

***The School's Strategy for Character Resilience Based on Local Wisdom Values:
An Ethnopedagogy Approach towards Sustainable Education***
***Strategi Sekolah untuk Ketahanan Karakter Berbasis Nilai Kearifan Lokal: Pendekatan
Etnopedagogi menuju Pendidikan Berkelanjutan***

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ABSTRACT

Character education rooted in the values of local wisdom is an important strategy in achieving the Sustainable Development Goals (SDGs), particularly Goal 4 concerning quality education. In this context, schools play a strategic role not only as educational institutions but also as agents for preserving local values that are relevant in building students' character resilience. This study aims to describe school strategies in fostering character resilience based on the values of local wisdom to support the achievement of quality and sustainable education. An ethnopedagogical approach was employed in this research through observations and in-depth interviews with vice principals in charge of curriculum from six schools in different regions. The data were thematically analyzed to examine school practices related to character strengthening and the transmission of local wisdom values. The findings reveal that schools implement strategies based on positive habituation, collaboration with communities, and the integration of local wisdom values into both curricular and extracurricular activities. Practices include the use of local languages, preservation of traditional games, reinforcement of social ethics, and religious-based flagship programs, all of which contribute to shaping students' character in responding to social and technological changes. This study affirms that the integration of local wisdom values in character education directly contributes to the achievement of quality and sustainable education within the SDGs framework.

Keywords: local wisdom values, character education, SDG, ethnopedagogy, education.

ABSTRAK

Pendidikan karakter yang berakar pada nilai-nilai kearifan lokal merupakan strategi penting dalam mencapai Tujuan Pembangunan Berkelanjutan (SDGs), khususnya Tujuan 4 mengenai pendidikan berkualitas. Dalam konteks ini, sekolah memainkan peran strategis tidak hanya sebagai lembaga pendidikan tetapi juga sebagai agen pelestarian nilai-nilai lokal yang relevan dalam membangun ketahanan karakter siswa. Penelitian ini bertujuan untuk mendeskripsikan strategi sekolah dalam menumbuhkan ketahanan karakter berbasis nilai kearifan lokal guna mendukung pencapaian pendidikan yang berkualitas dan berkelanjutan. Pendekatan etnopedagogis diterapkan dalam penelitian ini melalui observasi dan wawancara mendalam dengan wakil kepala sekolah bidang kurikulum dari enam sekolah di berbagai daerah. Data dianalisis secara tematik untuk mengkaji praktik sekolah terkait penguatan karakter dan transmisi nilai kearifan lokal. Temuan mengungkap bahwa sekolah menerapkan strategi berbasis pembiasaan positif, kolaborasi dengan komunitas, dan integrasi nilai kearifan lokal ke dalam kegiatan kurikuler maupun ekstrakurikuler. Praktik ini meliputi penggunaan bahasa daerah, pelestarian permainan tradisional, penguatan etika sosial, dan program unggulan berbasis agama yang berkontribusi pada pembentukan karakter siswa dalam menghadapi perubahan sosial dan teknologi.

Kata Kunci: nilai kearifan lokal, pendidikan karakter, SDG, etnopedagogi, pendidikan.

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INTRODUCTION

Education in the twenty-first century is undergoing a paradigmatic transformation that no longer focuses solely on academic achievement, but rather emphasizes the cultivation of resilient character to prepare younger generations for the complexities of social, cultural, and technological change (Karmini *et al.*, 2021; Quinn *et al.*, 2025). Globalization and digital penetration have posed serious challenges in the form of cultural homogenization, erosion of local identity, and a moral

values crisis that threatens the sustainability of cultural heritage (Fauziah *et al.*, 2023; Tohri *et al.*, 2022). UNESCO, through the Sustainable Development Goals (SDG 4: Quality Education), underscores the urgency of inclusive, sustainable, and high-quality education grounded in universal human values (Harun *et al.*, 2020; Suprpto *et al.*, 2021). Within this context, character resilience emerges as a critical capacity enabling individuals to adapt positively to change while preserving the integrity of their fundamental values (W. Widana *et al.*, 2023).

Local wisdom-based character education has been proven to be an effective pedagogical approach for strengthening character resilience in multicultural contexts (Famella, *et al.*, 2023; Tiyasmala *et al.*, 2023). The concept of ethnopedagogy, developed from critical pedagogical thought, posits that local cultural values can serve as contextual learning resources for shaping identity, morality, social solidarity, and ecological intelligence among students (Damopolii *et al.*, 2024; Ilham & Rahman, 2024). The theory of virtue ethics, as advocated by MacIntyre and contextualized within Asian education, asserts that moral virtues can be instilled through lived practices in everyday life, including traditions and local customs (Adnyana *et al.*, 2024; Darmayenti *et al.*, 2021). The integration of local wisdom into formal education has demonstrated a significant impact on students' character development across several Southeast Asian countries (Rafiuddin *et al.*, 2024; Watthanakuljaroen, 2023).

Educational practices in many developing countries, including Indonesia, are still stuck in a cognitive orientation and standardised test achievement, neglecting the fundamental dimensions of character education (Masie *et al.*, 2025; Murti *et al.*, 2020). This phenomenon has given rise to a multidimensional character crisis characterised by intolerance, bullying, digital media abuse, and a lack of respect for cultural and moral values (Syah *et al.*, 2025). Recent longitudinal studies reveal a significant decline in the younger generation's attachment to their mother tongue, traditions, and local values, resulting in an alarming cultural identity crisis (Salmia *et al.*, 2024; Sofyan *et al.*, 2020). International research on local wisdom-based education is still partial and fragmentary, predominantly highlighting the aspect of cultural integration in formal curricula, but has not comprehensively explored strategies for schools as transformative agents of local value inheritance (Sugiarti *et al.*, 2024; Winangun *et al.*, 2024).

In an effort to comprehensively examine research trends, a bibliometric analysis was conducted using VOSviewer. The mapping results revealed four dominant keywords: local wisdom, traditional culture, education, and virtue ethics, represented by the largest nodes among others (see Figure 1). This indicates that these four keywords constitute the scope of character education research and serve as a strong foundation for building a broader research network. The dominance of these keywords highlights the research connectivity between local wisdom values and education; however, it has not yet systematically explored strategies for transmitting local wisdom values as implemented in schools.

Without a systematic strategy for transmitting local wisdom values in formal education, the younger generation faces the risk of losing their cultural identity, prolonged moral crisis, and unpreparedness to face global challenges wisely and with dignity (Apdelmi *et al.*, 2025; Patras *et al.*, 2025). Structural weaknesses in connecting local wisdom with pedagogical practices in schools threaten the existence of local culture as vital social capital in building community cohesion, tolerance, and sustainability (Hindaryatiningsih *et al.*, 2025; I. W. Widana *et al.*, 2023). The disconnect between traditional values and educational modernity creates a moral shift that is vulnerable to being filled by extremist ideologies or hedonistic consumerism (Saminan *et al.*, 2024). Therefore, this research has academic and practical urgency to provide a concrete strategic framework for schools as leading institutions in the preservation and transmission of local values that remain relevant to the demands of contemporary global education.

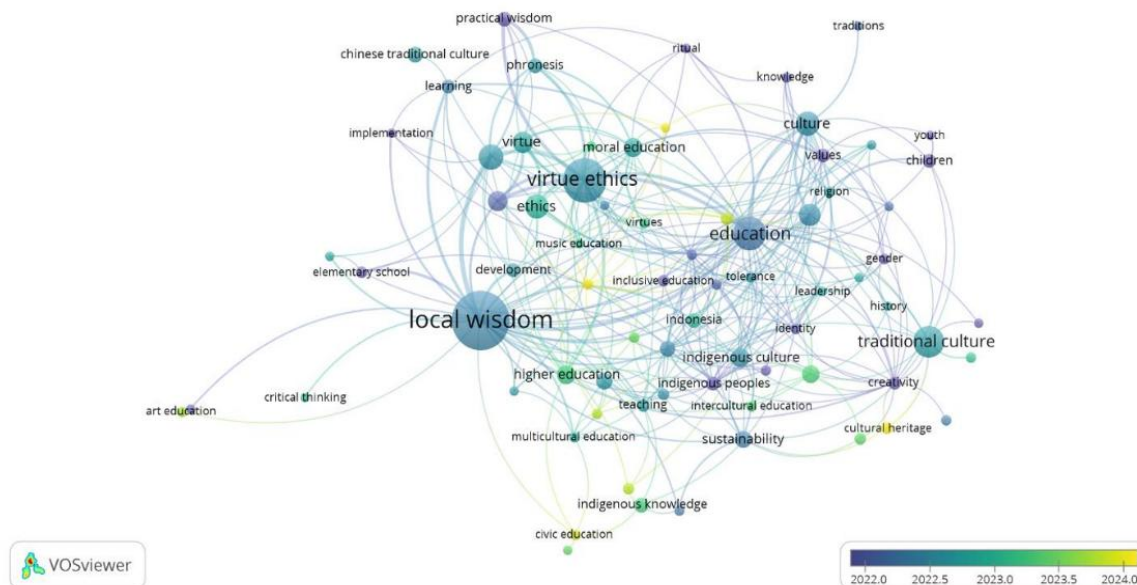


Figure 1. Bibliometric Mapping Interconnections between Local Wisdom, Education, and Schools

Schools, as socio-educational institutions, have a strategic position in transmitting local wisdom values through structured habit-forming programmes, integrated curricula, meaningful extracurricular activities, and synergistic collaboration with the community (Sugiarti *et al.*, 2024). The integration of local values can be manifested in concrete practices such as the revitalisation of mother tongues, the preservation of traditional games, the strengthening of social ethics, and spiritual-religious programmes that are contextual to the local cultural ecosystem (Kamid *et al.*, 2021). These efforts are directly related to the global SDG 4 agenda to realise quality and sustainable education that remains rooted in authentic cultural identity (Rafiuddin *et al.*, 2024).

Unlike previous studies that tended to be descriptive-normative or based on cultural textual analysis (Masie *et al.*, 2025), this study offers an in-depth empirical analysis of schools' operational strategies in passing on local wisdom values through a transformative ethnopedagogical approach. The novelty of this research lies in the construction of a comprehensive strategic framework that positions the transmission of local wisdom values as a fundamental instrument for building the resilience of the younger generation in the face of global disruption (Hidayati *et al.*, 2020). This study fills a gap in the literature by providing an integrative model that links local wisdom, character education, and SDGs within a coherent framework. Thus, the purpose of this study is to systematically describe and analyse school strategies in strengthening local wisdom-based character education to support the achievement of quality and sustainable education in accordance with the SDGs framework, with a specific focus on the context of Indonesia as a cultural country.

RESEARCH METHOD

Methods

This study uses a qualitative approach with an ethnopedagogical design to understand school strategies in passing on local wisdom values through concrete educational practices. The ethnopedagogical approach was chosen for its ability to capture the deeper meanings, lived experiences, and contextual practices implemented by schools in strengthening student character based on indigenous wisdom.

Location and School Selection

The research was conducted in six schools in the West Java region, taking into account demographic distribution to represent the diversity of socio-cultural characteristics of the community. We decided to conduct research in six schools in three different categories of areas, namely schools in rural areas, urban areas, and tourist areas. These schools were selected based on three criteria, including that they had character education programmes based on local wisdom and were open to research activities. The demographics of the schools are visualised in Table 1 below:

Table 1. School Demographics

No.	School Demographics	Initial
1	Urban areas, Subang	School 1
2	Urban areas, Lembang	School 2
3	Sub-urban areas, Padalarang 1	School 3
4	Sub-urban areas, Padalarang 2	School 4
5	Tourist area, Lembang	School 5
6	Tourist area, Pangandaran	School 6

Research Participants

The research participants were the deputy principals for academic affairs at each educational institution. Participants were selected using purposive sampling based on the following considerations: 1) they played an important role in designing educational programmes at their schools; 2) they had a comprehensive understanding of the programmes offered at their schools; 3) they had the credibility to represent their schools. We also set a minimum of two years of service as a criterion so that participants would have sufficient knowledge and experience regarding the impact of school programmes. Based on these criteria, we selected six participants from six schools with different demographics.

Instrument Validation

Instrument validation was carried out through expert judgement involving two experts in the fields of character education and ethnopedagogy. In general, the interview questions discussed character education programmes in schools, the inheritance of local wisdom values, collaboration strategies implemented by schools to support character education and the inheritance of local wisdom values, and schools' responses to current educational issues and challenges. Expert validation resulted in suggestions for improvements to the structure of the questions in order to pay attention to the depth of information about strategies for passing on local wisdom values and character education in schools.

Data Collection Procedure

Data collection was carried out from June to July 2024 following a systematic protocol. The initiation stage involved formal communication with school leaders for permission and scheduling. Semi-structured interviews were conducted face-to-face with a duration of 35–50 minutes per session, audio recorded with the participants' consent. The interviews were conducted in Indonesian with the flexibility to code-switch to Sundanese to capture cultural nuances. Exploratory questions included: character building strategies, local wisdom programmes, stakeholder collaboration dynamics, implementation challenges, and impact evaluation. The researchers used probing techniques to explore participants' responses. Ethical aspects were maintained through informed consent, confidentiality guarantees, and institutional anonymity. Supplementary data in the form of programme documents and informal observations enriched the context of the analysis.

Data Analysis

Data analysis applied a thematic analysis framework tailored to the ethnopedagogy approach. We conducted six stages of data analysis, including: 1) transcribing interview data into transcript tables; 2) reading and interpreting data; 3) manually coding the data based on the interpretation; 4) grouping themes based on the consistency of the coding results with the interview question indicator grid; 5) reviewing the themes; and 6) defining the final themes based on the findings. The coding and theme formation process was carried out manually to obtain a comprehensive understanding of the interview data. This process was carried out repeatedly and discussed with the research team.

RESULT AND DISCUSSION

Result

The integration of local wisdom into school practices represents a central strategy in fostering character resilience among students. This section examines how participating schools in West Java systematically embed indigenous values across formal curricula, daily habituation programs, and extracurricular activities. These multidimensional strategies not only reinforce students' cultural identity and pride but also cultivate fundamental social values such as mutual cooperation, politeness, and communal responsibility. The subsequent discussion highlights how experiential learning and culturally grounded pedagogical approaches facilitate the internalization of local wisdom, demonstrating the effectiveness of integrating cultural heritage into everyday educational experiences while responding to the challenges of globalization and cultural homogenization (Yulianti *et al.*, 2023; Zaki *et al.*, 2024).

Integration of Local Wisdom into the Curriculum, Habituation, and Extracurricular Activities

The research findings revealed that all participating schools implemented systematic strategies to integrate local wisdom values into three domains of education: formal curriculum, habit formation programmes, and extracurricular activities. This integration was realised through the Pancasila Student Profile Strengthening Project (P5) with the theme of local wisdom, cultural day programmes such as “Rabu Nyunda” (Sundanese Wednesday), the revitalisation of regional languages in pedagogical communication, the preservation of traditional games, the development of cultural performing arts, and the practice of “botram” (eating together) as a manifestation of local wisdom values. This comprehensive strategy transforms schools from mere places of academic learning into arenas for cultural transmission that strengthen students' local identities in the face of global contextualisation (Asrial *et al.*, 2020; Martawijaya *et al.*, 2025).

“We implement P5 with the theme of local wisdom intensively. Students are invited to learn about Sundanese traditional house architecture, explore traditional cuisine, practise traditional games, and even learn regional language etiquette. Our fundamental goal is to ensure that they do not lose their cultural identity despite living in an era of digital disruption.” (Interview results at School 2)

“We consistently implement our Wednesday Nyunda programme. Every Wednesday, students wear traditional Sundanese clothing, communicate in the Sundanese language, and internalise the values of ‘unggah-ungguh’ in the local cultural order. This becomes a habit that shapes a character of respect and appreciation for culture.” (Interview results at School 1)

The participants' narratives indicate that the integration of local wisdom has transcended the domain of the formal curriculum and has been internalised in school life. These programmes facilitate the internalisation of fundamental values such as politeness, mutual cooperation, and cultural identity pride through a naturalistic, non-didactic process (Leton *et al.*, 2025; Syamsi & Tahar, 2021).

“We designed our culture day programme as outdoor learning. Students are not confined to the classroom, but are involved in traditional games with teachers. Through this learning experience, the values of collaboration, sportsmanship, and happiness are transmitted without theoretical indoctrination.” (Interview results at School 5)

“We integrate local wisdom through various activities, such as storytelling (in a cultural context) in language learning, traditional dance practices in cultural arts, and traditional games. Students show great enthusiasm because learning becomes fun.” (Interview results at School 4)

The multidimensional integration of local wisdom into the educational ecosystem proves that character building can be constructed through direct learning experiences based on culture. This approach bridges cultural knowledge with the context of students' daily activities. This strategy not only strengthens identity and pride in culture, but also builds students' character resilience in the face of global cultural trends. These findings are in line with ethnopedagogy theory, which emphasises the importance of local wisdom as a source of knowledge in shaping personality holistically (Eko *et al.*, 2020; Gunada *et al.*, 2024).

Although the process of integrating local wisdom into school programmes has a positive impact, its sustainability requires conducive external support. This indicates the importance of collaboration between parties, namely schools, families, and communities, which is conceptualised as a triple helix collaboration (Ramadhana *et al.*, 2023).

Internalisation of Social Responsibility through Triple Helix Collaboration

The findings confirm that all participating schools have implemented multi-stakeholder collaboration, or triple helix. This form of collaboration is connected to school activities such as monthly report card monitoring, Parent-Teacher Association (PTA) forums, school committees as part of governance, establishing understanding and agreements with religious and health institutions, and collective social actions. Through this collaboration, social values such as mutual cooperation, responsibility, and empathy are instilled in the form of social interaction (Saaduddin *et al.*, 2024).

“The implementation of monthly report cards facilitates good relations with parents. This forum not only conveys academic information, but also assesses student behaviour. When problems are identified, we involve parents in collaborative problem solving. Character education is a shared responsibility between the school and the family.” (Interview results at School 3)

“The MoU with the mosque and health centre is not an administrative formality, but rather a means of spiritual development in the form of religious lectures and charitable activities. The health centre provides education on healthy living programmes. This collaboration is carried out to develop students as active social agents.” (Interview results at School 4)

This narrative indicates that triple helix collaboration goes beyond administrative coordination and functions as a platform for social learning. Parents are transformed into co-educators who extend pedagogy at school, while the community provides a social laboratory for the actualisation of social values (Munajah *et al.*, 2023).

“The collaborative programme with the committee includes Al-Qur'an waqf and the distribution of basic foodstuffs to the poor. These activities accustom students to sharing and caring so that they become accustomed to giving to others.” (Interview results at School 5)

“Every Wednesday evening, we hold religious lectures for parents and the community. Then, we involve all stakeholders in our charity activities to distribute social assistance. Through these activities, we hope to foster a shared awareness of social responsibility.” (Interview results at School 6)

Triple helix collaboration facilitates the internalisation of social responsibility through the roles of social actors. This collaboration breaks down the boundaries that often exist between schools, families, and the community. Values-based character education rooted in local wisdom in schools has transformed into a planned and practice-oriented collective social movement. This collaborative framework produces graduates who not only have academic competence but also social awareness, empathy, and resilience in facing challenges.

Triple helix collaboration demonstrates that the transmission of cultural values involving the collective is a unique dimension in school pedagogy for student character resilience (Todd *et al.*, 2023). From these findings, it is known that spiritual strength is an important foundation for resilience from within the students’ souls so that they are able to face difficulties.

Spiritual Practices as the Foundation of Student Character Resilience

The findings identify spiritual practices as an important pillar in shaping students’ character resilience. Religious programmes at school—Duha prayers, morning zikr, Al-Qur’an recitation, tahajud, and MABIT (Malam Bina Iman dan Takwa or Faith and Piety Building Night) activities—serve as spiritual practices that are habitualised at school for self-control and religiosity. These activities embody faith and strengthen psychological aspects (Halim & Hm, 2020).

“We routinely begin our morning activities by performing the Duha prayer together at school, followed by reading the Qur’an. We cultivate spiritual closeness to Allah as a foundation for strengthening students’ faith when facing life’s challenges.” (Interview results at School 1)

“Morning zikir serves as the foundation for spiritual activities so that students become accustomed to remembering Allah. Then, the MABIT programme teaches students practical ways to maintain their faith and responsibility in the context of real life.” (Interview results at School 4)

This reveals that spiritual practices are integrated as a strategy for forming religious habits to develop self-control and internalise religious values.

“We have a free umrah programme for selected students who have passed a rigorous selection process, namely having memorised at least one juz of the Qur’an. This programme has the effect of fostering religious commitment among students. This programme does not use school funds, but we have another programme, namely daily almsgiving from all school members.” (Interview results at School 5)

Consistent spiritual activities build spiritual resilience, which is the foundation for character development in students (Syahfitri & Muntahanah, 2024). Internalised religious values have the effect of strengthening moral compass and psychological resilience. The spiritual dimension in the ethnopedagogical framework not only preserves religious values but also actively shapes a resilient identity. Nevertheless, bullying still occurs in the school environment, experienced by students. This identifies that character education must be adaptive and responsive, combining various resolution mechanisms (Rosa *et al.*, 2020).

Strategies for Addressing Social Challenges and Bullying Cases Based on Local Values

Interview data reveals that bullying practices still occur in schools in various forms, such as verbal abuse, physical violence, and most often, excessive teasing. Schools respond with various measures, including optimising the role of guidance counsellors to provide counselling services for

both perpetrators and victims, forming anti-bullying task forces, and deliberative resolution. The strategies implemented by schools reflect the internalisation of local wisdom, such as deliberation and collective responsibility (Yuliarti *et al.*, 2023).

“We handle cases of verbal and physical bullying through a counselling approach. The perpetrators are called to the guidance counselling room to discuss the root of the problem. We prioritise dialogue over punishment so that they are willing to change their behaviour.” (Interview results at School 3)

“We have an anonymous anti-bullying task force. The task force members are students who are unknown to others. This is to make it easier for them to blend in with the student environment. Anonymity is also applied to reporters, whether they report directly or through an online complaint service. Each report is followed up by the task force team. The approach combines prevention, intervention, and recovery.” (Interview results at School 5)

The narrative reveals that schools’ handling of bullying issues has transformed towards dialogue, rather than directly imposing punishment. The handling involves various parties, counselling teachers, anti-bullying task forces, and peer support (Saaduddin *et al.*, 2024).

“There was a case of bullying that caused the victim to bring a machete to school. Mediation was carried out involving the family, the perpetrator, and the victim. As a result of the mediation, we conducted strict supervision.” (Interview results at School 2)

“The school conducts proactive monitoring to detect bullying early. We believe that optimising a preventive approach is more effective than dealing with bullying after it has occurred.” (Interview results at School 6)

Bullying intervention strategies based on local wisdom values show opportunities for character education oriented towards conflict or direct problems. The deliberative (dialogical) approach and upholding the principle of politeness emphasise behavioural change and mutual understanding rather than punishment. Local wisdom values serve as a preventive and curative mechanism that strengthens resilience and connects social-moral values. This approach is in line with restorative justice theory, which prioritises reintegration-oriented solutions that foster lifelong learning based on conflict.

Findings indicate that schools adapt four dimensions of strategy, including cultural integration in academic activities, triple helix collaboration, foundational spiritual activities, and social management through conflict resolution. These four dimensions form a comprehensive framework for character resilience development based on local wisdom values. This strategy transforms students into learners who are culturally and spiritually grounded, socially and morally responsible, and possess character resilience. The ethnopedagogical approach implemented in schools shows that character education is a complex ecosystem that requires multidimensional interventions involving various stakeholder elements. These findings contribute significantly to the global discourse on culturally responsive and sustainable education to achieve quality education (SDGs 4) (Ramadhana *et al.*, 2023).

Discussion

This study successfully identified that schools in West Java have formulated comprehensive strategies for transmitting local wisdom values through four fundamental pillars that are integrated with one another. *First*, the integration of local wisdom into the curriculum, habits, and extracurricular activities that transform cultural knowledge into good practices through planned activities such as the Pancasila Student Profile Strengthening Project (P5), Wednesday Sundanese

(Rebo Nyunda), and the revitalisation of traditional games (*kaulinan barudak*). *Second*, the internalisation of social responsibility facilitated through triple helix collaboration between schools, families, and communities that form a collegiality in character building. *Third*, spiritual activities become the main foundation of character resilience that shapes moral responsibility through the habit of religious activities such as duha prayers, morning zikr, Al-Qur'an recitation, and MABIT. *Fourth*, strategies for dealing with social challenges such as bullying issues are carried out by adapting local wisdom values such as *deliberation*, *tepa salira*, and collegial politeness (Yuliarti *et al.*, 2023).

These four pillars work in an integrated manner, which we refer to as school culture, not merely a school programme, but something that has been internalised in school life. These four pillars are very fundamental and in line with the ethnopedagogical approach; so far, the focus has only been on introducing cultural knowledge (Leton *et al.*, 2025). These findings reveal that a sustainable character education framework must be built through a multidimensional approach that forms an integrated ecosystem within the school culture. Furthermore, the results of the study show that socio-cultural dynamics have an impact on the form of character resilience built in schools. Schools in urban areas tend to emphasise digital discipline, media ethics, and intercultural tolerance as challenges of modernisation and social diversity. Conversely, schools in rural and tourist areas focus more on the values of mutual cooperation, cultural preservation, and ecological awareness as part of contextual learning. These two character education practices show that character resilience is not formed through a uniform dimension, but is built through dynamic and reflective constructions shaped by socio-cultural and technological interactions. Thus, the ethnopedagogical approach must be designed adaptively so that it remains grounded in local wisdom values, yet is able to respond to the challenges of globalisation.

The research findings are directly related to the fourth SDG programme point, 'quality education', in that the integration of local wisdom values into character education is a concrete manifestation of SDG 4. This is not without basis, as the integration of local wisdom values strengthens sustainable pedagogical practices because they are actualised in everyday life. Therefore, education stakeholders are expected to systematically incorporate the principles of ethnopedagogy into the curriculum structure and make it the main foundation for the student education curriculum in schools and the professional education curriculum for teachers. The aim is to increase the capacity of students, especially teachers, in culture-based pedagogy, which is not only knowledge but also the ability to realise a collegial and sustainable school-family-community partnership for character building in students. This approach enables the achievement of SDG 4 without eliminating the authenticity of cultural and national identity.

Novelty of the Study

This study offers an original contribution through the development of a Local Wisdom-Based Character Education Model that coherently integrates the ethnopedagogical framework (Figure 2). This model represents a harmonious integration based on local wisdom values as pedagogical resources for building character resilience.

The main theoretical contribution lies in the conceptualisation of triple helix collaboration (school–parents–community) as collective agents in character education, which has rarely been systematically explored at the primary and secondary education levels. Unlike previous studies that focused on a school-centred approach, this study demonstrates that effective character education requires collectivity involving stakeholders and shared responsibility (Fatchurahman *et al.*, 2021).

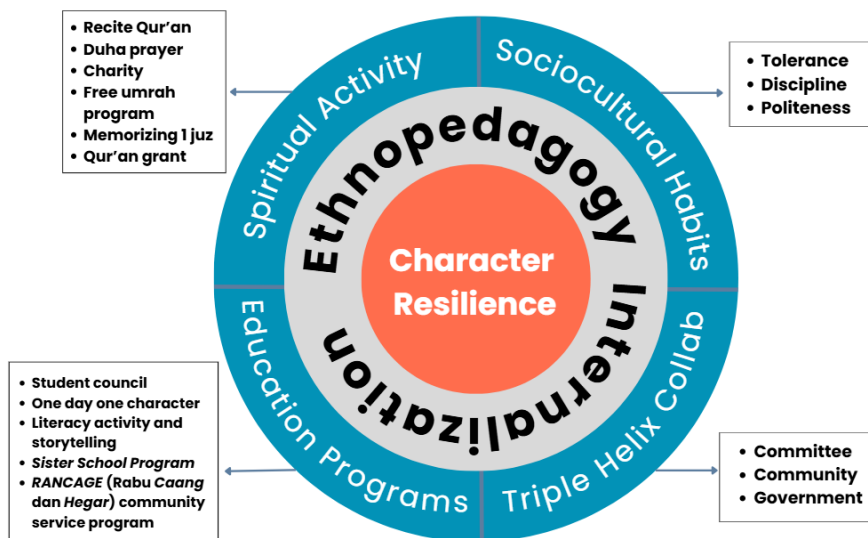


Figure 2. Framework for Inheriting Local Wisdom Values to Shape Student Character Resilience

Another novelty is the construct of spiritual and social dimensions as an integral part of character development based on local wisdom. While many studies tend to focus on psychological dimensions, this study expands the conceptualisation by incorporating context-specific spiritual and cultural dimensions that can be applied universally. This model offers an alternative framework for Global South countries in developing culturally responsive character education without sacrificing cultural authenticity and in line with SDG 4 targets (Astuti, 2021).

Findings on the integration of local culture into the curriculum are in line with the literature on ethnopedagogy, but this study links cultural integration with character resilience. Previous studies tended to describe cultural content in the curriculum, while this study shows that cultural practices can be transformed into character education mechanisms oriented towards contextualisation, experience, and habit formation. The triple helix collaboration concept enriches the theory of school-community partnerships, but the Indonesian context involves cultural values and collective responsibility embedded in local wisdom, which differs from Western models that are centred on instrumentalism (Syamsi & Tahar, 2021).

The dimension of spiritual practice in this study reinforces existing literature on religious character education with a particular emphasis on morality. Western literature tends to separate spirituality from formal education, whereas this study shows that the integration of spiritual practices into the school ecosystem is possible and can strengthen character education. Furthermore, strategies for dealing with bullying can be implemented using a culture-based approach. The implementation of deliberation, *tepa salira*, and politeness in resolving conflicts offers a more restorative alternative paradigm, compared to predominantly punitive measures.

This study constructs that character education can be effectively contextualised with culture and spiritual practices. The developed ethnopedagogical model shows that school programmes integrated with cultural habituation, spiritual foundations, and triple helix collective collaboration synergistically build adaptive character resilience that is internalised into school culture. This framework is in line with SDG 4, which states that quality education is not only measured by students' academic achievements but also by cultural sustainability and social integration. Thus, this model can serve as a theoretical bridge between knowledge systems based on local wisdom and global educational frameworks in the discourse of character education.

Implications

Theoretical implications: this study offers a conceptualisation of character education by cohesively integrating an ethnopedagogical framework that encompasses a multidimensional integral construction (cultural, spiritual, and social dimensions).

Practical implications: the developed strategic framework can be used as a basis for other schools to implement culturally responsive character education. The four-pillar strategy provides a comprehensive overview and implementation guidelines that can be actualised in accordance with the demographic context of the school.

CONCLUSION

This study shows that the character crisis can be overcome with a strategy of passing on local wisdom values that is implemented systematically and programmatically. The findings confirm that schools in West Java have transformed from mere institutions that provide education and learning into institutions that actively preserve culture through four pillars of integration: (1) habituation of local wisdom values in schools; (2) triple helix collective collaboration between schools, families, and communities; (3) strengthening spirituality through religious programmes; and (4) applying local wisdom values in conflict resolution at school. This strategy proves that character education rooted in local culture can build students' moral, social, and spiritual resilience, thereby aligning with SDG 4 on quality, inclusive, and sustainable education. The contribution of this research lies in the framework of an ethnopedagogical character education model that places local wisdom as the main pedagogical resource. This model emphasises the importance of collegial character building and a multidimensional approach.

Research Limitations

Although the research provides theoretical and practical contributions, there are limitations to the research. *First*, the geographical scope of the research is limited to six schools in West Java Province, which may limit the generalisation of findings to other contexts with different cultures. *Second*, the interpretative nature of the research may carry the potential for researcher bias, although this has been minimised through rigorous analysis and peer discussion. *Third*, this study focuses on the perspective of the school, so it does not fully represent the experiences of internal and external parties directly.

Further research is recommended to expand the scope to other regions with different cultural demographics or to conduct cross-cultural research to test the applicability of the model framework in more diverse contexts. In addition, a mixed methods approach is also recommended to measure the effectiveness of the framework on student character development. This follow-up research could reinforce the model framework that has been developed, thereby providing empirical evidence for education policymakers.

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