# Character Education Management at Islamic Grassroot Education: The Integration of Local Social and Wisdom Values

**Arifuddin M. Arif[1], Nurdin Nurdin[2*], Elya Elya[3]**

[1,3]Islamic Educational Department, Universitas Islam Negeri Datokarama Palu,
Central Sulawesi, Indonesia
[2]Islamic Educational Management Department, Universitas Islam Negeri Datokarama Palu,
Central Sulawesi, Indonesia
Email: arifuddin@uindatokarama.ac.id[1], nurdin@uindatokarama.ac.id[2],
elya@uindatokarama.ac.id[3]

**Abstract:**

This study examined the implementation of character within grassroots Islamic education institutions that integrate local customs values in Palu City, Central Sulawesi. This study explores the strategy of character education implementation at the grassroots Islamic education institutions level and provides insight into the body of knowledge and practitioners. The study was conducted with a qualitative method. The data was gathered through field observation, focus group discussion, in-depth interviews, and written document analysis. In addition, in-depth interviews were conducted with elementary school teachers, parents, and the city Education and Culture Department officials. The findings show that the Palu city Department has implemented the education character program by aligning the character education programs with their vision. Character education programs have also been implemented through the cultured Thursday parade, family involvement through Paguyuban, and students' immersion into local culture and wisdom values. We concluded that implementing education characters within Basic Islamic education institutions had increased early-age students' awareness of tolerance, respect, and mutual understanding of characters based on local culture and wisdom values by Islamic teaching within the city, dominated mainly by immigrants from different ethnic in Indonesia.

**Keywords:** *Grass root education, Character Education, Local Culture, Local Wisdom*

**Abstrak:**

Penelitian ini mengkaji manajemen implementasi pendidikan karakter pada lembaga pendidikan Islam akar rumput seperti sekolah dasar dan taman kanak-kanak yang mengintegrasikan nilai-nilai adat istiadat dan kearifan lokal di kota Palu Sulawesi Tengah. Tujuan dari penelitian ini adalah untuk mengeksplorasi strategi manajemen implementasi pendidikan karakter di tingkat lembaga pendidikan Islam akar rumput dan memberikan wawasan ke dunia akademik dan praktisi. Penelitian dilakukan dengan metode kualitatif dan penumpulan data dilakukan melalui observasi lapangan, diskusi fokus grup, wawancara mendalam, dan analisis dokumen tertulis. Diskusi fokus grup dan wawancara mendalam dilakukan dengan kepala sekolah, guru, orang tua, dan pejabat Dinas Pendidikan dan Kebudayaan Kota. Hasil penelitian ini menunjukkan bahwa Dinas Pendidkan dan Kebudayaan Kota Palu telah

melaksanakan program pendidikan karakter melalui penyelarasan program pendidikan karakter dengan visinya melalui integrasi budaya dan kearifan lokal yang sesuai dengan nilai-nilai ke Islaman. Program pendidikan karakter juga telah dilaksanakan melalui pawai Kamis berbudaya, pelibatan keluarga melalui Paguyuban, dan immersion siswa ke dalam budaya dan nilai-nilai kearifan lokal. Kami menyimpulkan bahwa manajemen penerapan pendidikan telah meningkatkan kesadaran siswa usia dini terhadap toleransi, saling menghormati, dan saling memahami perbedaan berdasarkan budaya dan nilai-nilai kearifan lokal yang selaras dengan ajaran Islam di kota Palu.

**Kata Kunci:** *Pendidikan Akar Rumput, Pendidikan Karakter, Budaya Local, Kearifan Lokal*

## INTRODUCTION

Character education has become a subject of intensive research due to the changing in the young generation's moral behaviour (García-Moriyón et al., 2020). As such, "character education" has emerged as a leading term for school efforts to implement moral values, ethics, and citizenship education programs. For this study purpose, character education is defined as a national movement creating schools that foster ethical, responsible, and caring young people by modelling and teaching good character by emphasizing universal values that we all share (Pala, 2011). The young people are the Indonesian generation pursuing education at various educational institutions (Lee et al., 2020).

Currently, some educational experts argue that the character of the young generation is deteriorating because of the negative impact of Western cultural influence (Oktaviani et al., 2016). The young generation practises some cases of negative attitudes and characters across institutional and educational levels. For example, the misuse of drugs, free sex, permissive, violence, and intolerance among students from elementary to higher education (Kartika, 2017). Such negative character harms the quality of the young generation when they graduate from schools or universities. As such, their ability to contribute to our country's development is low, and they might burden with it.

The Indonesian government has implemented several policies to improve the young generation's character within educational institutions, from grassroots education institutions to higher levels of education. The Indonesian government has issued several regulations to strengthen the young generation's character at the grassroots education level. For example, the President of Indonesia has ratified Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education (PPK). As such, the Ministry of Education and Culture follows up the presidential regulation by implementing character education programs within the schools' environment at the grassroots level, such as kindergarten and elementary levels.

Schools have managed the implementation of the character education program through various strategies. For example, some schools implemented character education programs by integrating religious teaching into their curriculum (Fahmy et al., 2015). Other schools implemented character education by integrating local culture into their schools' environment

(Mustakim & Salman, 2019). Some schools implement soft-skill programs to strengthen their students' character and attitude (Sunarto, 2015). The character education strategies are intended to produce a young generation with better knowledge, morals, and character to compete in a highly competitive work environment.

However, studies on the strategy of character education implementation management within grassroots Islamic educational institutions which integrate local cultural values and wisdom are scarce. Therefore, this study discusses the management of character education implementation through local culture and wisdom values to succeed in character education programs within the Islamic grassroots educational level in Palu City. In this study, the Islamic grassroots education level is understood as elementary schools and kindergartens managed by the Department of Religious Affairs, which are considered critical levels of education in educating a very young Muslim generation (Hayati et al., 2020; Rahman et al., 2021). This study provides insight to academia and practitioners, such as government and educational institutions, regarding better ways to manage successful character education programs.

In this study, we used a theoretical construct from Berkowitz & Bier (2004), who argue that the management of character education implementation should be multifaceted, involving the broader community around the educational institutions, such as the government, parents, and the local community. As such, the contribution of this study to the body of knowledge can be strengthened. Meanwhile, other provinces' educational institutions might benefit from this study and implement it in their context.

## RESEARCH METHODS

This study used a qualitative method. The qualitative method helps us understand the topic being studied deeply from the participant's perspectives, enabling new insight into the research topic (Huberman & Miles, 1983; Sutton & Austin, 2015). This study was conducted in 10 government elementary schools in Palu City, which include five Madrasah Ibdtidaiyah and five elementary schools. Meanwhile, at the kindergarten level, we also chose five Islamic kindergartens managed by the city Department of Religious Affairs and five in the Department of Culture and Education. The selection of the elementary level of education and kindergartens as the object of this research was due to the local government's vision of human resource development, which emphasizes the realization of the young generation who are intelligent, cultured, and have a character based on faith and piety. The number of elementary schools in Palu City is 158, consisting of 131 public and 27 private elementary schools. Meanwhile, 215 government kindergartens and 265 private kindergartens are owned by individuals and social and religious organizations. Among those are 20 Madrasah Ibtidaiyah and 57 Islamic kindergartens managed by the Department of Religious Affairs and private Islamic organizations such as Al-Khairaat, Aisyiyah, Muslimat Nahdatul Ulama, DDI, and other Islamic kindergartens owned by the individual (Sistemdik, 2022).

Data were collected through Focus Group interviews, in-depth interviews, direct observation, and from written material. The focus group discussions involve government officials from the city Department of Culture and Education, elementary school principals, kindergarten principals, teachers, and parents of elementary students and kindergarten. The focus group discussion was intended to gather basic information regarding the city Department of Education and Culture's implementation management of education character in Palu City. The FGD was followed up with in-depth interviews with government staff, school and kindergarten principals, teachers, and parents. The numbers and characteristics of informants are presented in Table 1.

**Table 1. Characteristics of Informants**

| No | Characteristics | Numbers | Position |
|----|-----------------|---------|----------|
| 1 | Officials of Department of Culture and Education | 3 | Middle managers |
| 2 | Elementary schools principals | 10 | Schools principals |
| 3 | Kindergarten principals | 10 | Kindergarten principals |
| 4 | Teachers from elementary schools and kindergarten | 10 | Teachers |
| 5 | Students' parents from elementary schools and kindergartens | 10 | Parents |

The data were analyzed using the grounded theory approach as outlined by Strauss and Corbin (1998), in which the data was analyzed through three iterations; open, selective, and theoretical codings. Written materials from elementary schools were also used to analyze the case (Nurdin, 2019). Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Nurdin et al., 2018). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. The results were presented based on thematic issues found in the data (Rusli & Nurdin, 2021), showing the study's insight into education character management within the city.

## RESULTS AND DISCUSSION
### The Concept of Character Education Management

The term character education was introduced in the 1990s by Thomas Lickona in his book "Educating for Character" (Milson, 2000). Researchers also use the term character education about moral education (Marshall et al., 2011). Character education is defined as a way of adjusting the behaviours of students in order to become good citizens of the future (Agboola & Tsai, 2012). In Indonesia, the term character education was introduced around the 2000s. The policy to implement character education is described in the 2005-2025 National Long-Term Development Plan (RPJPN), which places character education as the basis for realizing the vision of national development, namely "creating a society that is noble, moral, ethical, cultured and civilized based on Pancasila and The 1945 Constitution of the Republic of Indonesia (Indonesia, 2007).

In the National Action Plan for Character Education, character education is essentially value education besides moral education. Character education aims to develop student's abilities to make good and bad decisions, maintain

what is good and realize the goodness in life. Based on that perspective, character education can cultivate habits (habituation) about good things so that students become aware of good and evil, right and wrong. They can feel and live with good values and integrate them into their behaviour.

Character is "good-typical" values (knowing the value of goodness and being willing to do good) that are imprinted within and embodied in human behaviour. Character is reflected in the characteristic of a person or group of people that contains values, ability, moral capacity, and resilience in facing various difficulties and challenges in their life. As such, character education aims to improve the quality of education that lead to the formation of students' character and noble character. The students are expected to be integrated and balanced by the national education standards and Islamic teaching. Through the character education programs, the students are also expected to be able to use knowledge, internalize and personalize character values based on Islamic teaching in everyday behaviour.

Wijaya (2017) argues that the aims of character education include developing students' potential as human beings and citizens with cultural values and national character. Students' habits and behaviour should be developed according to universal values and religious and national cultural traditions. Another aim of character education is to instil leadership and responsibility in students' personalities as the nation's future generation.

The implementation of character education should be viewed as multifaceted and involve various stakeholders from the government and private sectors (Berkowitz & Bier, 2004). Berkowitz & Bier (2004) developed a theory that discusses better strategies to manage and implement character education within educational institutions' environments. They argue that a better strategy to implement character education is increasing the feeling of bonding, attachment, belonging, relatedness, and connection between students, parents, schools, and communities. Such a strategy only can be carried out when all stakeholders within a local government are involved in the character education programs. The stakeholders within the local government coordinate and cooperate to create various programs and initiatives to succeed in character education within their educational institutions.

**The Palu City Policy in Character Education Implementation**

The implementation of education is the responsibility of all stakeholders within the city. However, institutionally the primary responsibility for regional education lies within the city Department of Education and Culture (DIKBUD) as an institution that manages education in the city. Since the issuance of Palu City Regional Regulation Number 35 of 2000, the management of education has become the responsibility of the Palu Education and Culture Department.

The Education and Culture, Department's vision is "The realization of a millennial generation that is intelligent, cultured, and has a character based on Faith and Piety." The vision is achieved through several missions as follows: Providing cheap, affordable, quality, and character-based education services and providing Equal and Equitable Access to Education. The final mission is to

improve the competence of education and educational personnel by the National Education Standards.

In achieving this vision of education, the Palu city government integrates education programs with policies for implementing character education starting at the elementary level. For example, one Palu city government official said the following:

> *One indicator of the successful development of Palu City in the field of education is the awakening and realization of national, religious, and regional cultural values, which are the cultural roots and local wisdom of the Kaili people. Therefore, policies related to incorporating local culture and wisdom programs are needed to strengthen character education and inculcate religious teachings and values in students starting from primary education into education and learning programs* (participant HR).

The statement from the government official shows the importance of integrating culture and local wisdom in character education in primary education at the lowest educational institutions, which is urgent to do. As such, the Palu City Education and Culture Office has implemented various strategies for character education in primary education institutions to achieve the vision.

Strengthening character education based on culture and local wisdom is carried out by adding special learning hours related to culture and local wisdom every Thursday, called a cultured Thursday. The Cultured Thursday character education program includes character building based on local cultural values, such as introducing local arts, local crafts, materials related to religion, and others. However, elementary schools managed by the private sector also implement the Palu city government policy by adjusting the vision of the institutions that manage the private schools. For example, a school managed by Al-Khairaat Palu adjusts the character education policies implemented by the Palu city government to Al-Khairaat's vision. Likewise, the Muhammadiyah organization, which also manages many elementary schools, also adjusts the policies for implementing character education with the vision of Muhammadiyah, which is integrated with local culture and wisdom implemented by the Palu city government.

Key findings of character education management policies are summarized in Table 2, and the discussion of each policy and objective is presented in the sub-section below the table.

**Table 2. Character Education Management Policies**

| No | Management Policies | Objectives |
|----|---------------------|------------|
| 1 | Cultured Thursday Parade | - Fostering a sense of empathy<br>- Introducing local customs such as dress and dances<br>- The increasing sense of togetherness<br>- Growing awareness for collective peace |
| 2 | Family involvement through Paguyuban | - Promoting tolerance among families from different ethnic.<br>- Promoting culture from families origins of ethics<br>- Socialization among the students families |
| 3 | Immersion in local culture | - The assimilation of students with local culture<br>- Increase deep experience with local culture and values |

**Cultured Thursday Parade Policy**

The Palu City Education and Culture Office program, which encourages students and teachers to use the traditional attributes of each region every Thursday, is one of the Cultured Thursday policies aiming to preserve local culture. The Cultured Thursday policy also aims to teach the beauty of differences to students as early as possible. The Cultured Thursday program is also full of noble values that need to be known by the younger generation, so they understand that the culture must be preserved. Through the Thursday Culture program, kindergarten and elementary students understand that Indonesia is a country with beautiful cultures. Thus, cultured Thursday can foster a sense of empathy for the regional culture of students from various regions (Setiartawan, 2021). Islam recognizes diversity in the community as a core value to build tolerance and unity (Ataman, 2003; Islam, 2020; Salim et al., 2023). This value is taught to the young generation in Palu city as early as possible.



**Figure 1: Students from Elementary Schools and Kindergarten Parade Local Custom Clothes**

On Cultured Thursday, all students must dress according to their respective customs. In the Cultured Thursday policy, the Palu city education office also requires all educators and education staff to wear the traditional clothes of their respective regions. Students from the indigenous tribe of Palu, namely the Kaili tribe, male students use Siga, and female students use Sampulo. Likewise, students from other ethnic groups, such as the Javanese, wear Blankon, the Bugisnese wear *Recca* (the Kaili ethnic hat), and so on.

However, on Cultured Thursday, being cultured is using traditional clothes and practising other cultural activities such as the Kali art and Dero dance. Dero dance is a typical regional art in which movements combine cooperation, coordination, and togetherness in diversity because the young and the old from various ethnicities are mixed in the Dero dance circle. Thus the Dero dance can be a source of peace values for students in Palu. Dances as a medium for peacemaking have been found in previous studies. Scholars argue that dance is a potential medium for peacebuilding across communities, mainly related to positive peace (Jeffrey & Pruitt, 2019). In addition, another scholar also argues that movement in dance can be therapy for peace because some movements increase the feeling of togetherness and harmony among the participants (Koshland, 2010; Leib & Ruppel, 2021). As such, the Thursday cultured day, incorporating ethnic dances has been considered an appropriate

asset for Palu City in encouraging peacebuilding at grass root educational institutions.

Similarly, dances from other ethnic also promote peace values because they are rich with peaceful values. Such values have also been considered fundamental to promoting peace as early as possible within young generation personalities. In particular, parents consider the cultured day policy has a very positive impact on their children's characters, as said by an informant as follows:

> *In my opinion, the cultured day policy has a very positive impact and excellent benefits to increase the understanding of the diversity of ethnic groups and cultures in our schools. For example, introducing traditional clothing and culture dramatically impacts our students' understanding of the appreciation of ethnic differences. Students accept each other without differences in customs and culture. This can be used for introducing and instilling positive attitudes and behaviours through local community cultural values and norms, especially for local students and students of other ethnic groups* (participant ZA).

The participant's comment reflects the success of the cultured day in generating local cultural values and wisdom to enhance the formation of students' positive character and attitudes toward Islamic values. When local cultural values and wisdom are familiarized in students' daily activities, they can grasp many positive values to enhance their character and attitude formation (Mustakim & Salman, 2019). The Palu City Department of Education and Culture has noble objectives in implementing the Thursday cultured and Kaili Day. The objectives include increasing love towards local culture and customs and increasing awareness of tolerance, respect, and cultural understanding of differences among students and parents. In addition, the cultured day is also expected to increase harmony among local and immigrant ethics that can be used to recover from the previous conflict in the province.

Promoting local culture and value for students was also conducted through local language speech and reading poem competitions. The activity is intended to increase the love of youth towards the Kaili language to prevent the extinction of the language due to its rarely used in daily activities (Jeremi, 2021). Kaili's language and culture are rich with tolerance and friendship values and norms that can be used to shape the students' character at grass root education institutions such as elementary schools and kindergarten.

Palu city government is determined to integrate local cultural values into school activities during the cultured day program. The objectives are to strengthen local culture and against the negative effect of Western culture. Previous studies argue that local culture and wisdom can be used to prevent the negative impact of Western culture infiltration within the young generation (Pitana, 2010). The local culture and wisdom can be functioned as shields to protect students from the penetration of negative values from a foreign culture. Palu city government benefits significantly by implementing a cultured day program at grassroots education institutions as early as possible. Young students build character based on local cultural values and wisdom, characterized by politeness, social norms, attitudes, and customs values.

**Family Involvement through *Paguyuban***

The involvement of the student's families in integrating local culture and wisdom was conducted through a Paguyuban or parent association. The parents of the students held regular meetings to arrange families' agendas in promoting and introducing local culture to the students. The families association also built a sense of togetherness between parents, parents, and students, and between parents with their schools. In the Paguyuban, the parents also discussed their ethnic and cultural background, practised their songs and dances, practised their ethnic food, etc. Based on the parent association meetings, the parents, students, and the schools become closer, which enhances their appreciation among them. It is argued that schools' efforts to create student parents associations to share their cultural views can shape informed parents regarding their cultural differences (Erdreich & Golden, 2017). This helps them increase understanding, which can be transmitted to their children and schools.

Regular parents meeting during Kaili Day and Cultured Thursday increase their partnership (Martin et al., 1995). The parents arranged various cultural activities through the partnership to build their togetherness and understanding of their cultural and religious differences. The values, then, were spread to their children and school environment. Some activities conducted by the parent association included as described by a parent as follows:

> *We often visit objects and places with the school committee to help our children understand local culture and values. For example, last month, we visited the central museum to help our children identify a cultural object for their assignment. We gathered at Tanjung Karang Beach two weeks ago, and our children and teachers wore costume clothes. We had traditional dances and songs festival there. Our children enjoyed the fun cultural event and were also really close to each other, even though they are different in ethnicity and religion* (participant AG).

The participant statement reflects that parent association or Paguyuban has been essential in building peace and tolerance among the students' parents and school communities. Such associations can also change differences and become togetherness and respect among them. Scholars argue that when students' parents can participate in school activities, the students have opportunities to socialize and engage with different adults' cultural backgrounds, increasing tolerance towards ethnic and religious differences (Skiple, 2020). As such, the seed of radicalism and intolerance can be avoided as early as possible. In addition, the parent association can also play a role in building a sense of belonging, love, and care for diversity among the communities in the school environment (Suaidatul et al., 2019; Triyanto & Triana, 2021).

The parent association's involvement in Cultured Thursday and Kaili Day has significantly supported character education implementation based on local cultural values. The Palu City education and culture department introduced Cultured Thursday and Kaili Day within grassroots educational institutions to help the local communities and young generation to prevent

resistance towards immigrant communities in Palu City. Previous studies have found that cultural introduction can increase intragroup trust and intergroup relations (Armenta et al., 2022). The concept underlying this cultural introduction is creating an understanding of visitors' and local communities' cultures. However, the effect of misunderstood of culture is severe. For example, the Poso conflict was caused by a misunderstanding between visitors and local communities regarding their culture and religion (Eko & Putranto, 2019). The misunderstanding, then, was spread to other aspects such as economy, politics, and work opportunities disparities among locals and immigrants.

The parents association or Paguyuban increases the chance for parents and school communities to socialize. Socialization relates to the process of social interaction in which an individual acquires the group's norms, values, beliefs, attitudes, and language. Socialization, in simple terms, includes content, process, method, and agents as elements that work in a social system, whether as a group, family, or the wider community. Socialization can broadly refer to learning orientations with functional meaning for a system of complementary roles (Nasution et al., 2021; Pratt et al., 2004). The relationship is reciprocal by exchanging information and energy, called the cybernetic hierarchy. The process of inheriting traditional values through cybernetic mechanisms includes institutionalization, socialization, internalization, and control within a community system.

**Immersion in Local Culture**

Forming character requires a long process and consistency from the people around it. The process of character formation must begin with immersion, which we know as culture or acculturation (Fowers & Davidov, 2006). In this study, we used the term immersion rather than habituation because we argue that immersion can function as a more intense situation in making students involved deeply in the local culture and wisdom integration to form their character and attitude. We found that the cultured day program has made the students have profound experiences with cultural activities introduced, which then influence their characters based on local cultural values. For example, they begin to use the local language, practice local dances and songs, and get closer to local communities. Such cultural immersion has been an effective strategy that can be applied within the school environment through the cooperation between teachers and local communities (Smolcic & Katunich, 2017; Walton et al., 2015).

The school needs to build a positive school culture. School culture is defined as school traditions that grow and develop by the spirit and values adhered to by the school. This school culture contains habits mutually agreed upon to carry out for a long time (Schoen & Teddlie, 2008). The expected character values will be formed if these positive habits are entrenched. The school literacy movement manifested in the school literacy movement aims to interest students in local culture and languages. The reading material of local folklore that contains moral values in the form of local cultural values and

wisdom was conveyed according to the stages of student development. One of the programs launched by the Palu city government is an activity of fifteen minutes of folklore reading non-learning books before class starts at elementary schools and kindergarten.

Previous studies have found that the role of schools in character building based on local wisdom is the existence of a curriculum containing local wisdom-based learning with the teachers inserting material about local culture and wisdom and communicating them using the local language, embedded in the school culture which includes regular local norms immersion, songs, and slogans socialization, habituation of local content including local clothes making skills, as well as the habituation of special local regulations, cultural festival, and the commemoration of National Day. The character values that emerge from local wisdom are reflected in nationalism, politeness, independence, *gotong royong* or cooperation, and integrity (Blessinzka, 2019).

Immersing local cultural values and wisdom in school day activities can reduce inter-ethnic conflict in Palu City, Central Sulawesi. The more culturally oriented and locally embedded approach implemented by the Palu city government is considered an appropriate strategy to conflict resolution within the region. To identify the relevance of cultural values in preventing conflict within a diverse ethnic community has been addressed in previous studies. For example, Sri Eko & Putranto (2021) found that Balinese tends to use solidarity facework, self-face, construal, and accommodating in interaction with other ethnics in various areas where they are migrated, such as in Lampung (Bertha Sri Eko & Putranto, 2021)

In this study, immersion strategies in daily life at school were reflected in local dressing, speaking local languages, and behaving to cultural values. Even though the Cultured Thursday and Kaili Day on Saturday were carried out once a week, it has become effective instrument of local cultural values immersion to form positive character values within the school environment. As a character education strategy, the immersion process in continuous value internalization has provided a direct experience to students so that a complete, permanent, and consistent habit is formed. Instilling values that are carried out continuously and applied with immersion that is carried out repeatedly has become habits or ways of acting that are polite, uniform, and almost unconscious by the students.

The Central Sulawesi Province language centre held the event, which was targeted to increase students' awareness at elementary schools and kindergarten to love the local language. Such competition event, which focuses on local language and culture in the introduction, has been considered an effective medium for schools to immerse their students in local culture and values (Kwon, 2017; McKinley, 2005).

However, since character building is a long-term process, using local culture and values for character building at the grass root education level was also conducted through learning time extension to allow the cultural and values immersion. The Palu City education department added schools' time longer every Thursday. The policy was called PTJP or *program tambahan jam pelajaran*

(extra hours program). Such longer school days have been found positively impact students' outcomes on attitudes because the students have a longer time to interact with friends (Figlio et al., 2018). In this study, we argue that when the students stay longer at school on the cultured Thursday, they understand the local culture and values more. This helped the students to internalize the culture and values within their personalities for character building.

## CONCLUSION

In conclusion, the management of the education character program in Palu City has been conducted by aligning the character education programs with the city's vision. The character education programs have been implemented through cultured Thursday and Kalili day programs, family involvement through Paguyuban, and students' immersion into local culture and wisdom values. Implementing the education character has increased early-age students' awareness of tolerance, respect, and mutual understanding of characters based on local culture and wisdom values within Islamic education institutions and other primary education institutions in the city, dominated mainly by immigrants from different ethnicities in Indonesia. Our study can contribute to the body of knowledge in education. This study also contributes to practices where other regions and schools might use our findings to implement them within their schools' context.

## ACKNOWLEDGEMENTS

## REFERENCES

Agboola, A., & Tsai, K. C. (2012). Bring Character Education into Classroom. *Uropean Journal Of Educational Research, 1*(2), 163-170.

Armenta, A. D., Bray, J. R., & Zárate, M. A. (2022). How Globalization Introduced by Immigration Shapes Intragroup and Intergroup Relations. In I. Katzarska-Miller & S. Reysen (Eds.), *Globalized Identities: The Impact of Globalization on Self and Identity* (pp. 53-69). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-031-04644-5_3

Ataman, M. (2003). Islamic Perspective on Ethnicity and Nationalism: Diversity or Uniformity? *Journal of Muslim Minority Affairs, 23*(1), 89-102. https://doi.org/10.1080/13602000305929

Berkowitz, M. W., & Bier, M. C. (2004). Research-Based Character Education. *The ANNALS of the American Academy of Political and Social Science, 591*(1), 72-85. https://doi.org/10.1177/0002716203260082

Blessinzka, L. (2019). Role of Schools in Character Habituation Based of Java Local Wisdom. *Jurnal Pendidikan Guru Sekolah Dasar, 5*(2), 487-498.

Eko, B. S., & Putranto, H. (2019). The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-religious Tolerance. *Journal of Intercultural Communication Research, 48*(4), 341-369. https://doi.org/10.1080/17475759.2019.1639535

Eko, B. S., & Putranto, H. (2021). Face Negotiation Strategy Based on Local Wisdom and Intercultural Competence to Promote Inter-ethnic Conflict Resolution: Case Study of Balinuraga, Lampung. *Journal of Intercultural Communication Research, 50*(5), 506-540. https://doi.org/10.1080/17475759.2021.1898450

Erdreich, L., & Golden, D. (2017). The Cultural Shaping of Parental Involvement: Theoretical Insights from Israeli Jewish Parents' Involvement in The Primary Schooling of Their Children. *International Studies in Sociology of Education, 26*(1), 51-65. https://doi.org/10.1080/09620214.2016.1212669

Fahmy, R., Bachtiar, N., Rahim, R., & Malik, M. (2015). Measuring Student Perceptions to Personal Characters Building in Education: An Indonesian Case in Implementing New Curriculum in High School. *Procedia - Social and Behavioral Sciences, 211*, 851-858. https://doi.org/10.1016/j.sbspro.2015.11.112

Figlio, D., Holden, K. L., & Ozek, U. (2018). Do Students Benefit from Longer School Days? Regression Discontinuity Evidence from Florida's Additional Hour of Literacy Instruction. *Economics of Education Review, 67*, 171-183. https://doi.org/10.1016/j.econedurev.2018.06.003

Fowers, B. J., & Davidov, B. J. (2006). The Virtue of Multiculturalism: Personal Transformation, Character, and Openness to The Other. *American Psychologist, 61*(6), 581-594. https://doi.org/10.1037/0003-066X.61.6.581

García-Moriyón, F., González-Lamas, J. (2020). Research in Moral Education: The Contribution of P4C to the Moral Growth of Students. *Education Sciences, 10*(4), 119. https://doi.org/10.3390/educsci10040119

Hayati, F. N., Suyatno, & Susatya, E. (2020). Strengthening of Religious Character Education Based on School Culture in the Indonesian Secondary School. *European Educational Research, 3*(3), 87-100. https://doi.org/10.31757/euer.331

Huberman, A. M., & Miles, M. B. (1983). Drawing Valid Meaning from Qualitative Data: Some Techniques of Data Reduction and Display. *Quality & Quantity, 17*(4), 281.

Indonesia. (2007). *Rencana Pembangunan Jangka Panjang Nasional 2005-2025*. Jakarta: Bapenas.

Islam, M. H. (2020). Tolerance Limitation in Facing Religious Diversity based on The Teaching of Islam *Nazhruna: Jurnal Pendidikan Islam, 3*(1), 1-13. https://doi.org/10.31538/nzh.v3i1.483

Jeffrey, E. R., & Pruitt, L. J. (2019). Dancing it Out: Building Positive Peace. In K. Bond (Ed.), *Dance and the Quality of Life* (pp. 475-493). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-319-95699-2_27

Jeremi, I. (2021). Dikhawatirkan akan punah, UPT Taman Budaya dan Museum Provinsi Sulteng Gelar Lomba Debat Bahasa Kaili dan Puisi Bahasa Kaili Retrieved) 7 January 2023, from Sulteng News

Kartika. (2017). Perilaku Menyimpang di Kalangan Siswa (Studi di Sekolah Dasar Negeri 31 Sepakat II Kecamatan Pontianak Tenggara). *Sosiologi, 5*(1), 1-16.

Koshland, L. (2010). Peace Trough Dance Movement Therapy. In V. Karkou (Ed.), *Arts Therapies in Schools: Research and Practice* (pp. 284). London: Jessica Kingsley Publishers.

Kwon, J. (2017). Immigrant Mothers' Beliefs and Transnational Strategies for Their Children's Heritage Language Maintenance. *Language and Education, 31*(6), 495-508.

Lee, Y. L., Jung, M., Nathan, R. J., & Chung, J.-E. (2020). Cross-National Study on the Perception of the Korean Wave and Cultural Hybridity in Indonesia and Malaysia Using Discourse on Social Media. *Sustainability, 12*(15), 6072. https://doi.org/10.3390/su12156072

Leib, J., & Ruppel, S. (2021). The Dance of Peace and Justice: Local Perceptions of International Peacebuilding in West Africa. *International Peacekeeping, 28*(5), 783-812. https://doi.org/10.1080/13533312.2021.1927726

Marshall, J. C., Caldwell, S. D., & Foster, J. (2011). Moral education the Characterplus Way®. *Journal of Moral Education, 40*(1), 51-72. https://doi.org/10.1080/03057240.2011.541770

Martin, J., Ranson, S., & Rutherford, D. (1995). The Annual Parents' Meeting: potential for partnership. *Research Papers in Education, 10*(1), 19-49. https://doi.org/10.1080/0267152950100103

McKinley, E. (2005). Locating The Global: Culture, Language and Science Education for Indigenous Students. *International Journal of Science Education, 27*(2), 227-241. https://doi.org/10.1080/0950069042000325861

Milson, A. J. (2000). Creating a Curriculum for Character Development: A Case Study. *The Clearing House: A Journal of Educational Strategies, Issues and Ideas, 74*(2), 89-93https://doi.org/10.1080/00098655.2000.11478650

Mustakim, M., & Salman, S. (2019). Character Building Based on Local Culture *Edumaspul: Jurnal Pendidikan, 3*(2), 22-30. https://doi.org/10.33487/edumaspul.v3i2.133

Nasution, L., Syamsuri, A. R., & Ichsan, R. N. (2021). Socialization of Community Participation In Bandar Khalifah Village Development Planning Percut Sei Tuan District. *International Journal of Community Service, 1*(2), 60-74. https://doi.org/10.51601/ijcs.v1i2.15

Nurdin. (2019). Knowledge Integration Strategy in Islamic Banks. In A. Helena & S. Bernardete (Eds.), *The Role of Knowledge Transfer in Open Innovation* (pp. 118-138). Hershey, PA, USA: IGI Global. https://doi.org/10.4018/978-1-5225-5849-1.ch006

Nurdin, N., Pettalongi, S. S., & Yusuf, K. (2018). *Knowledge Management Model in Syariah Banking.* Paper presented at the 2018 5th International Conference on Information Technology, Computer, and Electrical Engineering (ICITACEE). https://doi.org/10.1109/ICITACEE.2018.8576980

Oktaviani, F., Rooney, D., McKenna, B., & Zacher, H. (2016). Family, Feudalism and Selfishness: Looking at Indonesian Leadership Through a Wisdom Lens. *Leadership, 12*(5), 538-563. https://doi.org/10.1177/1742715015574319

Pala, A. (2011). The Need for Character Education. *International Journal Of Social Sciences And Humanity Studies, 3*(2), 1309-8063

Pitana, I. (2010). Tri Hita Karana – The Local Wisdom of the Balinese in Managing Development. In R. Conrady & M. Buck (Eds.), *Trends and Issues in Global Tourism 2010* (pp. 139-150). Berlin, Heidelberg: Springer Berlin Heidelberg. https://doi.org/10.1007/978-3-642-10829-7_18

Pratt, T. C., Turner, M. G., & Piquero, A. R. (2004). Parental Socialization and Community Context: A Longitudinal Analysis of the Structural Sources of Low Self-Control. *Journal of Research in Crime and Delinquency, 41*(3), 219-243. https://doi.org/10.1177/0022427803260270

Rahman, A., Wassliman, L., Hanafiah, & Iriantara, Y. (2021). The Implementation of Strengthening Character Education Program through Scouts Extracurricular Activities in Islamic Senior High School. *Journal of Educational Research and Evaluation, 5*(4), 633-644. https://doi.org/10.23887/jere.v5i4.32858

Rusli, R., & Nurdin, N. (2021). Understanding Indonesia Millennia Ulama Online Knowledge Acquisition and Use in Daily Fatwa Making Habits. *Education and Information Technologies*. https://doi.org/10.1007/s10639-021-10779-7

Salim, N. A., Mustainah, Cakranegara, P. A., Susanto, M. R., & Suasa. (2023). Framework for Managing Multicultural Based Islamic Education in Schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 7*(1), 191-202.

Schoen, L. T., & Teddlie, C. (2008). A New Model of School Culture: A Response to A Call for Conceptual Clarity. *School Effectiveness and School Improvement, 19*(2), 129-153. https://doi.org/10.1080/09243450802095278

Setiartawan, I. N. (2021). Kamis Berbudaya Ajarkan Indahnya Perbedaan Kepada Siswa.

Sistemdik. (2022). Direktori Sekolah Kota Palu.

Skiple, A. (2020). The Importance of Significant Others in Preventing Extremism: The Philosophy and Practice of the Swedish Tolerance Project. *Young, 28*(4), 422-438. https://doi.org/10.1177/1103308820914828

Smolcic, E., & Katunich, J. (2017). Teachers Crossing Borders: A Review of The Research into Cultural Immersion Field Experience for Teachers. *Teaching and Teacher Education, 62*, 47-59. https://doi.org/10.1016/j.tate.2016.11.002

Strauss, A., & Corbin, J. M. (1998). *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (2 ed.). California, USA: Sage Publications, Inc.

Suaidatul, K., Setyabudi, I., & Robitotul, I. (2019, 2019/06). *The Role of Families on Internalization of the Tolerance Values for Millennial Generation to Decrease the Potential of Intolerant Conflict and Radicalism Behavior within the Multi Religion Society.*

Sunarto, M. J. D. (2015). Improving Students Soft Skills using Thinking Process Profile Based on Personality Types *International Journal of Evaluation and Research in Education, 4*(3), 118-129. https://doi.org/10.11591/ijere.v4i3.4502

Sutton, J., & Austin, Z. (2015). Qualitative Research: Data Collection, Analysis, and Management. *Can J Hosp Pharm, 68*(3), 226-231. https://doi.org/10.4212/cjhp.v68i3.1456

Triyanto, & Triana, R. (2021, 2021/02/06). *Building Tolerance Character for Students in the Digital Era.* Paper presented at the Proceedings of the 1st International Conference on Character Education (ICCE 2020). https://doi.org/10.2991/assehr.k.210204.008

Walton, J., Paradies, Y., Priest, N., Wertheim, E. H., & Freeman, E. (2015). Fostering intercultural understanding through secondary school experiences of cultural immersion. *International Journal of Qualitative Studies in Education, 28*(2), 216-237. https://doi.org/10.1080/09518398.2014.891772

Wijaya, D. (2017). *Pendidikan Budaya dan Karakter Bangsa Untuk Sekolah dan Perguruan Tinggi* Jakarta: Wacana Media.