

The Impact of School Program Strategies on Student Character Development In The Era of Educational Transformation

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Abstrack :

The rapid advancement of digital technologies has reshaped educational ecosystems and compelled schools to adopt learning paradigms that integrate character formation as a central dimension of 21st-century competency development. This study investigates the impact of school program strategies on students' character development within the dynamic context of digital-era educational transformation. Employing a qualitative case study design, the research was conducted in several Indonesian secondary schools that have implemented digitally supported and collaborative character education initiatives. Data were collected through in-depth interviews, participatory observations, and the analysis of school policy documents, followed by triangulation to ensure methodological rigor. The findings reveal that school program strategies explicitly grounded in character values such as discipline, responsibility, empathy, and collaboration exert a significant influence on students' behavioral patterns and socio-emotional dispositions. Technology integrated initiatives, including online learning platforms and digital extracurricular activities, enhance the internalization of character values by creating contextual and meaningful learning experiences. Nonetheless, challenges persist, particularly regarding inconsistencies in implementation and varying levels of engagement from teachers and other stakeholders. Overall, the study underscores the importance of strong alignment between school policies, instructional practices, and the broader learning environment to cultivate students who are adaptive, ethically minded, and socially responsible in the digital transformation era.

Keywords: School Program Strategies; Character Formation; Educational Transformation; Character Education; Digital Era.

Abstrak :

Kemajuan pesat teknologi digital telah membentuk kembali ekosistem pendidikan dan memaksa sekolah untuk mengadopsi paradigma pembelajaran yang mengintegrasikan pembentukan karakter sebagai dimensi sentral pengembangan kompetensi abad ke-21. Penelitian ini menyelidiki dampak strategi program sekolah terhadap pengembangan karakter siswa dalam konteks dinamis transformasi pendidikan era digital. Menggunakan desain studi kasus kualitatif, penelitian ini dilakukan di beberapa sekolah menengah Indonesia yang telah menerapkan inisiatif pendidikan karakter yang didukung secara digital dan kolaboratif. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen kebijakan sekolah, diikuti dengan triangulasi untuk memastikan ketelitian metodologis. Temuan ini mengungkapkan bahwa strategi program sekolah yang secara eksplisit didasarkan pada nilai-nilai karakter seperti disiplin, tanggung jawab, empati, dan kolaborasi memberikan pengaruh yang signifikan pada pola perilaku siswa dan disposisi sosio-emosional. Inisiatif terintegrasi teknologi, termasuk platform pembelajaran online dan kegiatan ekstrakurikuler digital, meningkatkan internalisasi nilai-nilai karakter dengan menciptakan pengalaman belajar yang kontekstual dan bermakna. Meskipun demikian, tantangan tetap ada, terutama mengenai inkonsistensi dalam implementasi dan berbagai tingkat keterlibatan dari guru dan pemangku kepentingan lainnya. Secara keseluruhan, penelitian ini menggarisbawahi pentingnya keselarasan yang kuat antara kebijakan sekolah, praktik pengajaran, dan lingkungan belajar yang lebih luas untuk menumbuhkan siswa yang adaptif, berpikiran etis, dan bertanggung jawab secara sosial di era transformasi digital.

Kata Kunci: Strategi Program Sekolah; Pembentukan Karakter; Transformasi Pendidikan; Pendidikan Karakter; Era Digital.

INTRODUCTION

Global transformation driven by rapid advances in digital technology has fundamentally reshaped educational orientations and practices. Schools across nations are increasingly required to reconceptualize educational goals that extend beyond conventional academic achievement, emphasizing instead the cultivation of character as an essential twenty-first-century competency. Digital literacy, critical thinking, moral resilience, and social empathy have become foundational capacities that enable learners to navigate complex societal changes and the dynamic landscape of modern life (Sari & Nugroho, 2021). Consequently, character education is no longer positioned as a supplementary component of the curriculum but has emerged as a strategic element in shaping learners who possess integrity and the ability to adapt to continuous change.

In Indonesia, the government has mainstreamed the Strengthening Character Education (PPK) policy as a national initiative aimed at developing the holistic profile of the Pancasila Student an individual who embodies noble character, independence, and a spirit of mutual cooperation. This mandate encourages schools to design implementation models that are holistic, experiential, and relevant to students lived realities. However, shifting modes of learning particularly in the post-pandemic era and amid extensive digitalization reveal that character-building efforts in schools do not always produce the expected outcomes. Empirical findings indicate that school programs often confront challenges related to consistency, contextual relevance, and the integration of values into students' everyday behaviors (Rahmawati et al., 2022). These issues highlight a persistent gap between national policies and practical implementation at the school level.

Moreover, the effectiveness of school strategies in cultivating a character centered educational culture is heavily influenced by the broader school ecosystem. School climate, leadership quality, teacher professionalism, and parental involvement serve as critical determinants of character education outcomes (Putra & Lestari, 2023). The incorporation of digital technologies into instruction further introduces new dimensions for character development. Digital platforms, interactive media, and project-based learning create opportunities for students to practice responsibility, collaboration, and empathy through authentic and meaningful learning experiences (Hidayat & Prasetyo, 2020). Nevertheless, such opportunities yield positive effects only when supported by systematic and well-designed programming.

Field conditions continue to reveal numerous obstacles that hinder the internalization of character values in schools. High rates of bullying, irresponsible use of digital devices, and the declining quality of interpersonal interactions often influenced by instant-gratification culture remain prevalent in many educational settings (Wulandari & Setiawan, 2024). These challenges reinforce the argument that strengthening character education requires not only comprehensive policy frameworks but also contextually grounded, integrative, and sustainable implementation strategies. The misalignment between school policies and instructional practices often results in discrepancies between intended character outcomes and students' actual behaviors.

Given this context, the present study aims to bridge the gap between character-education policy and its practical execution in the era of digital transformation. This investigation seeks to address three central questions: (1) How do school programs strategically integrate character values into instructional and non-instructional activities? (2) What challenges and enabling factors influence the effectiveness of these strategies? and (3) How do school program strategies contribute to the development of the Pancasila Student Profile among learners? These guiding questions form the analytical foundation for understanding the dynamics of character-education implementation in primary schools.

Theoretically, this study contributes to the development of contemporary literature on strategic designs for character education within the context of digital transformation. Practically, its findings are intended to serve as a reference for policymakers, school leaders, and teachers in developing character-education programs that are adaptive, measurable, and oriented toward holistic character development. By examining school program strategies in depth, this research is expected to yield a conceptual model that can strengthen character-education implementation in various educational institutions across Indonesia and other developing contexts.

RESEARCH METHOD

This study employed a qualitative descriptive approach to provide an in-depth portrayal of how school program strategies influence student character development in the era of educational transformation. The qualitative approach was selected because it enables a contextual and interpretive exploration of social phenomena such as character formation, which cannot be fully captured through quantitative measurements alone (Creswell & Poth, 2023). The descriptive design further facilitates a detailed account of the implementation of school program strategies and their impacts on students' character, as derived from systematically collected field data.

The qualitative descriptive approach is particularly oriented toward presenting a comprehensive and nuanced depiction of a phenomenon by focusing on participants' experiences, the social context, and ongoing processes in natural settings (Yin, 2021). Within this framework, the method allows the researcher to identify patterns, themes, and subtle dynamics that emerge from school strategies such as the integration of the Merdeka Curriculum, extracurricular activities, and character education programs and how these contribute to the development of student traits, including empathy, discipline, and creativity. Unlike exploratory or explanatory qualitative designs, the descriptive approach emphasizes rich narrative accounts without aiming to test hypotheses or establish causal relationships (Miles et al., 2023). This methodological orientation is aligned with the needs of contemporary educational research, particularly in the context of digital transformation, where qualitative data often provide insight into subjective and experiential aspects that quantitative methods may overlook (Cohen et al., 2021).

The study was conducted at SDN 1 Keker, located in Gunungsari Sub district, West Lombok Regency, West Nusa Tenggara, Indonesia. The research participants consisted of Grade 4 and Grade 5 teachers, the school principal, and parents who were directly involved in instructional activities and school programs relevant to the focus of this study.

Data were collected using three primary techniques. First, semi-structured in-depth interviews were conducted with teachers, the principal, and parents to gather their perspectives on the school's program strategies. Second, participant observation was carried out during various school activities including flag ceremonies, extracurricular programs, and characterbuilding lessons to document behavioral manifestations of character development. Third, document analysis was performed on school reports, curriculum documents, and program evaluation records to complement the interview and observation data. To enhance the validity and reliability of findings, methodological triangulation was employed by cross-checking information obtained from multiple data sources (Miles et al., 2023).

FINDINGS AND DISCUSSION

The findings derived from in-depth interviews with Grade IV and V homeroom teachers and school leadership, corroborated by participatory observation and document analysis, indicate that moral character education at SDN 1 Keker is implemented through a range of strategies institutionalized as school-based programs. These programs are systematically designed in accordance with the school's contextual characteristics and are

oriented toward activities that are intentional, meaningful, and engaging for students. The adopted approach extends beyond the transmission of moral knowledge by intentionally fostering affective dispositions and psychomotor competencies, thereby enabling character formation to occur in a holistic and integrated manner. In line with these findings, the school programs are planned and sustained to instill moral values through both classroom instruction and structured extracurricular activities.

The various programs are specifically aimed at strengthening core moral values such as honesty, responsibility, and social care, while simultaneously linking these values to students' real-life experiences. Character development initiatives implemented at the school include SAHABAT SISWA (Warm Greetings and Handshake Program), BTS (Back to Social), WASABI (Inspirational Learning Trips), MABIT (Faith and Devotion Development Night), SABER (Shared Breakfast Program), PPH (Daily Positive Messages), JUMBU (Faith-Based Activities on Wednesdays and Fridays), and SEHAM (Tuesday and Thursday Physical Exercise Program). These initiatives are conceptualized as a coherent set of integrated pedagogical interventions. Rather than functioning merely as routine school agendas, the programs serve as platforms for character formation through direct, contextual, and socially grounded moral experiences. Through these activities, students are guided to internalize values such as discipline, responsibility, empathy, cooperation, and spirituality within the contexts of daily school life and the surrounding community. Consequently, the school-designed activities collectively operate as a character education ecosystem that fosters the development of a positive and sustainable school culture.

Overall, the findings of this study affirm that systematically designed and consistently implemented school program strategies are effective in establishing a learning ecosystem that supports students' comprehensive moral character development. These programs function not only as classroom-based pedagogical instruction but also as transformative interventions embedded in well planned school-wide activities. Through this approach, the school successfully cultivates fundamental values such as honesty, responsibility, and social awareness among students. This process is made possible by strategies that integrate habitual practice, contextual learning, and active student engagement in character-oriented activities, enabling moral character to move beyond cognitive understanding and become internalized in students' everyday behavior.

Table 1. School Programs in Strengthening Moral Education at SDN 1 Keker

Program	Implementasi
SAHABAT SISWA (Sambut Hangat Jabat Tangan Siswa)	Teachers welcome students upon their arrival at school by standing at the school gate and greeting them with warm handshakes.
BTS (Back to Social)	Encouraging students to actively engage in social activities, particularly within their immediate community.
WASABI (Wisata Sambil Belajar Inspiratif)	Pembelajaran di luar kelas untuk mengenal alam dan budaya sekitar.
MABIT (Malam Bina Iman dan Taqwa)	An overnight faith and piety development program conducted at school, integrated with religious activities and reflective sessions, and involving students' parents.
SABER (Sarapan Bersama)	A communal breakfast held in the schoolyard at an agreed time, accompanied by the practice of proper dining etiquette.
PPH (Pesan Positif Harian)	The delivery of daily positive messages by teachers and students in turn before the commencement of classroom learning activities.
JUMBU (Kegiatan Keimanan setiap Jumat dan Rabu)	Collective sholawat, Qur'an recitation (tadarus) including Surah Yasin and Asmaul Husna, congregational Dhuha prayer, and short religious talks (kultum) delivered by students for fellow students every Wednesday and Friday.
SEHAM (Senam Selasa-Kamis)	Cheerful group exercise conducted together by all teachers and students within the school environment.

The table illustrates various categories of school program strategies implemented to foster students' moral character at SDN 1 Keker. Each program is designed through

diverse activities that emphasize awareness, meaningful learning experiences, and an enjoyable learning atmosphere. These programs do not operate in isolation; rather, they are interconnected and mutually reinforcing, thereby forming a comprehensive framework for character development. The approach adopted goes beyond the verbal transmission of moral values and places strong emphasis on habit formation and the cultivation of moral behavior through authentic experiences in daily school life. Accordingly, the implemented program strategies reflect the school's systematic efforts to establish sustainable moral habits among students.

The habituation patterns developed through various school-based environmental programs are manifested in collective activities that are systematically designed and implemented on a sustainable basis. Several initiatives, such as SAHABAT SISWA (Warm Welcome and Handshaking with Students), MABIT (Faith and Devotion Development Night), BTS (Back to Social), along with other religious and social activities, serve as practical arenas for the internalization of character values. Through these activities, the school concretely instills values of honesty, responsibility, and care within students' everyday experiences. These programs are not merely organized to fulfill routine institutional agendas; rather, they are intentionally structured as authentic, contextual, and meaningful character learning experiences that support students' personal development.

The implementation of school program strategies is carried out in an integrated manner through consistent collaboration among teachers, students, and the school's institutional culture. This holistic approach ensures that moral values are not merely conveyed as theoretical concepts within classroom instruction, but are also enacted through authentic experiences embedded in daily interactions. By integrating learning activities, role modeling, and habituation practices, students are situated within a social environment that naturally and sustainably supports the internalization of moral values.

Such a school ecosystem enables core values such as responsibility, discipline, empathy, and integrity to develop as integral components of students' character, rather than as mere outcomes of formal instruction. Through the synergy between educational practices, school culture, and interpersonal relationships, the process of character formation becomes deeper, more authentic, and aligned with the demands of educational transformation. This constellation not only guides students toward morally responsible behavior but also fosters the social awareness necessary to navigate the complexities of future life.

Implementation of Character Strengthening Programs through Structured School-Based Activities

The implementation of various character strengthening programs at SDN 1 Kekeri demonstrates that the school positions character education as the core of its institutional culture rather than as a supplementary component of academic instruction. The presence of multiple programs embedded in daily routines, weekly activities, and incidental school events indicates the deliberate construction of a character ecosystem in which moral, social, spiritual, and health-related values are gradually internalized through students' authentic experiences. Although each program is designed with specific value orientations, the practices function synergistically and operate as an integrated system. The following section elaborates on how each program is enacted in practice and how these implementations reflect contemporary theories of character education, thereby reinforcing the argument that SDN 1 Kekeri has successfully established a school culture conducive to students' character development.

The SAHABAT SISWA program (Warm Greeting and Handshaking with Students) serves as a foundational mechanism for cultivating a school climate that is welcoming,

safe, and supportive. Through this program, teachers greet students every morning with smiles and warm handshakes, a routine that fosters emotional connectedness while simultaneously instilling values of respect and courtesy at the very beginning of the school day. Field findings indicate that this seemingly simple practice functions as a form of emotional priming, preparing students psychologically to engage in learning activities with a more stable and positive emotional state. This practice aligns with school climate theory (Cohen et al., 2009), which emphasizes that positive interpersonal relationships between teachers and students are a critical prerequisite for the development of empathy, mutual respect, and self-regulation. Accordingly, SAHABAT SISWA extends beyond a formality of polite behavior; it operates as an entry point for the sustained cultivation of prosocial behavior through consistent and meaningful daily interactions.

Once the foundational emotional and moral climate has been established, the BTS (Back to Social) program extends students' character development into broader social contexts. Through activities such as environmental service, social visits, and solidarity actions, students are not merely exposed to values of care and responsibility at a conceptual level but experience them directly through active participation. This practice reflects the mechanism of social learning as articulated by Bandura (1977), which posits that prosocial character is shaped through observation, imitation, and direct engagement in real life situations. Field data indicate observable improvements in students' social awareness, confidence in social interactions, and sense of responsibility following their involvement in the program. In this regard, BTS functions as a form of social character reinforcement, effectively translating social values from the cognitive domain into concrete social practice.

Concurrently, the WASABI (Wisata Sambil Belajar Inspiratif / Inspirational Learning Excursions) program introduces a contextual learning approach grounded in direct experience. Through the exploration of natural environments, local culture, and village life, students are provided with meaningful opportunities to cultivate curiosity, independence, and an appreciation for diversity as well as environmental sustainability. These findings are consistent with experiential learning theory (Kolb, 1984; Ixfina & Rohma, 2025), which emphasizes that concrete experience serves as the foundation for the development of understanding, values, and attitudes. At SDN 1 Kekerri, WASABI is not positioned merely as a recreational activity; rather, it functions as a medium for the internalization of environment based character values that integrates cognitive, affective, and psychomotor learning domains simultaneously.

The deepening of moral and spiritual values is further strengthened through the MABIT (Malam Bina Iman dan Taqwa / Faith and Devotion Development Night) program. This overnight school-based initiative, which includes collective worship, reflective evening activities, value-centered discussions, and active parental involvement, creates an intensive and meaningful spiritual experience for students. Such practices illustrate the integration of the three educational spheres family, school, and community as emphasized by Rambe (2024), thereby fostering a harmonious support system for the development of religious character, integrity, and self-discipline. Furthermore, the contemplative nature of the MABIT activities aligns with the concept of deep moral experience (Narvaez & Lapsley, 2008), which highlights the significance of profound moral engagement in cultivating students' moral awareness and long-term commitment to core values.

The SABER (Sarapan Bersama / Shared Breakfast) program reinforces character dimensions embedded in everyday habits, particularly discipline, togetherness, and proper dining etiquette. The shared breakfast activity not only promotes healthy living among students but also serves as a medium for habituating values such as simplicity,

table manners, and responsibility for maintaining cleanliness. This seemingly simple practice reflects the principle of character through routine (Lickona, 2013), which posits that character values are more effectively internalized through consistent daily practices rather than through verbal instruction alone. Furthermore, SABER has been shown to strengthen students' sense of togetherness and foster a strong sense of belonging to the school community, thereby supporting the development of a positive and cohesive school culture.

In addition, the PPH (Pesan Positif Harian / Daily Positive Messages) program functions as a form of verbal and reflective moral reinforcement. The delivery of brief moral messages each morning by teachers or students serves as a moral cue that helps frame students' mindsets, attitudes, and behaviors before they engage in academic learning. This finding is consistent with Annur et al. (2023), who emphasize that moral messages conveyed regularly and linked to everyday experiences are effective in stimulating moral awareness and encouraging ethical behavior. PPH demonstrates how concise yet consistently delivered messages can operate as long-term internal attitude shapers, supporting the gradual internalization of moral values.

Further spiritual habituation is strengthened through the JUMBU program (Religious Activities every Wednesday and Friday). Activities such as Qur'anic recitation, chanting of Asmaul Husna, congregational dhuha prayer, and short sermons (kultum) led by students foster moral courage, discipline in worship, and spiritual integrity. These repeated practices affirm the view expressed by Syafruddin (2025) that positive character is formed through the consistent repetition of virtuous actions. At SDN 1 Kekeri, JUMBU operates as a mechanism for internalizing religious values through sustained habituation embedded within the school's daily routines, thereby reinforcing character development in a natural and continuous manner.

Finally, the SEHAM program (Tuesday–Thursday Physical Exercise) illustrates how character education can also be cultivated through physical activity. Collective exercise sessions foster discipline, cooperation, sportsmanship, and emotional regulation, while simultaneously promoting healthy lifestyle habits. This finding aligns with the concept of holistic education (Jariyah & Ngama, 2025), which emphasizes that character development encompasses not only cognitive and moral dimensions but also physical and emotional aspects as an integrated whole. Taken together, these eight programs constitute a comprehensive and integrated character education system that is consistent with contemporary character education theories. Each program serves a distinct function while mutually reinforcing one another, resulting in a coherent conceptual model that combines habituation, experiential learning, a positive school climate, and spirituality as four core pillars of character formation at SDN 1 Kekeri.

Impact of School Programs on Behavioral Change and Student Character Formation

The findings indicate that the implementation of character strengthening programs at SDN 1 Kekeri has produced a substantial impact on students' behavioral development and character formation, particularly within the context of contemporary educational transformation. This impact is reflected in consistent improvements in key character dimensions, including discipline, politeness, responsibility, and social empathy. Each program functions as a catalyst for activating specific character traits through repeated habituation across diverse school-based contexts. In this respect, character formation is not merely normative or declarative in nature, but is manifested in observable and sustained behavioral changes evident in students' daily conduct over time.

The SAHABAT SISWA program, for instance, establishes an emotional ritual that reinforces respect, politeness, and mutual appreciation from the moment students enter

the school environment. Simple yet consistent interactions through greetings and handshakes each morning generate positive emotional priming, which helps students approach learning activities with greater mental readiness and affective stability. In parallel, the SEHAM and SABER programs systematically cultivate healthy living habits, orderliness, and awareness of personal and environmental cleanliness. These two initiatives play a crucial role in fostering physical discipline and the development of sustainable self-regulation skills, thereby supporting character formation through embodied and routine-based practices.

The BTS program, together with the JUMBU religious activities, contributes significantly to strengthening students' social and spiritual dimensions. Through social engagement initiatives, students demonstrate increased sensitivity to the needs of their surrounding environment, show greater initiative in helping others, and develop a stronger sense of social responsibility (Handayani et al., 2024; Mona, 2019). At the same time, the routine worship practices embedded in the JUMBU program foster behavioral regularity in spiritual activities, emotional calmness, and the consolidation of moral identity.

These impacts are further deepened through the MABIT program, which provides structured spaces for spiritual reflection and disciplined religious practice. Such experiences enhance students' self-control, personal integrity, and commitment to moral values. This finding is consistent with the study by Fakhrol and Rizal Muzammil (2020), which reports that the implementation of MABIT in MAN Model schools aligns closely with the core principles of character education. Similarly, research conducted by Rizki Mochamad Soleh et al. (2024) indicates that character education programs such as MABIT can be highly effective within educational settings, particularly when designed as immersive and reflective experiences.

Beyond individual behavioral changes, the impact of the programs is also evident in the broader social dynamics of the school. Teachers reported a noticeable reduction in student conflicts, improved collaborative skills, and the emergence of a classroom climate that is more conducive to learning. Students demonstrated enhanced communication abilities, more mature decision-making, and increased academic motivation.

These conditions indicate that character development has direct implications for the effectiveness of the learning process and the overall quality of the school's social environment (Ramdhani, 2014; Welianti & Sartono, 2025). In this sense, character education functions not only as a moral intervention but also as a foundational element that supports academic engagement and the sustainability of positive social interactions within the school community.

These findings affirm that character-strengthening programs designed holistically encompassing emotional, social, spiritual, and physical dimensions and supported by school culture as well as parental involvement are capable of producing authentic and sustainable behavioral change, in line with the views of Hidayah et al. (2025). Within the context of educational transformation shaped by digitalization and rapid social dynamics, these results demonstrate that character education remains a fundamental foundation for students' development (Arbi & Amrullah, 2024; Syifa & Ridwan, 2024). Accordingly, the integration of experience-based character programs, consistent habituation practices, and strong support from the school community emerges as a relevant and effective strategy for addressing contemporary educational challenges.

CONCLUSION

The school program strategies implemented at SDN 1 Kekeri have proven to be effective, comprehensive, and systematic in developing a positive and sustainable character education ecosystem. These strategies are realized through a series of structured

programs that emphasize contextual, meaningful, and enjoyable moral experiences for students. Core initiatives such as SAHABAT SISWA, BTS, WASABI, MABIT, SABER, PPH, JUMBU, and SEHAM function as transformative pedagogical interventions rather than routine school activities. The effectiveness of these strategies lies in their capacity to integrate the cultivation of key character values such as honesty, responsibility, and social concern into students' everyday practices, thereby extending beyond purely theoretical instruction delivered in the classroom. Through consistent habituation and experiential engagement, character formation becomes embedded in students' lived experiences, reinforcing moral understanding and ethical behavior in an authentic and enduring manner.

Consistent implementation of the programs has generated significant positive impacts on students' behavioral development and character formation. These impacts are reflected in observable improvements across multiple dimensions. First, at the individual character level, students demonstrate increased discipline, politeness, responsibility, and enhanced self-regulation, including self-control and personal integrity. Second, at the social and spiritual character level, there is a marked strengthening of social empathy, care for others, and social responsibility through community-oriented activities, alongside the internalization of spiritual integrity and disciplined religious practice through structured faith-based programs. Third, at the level of learning climate and educational quality, the programs contribute to the creation of a more conducive classroom atmosphere, a reduction in student conflicts, and improvements in collaborative skills as well as academic motivation. Taken together, these outcomes indicate that character-strengthening programs, when implemented systematically and consistently, not only foster individual moral development but also enhance the social environment and overall effectiveness of the learning process.

This study affirms that in responding to the dynamics of educational transformation, character education must serve as a fundamental foundation and the core of school culture. The model implemented, which integrates consistent habituation, direct experiential learning, and the support of the school community (teachers, students, and parents), constitutes a relevant and essential strategy.

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