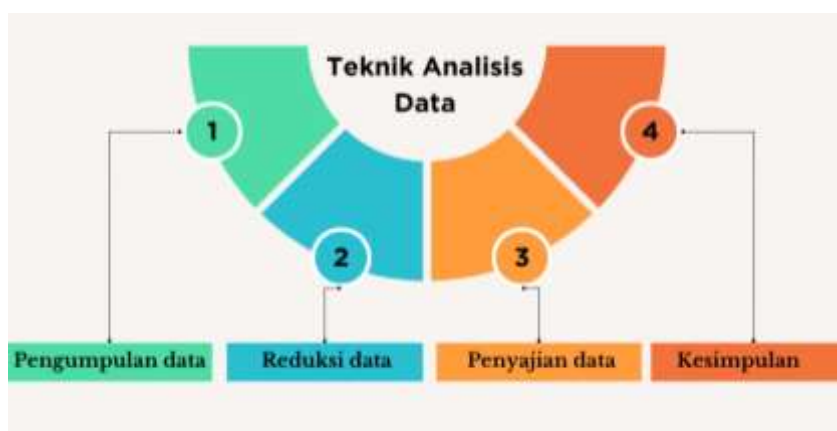


Figure 1: Data Analysis Technique

3. RESULTS AND DISCUSSION

3.1. Construction of Responsibility Character of Elementary School Students through Karawo Local Wisdom Value

Based on the results of interviews, observations, and documentation in State Elementary Schools located in Talaga Jaya District, Gorontalo Regency, it was found that the construction of Karawo cultural values in learning has taken place in an integrated manner. Teachers consciously promote values such as responsibility as part of the character building process of students. These values are not only taught verbally, but internalized through diverse learning activities and across subjects.

In the Arts and Crafts (SBdP) subject, students are introduced to various Karawo motifs, which are then redrawn with their own hands. This process provides a space to practice creativity, accuracy and patience. In addition, in Indonesian lessons, students are given the task of writing short stories or reflections on the meaning

of Karawo in their lives. This activity is a vehicle to train literacy skills while building cultural awareness. In Social Studies and Civics, the teacher connects the history and social meaning of Karawo with the topic of cultural preservation and the role of citizens in maintaining national identity. Even in Mathematics, the concept of patterns in Karawo is used to train logic, order and perseverance in solving problems.

Another finding was learners' emotional engagement in Karawo-related activities. They showed high enthusiasm, pride in their cultural heritage, and collaborative spirit in completing group assignments based on Karawo values. This can be seen in the visual documentation that shows students actively discussing, drawing, and presenting their work in front of the class.

From the teacher's side, the learning approach used shows an awareness of the importance of local wisdom-based education. Through this process, students not only experience the strengthening of cognitive aspects, but also character building in a sustainable manner. Thus, the integration of Karawo values in learning at the primary school has made a real contribution to building character education based on local culture. This effort is not only relevant to the socio-cultural context of learners, but also strengthens cultural identity and nationalism early on in the elementary school environment.



Figure 2. Karawo Motif Drawing Activity as Character Building in Elementary School

In order to strengthen the findings of observational data regarding the integration process of Karawo cultural values in classroom learning, this research is also supported by relevant documentary evidence. Figure 2 explains how the concrete form of learning activities is the active involvement of students in drawing Karawo motifs on paper media as part of integrated thematic learning. This activity not only represents the transfer of cultural knowledge visually, but also reflects efforts to internalize character values such as perseverance, thoroughness, and love for local cultural heritage. The findings in this study show the process of learner character building through the values contained in Karawo.

The review of previous research findings is in line with the integrative thematic learning approach that places local culture as the contextual foundation of learning [33]. Students' emotional engagement in Karawo-based learning was evident. Visual documentation shows students' active participation in discussing, drawing and presenting their work with enthusiasm. This strengthens the argument that local culture-based education can build cultural pride and strengthen students' identity from an early age [34].

From the teachers' perspective, the learning approach used shows a high awareness of the importance of local wisdom-based character education. Teachers not only act as academic facilitators, but also as cultural preservation agents who transmit noble values contextually in the teaching and learning process [35]. Thus, students' responsible character construction is built not only through direct teaching, but also through meaningful learning experiences that are relevant to their socio-cultural environment.

This finding confirms that the integration of Karawo values in learning is not just a pedagogical strategy, but a concrete effort in building student character rooted in local and national identity. By placing Karawo as a learning resource, schools not only contribute to the preservation of regional culture but also to the strengthening of the character of adaptive and globally competitive learners [36]. In this study, the value of Karawo is processed into a pedagogical tool that trains perseverance, creativity, and cultural pride across subject areas. at SDN in Talaga Jaya District. local culture is placed in a transformative position, not just informative.

Based on the findings obtained through interviews, observations, and documentation, it can be concluded that the integration of local cultural values, especially Karawo, in learning in elementary schools is not only possible, but also has a significant impact on the character building of students. The integration process is proven to be integrated across subjects, both in the cognitive, affective and psychomotor domains. In this context, values such as perseverance, responsibility, accuracy, and love for local culture are not just conveyed verbally or theoretically, but are internalized concretely through authentic and contextual learning experiences.

The generalization of this research leads to the belief that local wisdom-based learning models can be adapted and replicated in other primary schools that have similar socio-cultural characteristics, both in the local context of Gorontalo and other regions in Indonesia. As long as there are similarities in teacher commitment, school institutional support, and awareness of local cultural values, this approach can be an effective strategy in early childhood character education. This finding also strengthens the national education paradigm that emphasizes the importance of culture-based education, as stated in the merdeka belajar policy and the strengthening of the pancasila student profile.

The novelty aspect in this research lies in the pedagogical approach that is integrative, contextual, and transformative in interpreting local culture as an instrument of character learning. If most of the previous studies only positioned local culture as complementary material in thematic learning or only in one subject, then this study presents a more comprehensive strategy. The values contained in the Karawo tradition are not merely objects of knowledge, but are constructed as a means of internalizing character values through learning activities across subject areas, such as SBdP, Indonesian Language, Social Studies, Civics, and Mathematics.

Furthermore, this research shows innovation in positioning students as active subjects in the process of cultural preservation. They are not only invited to recognize Karawo motifs, but also to recreate, narrate, reflect and discuss them in the context of their lives. The affective and psychomotor dimensions of students are activated thoroughly, so that local culture is not only understood conceptually, but really becomes part of the daily practice of learners. This is what makes this study stand out from previous studies, because it presents a model of character education based on local culture that is intact, participatory, and based on direct experience.

Although this study succeeded in revealing an effective and contextualized model of Karawo cultural integration in learning, there are several limitations that need to be noted. First, the research area is limited to one sub-district, Talaga Jaya, Gorontalo district, making the results of this study not fully representative of variations in implementation in other areas that may have different cultural diversity, resources, and levels of institutional readiness. Therefore, generalization of the findings needs to be done by considering each local context.

Secondly, this research approach is descriptive qualitative in nature so that the results obtained emphasize the depth of meaning and process, but have not been accompanied by quantitative data that can strengthen statistical validity. Aspects such as increasing literacy achievement, critical thinking skills or strengthening character values have not been measured numerically. This is certainly a space for further research that can combine quantitative and qualitative approaches (mixed methods) to measure the impact of local culture integration in a more measurable and systematic way.

The results of this study make a significant contribution to the development of local culture-based character education practices that can be implemented at various levels of education policy and practice. At the school level, the results of this study can be used as a reference in designing thematic learning tools based on local culture that is contextual and cross-curricular. Teachers can adapt the approach used in this study by making local culture a source of values and inspiration for learning, not just as material content.

At the local policy level, district or city governments can facilitate teacher training and mentoring in systematically integrating local cultural values into the learning process. In addition, the results of this study can also be used as a basis for preparing teaching modules and developing local content curricula that are aligned with the cultural context of each region.

Meanwhile, at the national level, this research is clear evidence of the importance of preserving local culture through the basic education system. The implementation of this research is in line with the direction of national education development which emphasizes the importance of character building and strengthening national identity through a local wisdom-based approach. Thus, this research not only contributes to the development of educational practices at the local level, but is also relevant in supporting the grand vision of building the nation's character through formal education.

3.2. Inhibiting Factors of Responsibility Character Construction through Karawo Local Wisdom

The implementation of Karawo local wisdom as part of the learning process in elementary school Talaga Jaya sub-district is a strategic effort in shaping the character of responsibility of students in harmony with Gorontalo local culture. However, the implementation process cannot be separated from various multi-dimensional obstacles, including pedagogical aspects, infrastructure and facilities, as well as the participation of students and parents. From the pedagogical side, teachers have difficulty in integrating Karawo into thematic learning due to the unavailability of contextual teaching modules and integrated with the curriculum. Karawo learning demands technical skills, fine motor skills and patience, which most learners do not have. In addition, time constraints in the lesson schedule mean that teachers have to develop materials independently, often without adequate reference support.

Limited facilities and infrastructure are the next challenge. Not all students have embroidery tools such as fabric, thread and needles. The schools studied, such as elementary school 1 and elementary school 3 Talaga Jaya, do not have special practice rooms or adequate budget support. As a result, learning is done alternately with limited tools, some of which are obtained from teachers' self-help or parents' donations. Participation of students

and parents is also a crucial factor. Learners' enthusiasm varies; some show interest, but others easily lose focus because they are not used to embroidery activities. On the other hand, parents' involvement is still low. Many of them do not understand the educational value of Karawo and consider it less important than academic lessons. Lack of support at home, both in terms of providing tools and mentoring, causes the learning process to be unsustainable.

Overall, these challenges indicate the need for a holistic approach to strengthen the role of Karawo as a means of building responsible character. Efforts that can be made include the provision of Karawo-based thematic teaching tools, teacher training, procurement of practice facilities, and increased communication and collaboration with parents. Without a systematic synergy between school, family and community, local wisdom values will not be maximized in shaping students' character in a sustainable manner. Integrating cultural values and national character into the learning curriculum is essential, because learners who understand their culture and national identity will have a strong moral foundation and identity [37].

Teachers at elementary school Talaga Jaya even have to compile materials independently without adequate reference support, which ultimately limits the effectiveness of learning. In addition, Karawo as a practical activity demands technical ability, fine motor skills and a high level of patience, which is not necessarily possessed by all students, especially at the elementary school level. This condition is similar to the findings of research [38] on learning Jepara carving, which states that traditional skills require long learning stages, patience, and gradual instructional reinforcement.

From the aspect of facilities and infrastructure, limited tools such as fabrics, threads, and needles are the main obstacles. the lack of facilities and infrastructure greatly affects the teaching and learning process[39] . Similar conditions were found in this study, where the schools studied did not have a special practice room, even most of the tools were obtained from teachers' self-help or parents' assistance. This shortage causes learning to be carried out alternately and unevenly for all students.

Learner participation and parental involvement were also a challenge. While some students showed interest in the embroidery activity, others had difficulty maintaining focus, mainly because they were not used to activities that demanded diligence and accuracy. Low parental involvement is also a significant inhibiting factor. Parents tend to prioritize academic lessons and lack understanding of the educational value of *Karawo* as a means of character building. Family involvement in instilling character values through cultural traditions as a manifestation of local wisdom has a very significant role, considering that the family is the closest and first environment that shapes the child's personality [40] . Without support at home, especially in terms of providing tools and assistance, the learning process is not sustainable and tends to be disconnected in the classroom.

Based on the findings and reviewed from previous research, it can be concluded that the success of local wisdom-based character education, such as Karawo, is strongly influenced by four main factors, namely: (1) curriculum, the unavailability of contextual teaching modules and integrated with the curriculum (2) limited facilities and infrastructure, and (3) the involvement of parents.

First, from the curriculum aspect, the integration of Karawo has not been fully systemic due to the absence of contextualized and integrated teaching modules with the thematic curriculum. This is in line with previous research that emphasizes the need for local culture-based learning materials to bridge character values with the context of students. Secondly, in terms of infrastructure, limited tools such as fabric, thread and needles, as well as the absence of a dedicated practice room, hinder the continuity of learning. This finding reinforces the opinion that the existence of adequate learning infrastructure is an important prerequisite in the implementation of local culture-based education.

When it comes to parental involvement, especially learner participation and parental support, it is still relatively low. The perception that Karawo is not as prioritized as academic subjects is a cultural barrier that must be faced by schools. This affirms the results of previous studies that place families as the main actors in the success of local wisdom-based character education. In general, it can be generalized that local culture-based character education will only be effective if implemented through a holistic approach that synergizes adaptive curriculum, contextual pedagogy, facility support, and active involvement of the entire educational ecosystem. This initiative is not just a legacy of cultural values, but an educational paradigm transformation that positions culture as a living and relevant pedagogical resource.

The novelty of this study is that it proposes a Karawo-based learning design that takes into account the technical, psychological and fine motor readiness of learners, especially at primary school age, as a more contextualized and inclusive pedagogical approach. However, this study has limitations in terms of coverage area and participants. The focus on only two schools in Talaga Jaya sub-district limits the generalizability of the results to other cultural contexts and regions. In addition, the dimensions of parents' perceptions and local education policies have not been explored in depth. These limitations open up opportunities for further research that is longitudinal, participatory and cross-regional in nature to measure the long-term effects of local cultural integration on students' character building, as well as assessing the effectiveness of policies that support the transformation of local wisdom-based education.

Based on the results and comparison with previous studies, it can be concluded that the application of local culture such as *Karawo* in basic education will only be effective if it is supported by adequate teaching tools, teacher training, availability of facilities, and active partnerships between schools, families and communities. Thus, it can be generalized that local culture-based character education requires a holistic approach that includes curricular, pedagogical and socio-cultural dimensions.

4. CONCLUSION

This study concludes that the application of *karawo* local wisdom values across subjects is effective in building the character of responsibility in elementary school students in Talaga Jaya District. Through activities such as drawing *karawo* motifs and writing cultural reflections, students not only understand culture conceptually, but also develop a sense of pride and emotional attachment to their cultural identity, with the teacher's role as facilitator and cultural preservationist being crucial. Although this study is limited to a qualitative approach and a specific area coverage, the results show the potential of local culture-based learning as a transformative approach in character education. Therefore, it is recommended that schools develop local culture-based teaching tools and improve teachers' capacity, local governments provide policy support and mentoring, and nationally these findings can be used as a basis for strengthening character education policies.

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