

Gapura Pancawaluya Character Education Model in the Digital Age for Improving the Quality of Education

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Abstract. The rapid digital transformation in education has triggered a moral crisis characterized by rising intolerance, cyberbullying, and a decline in digital ethics. While technology offers educational benefits, it often lacks the moral scaffolding necessary for character development. This study aims to bridge the gap between local cultural values and digital education by examining the Gapura Pancawaluya model. It seeks to formulate how Sundanese local wisdom can be operationalized as a pedagogical framework for fostering digital citizenship. This research employs a qualitative descriptive approach with a systematic literature review design. Data were collected from academic documents published between 2015–2025, selected through purposive sampling based on keywords related to ethnopedagogy and digital ethics. Data were analyzed using content analysis techniques: reduction, display, and verification. The findings demonstrate that Gapura Pancawaluya transforms abstract cultural values into five applicable digital competencies: Cageur (Digital Wellbeing), Bageur (Digital Ethics), Bener (Information Literacy), Pinter (Critical Thinking), and Singer (Digital Resilience). This integration supports the realization of Manusa Waluya—a holistic human being aligned with Sustainable Development Goal (SDG) 4. The study concludes that Gapura Pancawaluya is not merely a traditional artifact but an adaptive framework essential for strengthening character education in the digital era.

Keywords: Gapura Pancawaluya, Character Education, Digital Era, Quality of Education

INTRODUCTION

The integration of digital technology into the educational landscape has fundamentally altered how students interact, learn, and perceive the world. While digitalization accelerates access to knowledge (Triyanto, 2020), it simultaneously introduces complex challenges known as the "digital paradox." The development of digital technology in the last decade has brought significant changes to various aspects of human life, including education. Amidst this progress, educators are not only faced with the demand to master digital literacy, but also the challenge of maintaining the moral values and character of students (Ainia, 2024). The increasing cases of intolerance, bullying, declining respect for teachers and parents, and low ethics in the use of digital media are important indicators that character education is facing a crisis of values in the digital age. According to Astuti et al. 2023 in (Huda, 2024), Indonesia is currently facing a major challenge in the form of an increasingly apparent moral decline. When analyzed more deeply, this condition shows worrying symptoms and demands serious attention from various parties. This phenomenon indicates that technical digital literacy alone is insufficient; it must be accompanied by a strong ethical foundation.

This condition shows that amid the rapid flow of modernization and globalization, character education must once again become the main foundation of the national education system. A person's character is formed through education received in the family, school, and community, which are interrelated as a whole (Umayah, 2020). This study argues that improving the "Quality of Education" (SDG 4) requires more than just infrastructure; it requires a strong character foundation. Previous studies have highlighted the importance of character education (Ali et al., 2024; Nugraha, 2023). However, a significant research gap remains: most existing models treat "local wisdom" and "digital technology" as separate entities. There is a scarcity of literature that explains how specific local cultural values can be operationalized into practical digital ethics frameworks. Strengthening character education, especially in the midst of community life, is a very important and relevant step to be implemented at this time (Huda, 2024). Character education is needed to guide individuals to comply with norms and discipline in society because many behaviors today deviate from norms and discipline, making character education very important to be provided (Dole, 2021) in (Maryam, 2023). These character values are a manifestation of the influence of the environment, culture, and customs in community life (Setyo & Utami, 2021). A character education model that can be developed as a response to these various concerns is needed. Holistic and systematic character education that is capable of adapting to social and technological changes is important in order to equip Indonesia's young generation with strong and responsible character in facing global challenges (M. A. Nugraha et al., 2024).

Research over the past ten years shows that there have been continuous efforts to formulate a character education model that is adaptive to technological developments. Several studies, such as those conducted by Rossa & Ardilla, 2023; Zuleni & Dari, 2023; Zuleni & Wati, 2023 in (Arzaqi & Soleh, 2024), show that character education occupies a central position in the Indonesian education system because it plays a crucial role in shaping the morality and ethics of the younger generation. (Ali et al., 2024) states that the role of the social environment and traditions is very important in shaping children's character, emphasizing the need for a comprehensive approach, namely by involving families, schools, and communities synergistically to strengthen character education in various contexts of life. Thus, it is important to integrate local cultural values into character education to maintain the moral identity of the younger generation. On the other hand, research by (H. S. Nugraha, 2023) emphasizes the urgency of applying a digital ethics paradigm in civic education in Indonesia as crucial, especially in facing various challenges and negative impacts. The Indonesian digital community needs to raise awareness of internet ethics, especially in maintaining politeness,

responsibility, and caution in spreading information that has the potential to cause harm. This shows that the use of digital technology in character education can increase student participation and understanding of virtuous values. However, most existing models still focus on conceptual aspects and have not been able to effectively bridge local wisdom with digital transformation in daily learning practices.

This gap is the basis for the originality of this research. Unlike previous studies that tend to treat technology and cultural values separately, this article presents Gapura Pancawaluya as a model of character education based on local wisdom that is integrated with a digital approach. Gapura Pancawaluya not only emphasizes the strengthening of local values such as spirituality, social ethics, and responsibility, but also utilizes digital technology as a means of contextual and interactive internalization of values. This approach is expected to foster spiritual awareness, critical thinking, and creativity in students in facing the challenges of the digital age.

The main issue examined in this study is how the application of Gapura Pancawaluya can become a model of character education based on local wisdom that is relevant to the demands of the digital age. Using a qualitative descriptive method through literature study, this research attempts to identify the components, principles, and implementation of this model in the context of today's education. This study addresses that gap by proposing Gapura Pancawaluya a value system rooted in Sundanese culture as a cohesive model for digital character education. Unlike general character education models, Gapura Pancawaluya offers a specific, holistic approach to forming Manusa Waluya (the perfect human being). This article argues that local wisdom is not an antithesis to modernization but a necessary prerequisite for ethical digital citizenship. The ultimate goal is to offer a strategic approach in shaping Manusa Waluya, a complete human being who is in harmony with himself, others, nature, and God, and is in line with Sustainable Development Goal (SDG 4) on quality education.

METHODOLOGY

This research employs a qualitative descriptive approach with a systematic literature review design. Data were collected from academic documents published between 2015–2025. This approach was chosen because the study aims to examine in depth the concepts, principles, and relevance of the Gapura Pancawaluya model in strengthening character education based on local wisdom amid digital transformation.

Research Design

This study utilizes a qualitative descriptive approach with a systematic literature review method (Library Research). This design was chosen to deconstruct and interpret the philosophical concepts of Gapura Pancawaluya and reconstruct them within a modern educational context.

Research Location and Context

This study focuses on the context of education in Indonesia, both in schools and communities, taking into account the cultural diversity and social dynamics that influence the character formation of students. The study was conducted by reviewing academic sources that describe character education practices in urban and rural areas, as well as the role of local wisdom in building moral and ethical values in the digital era.

Research Subject

The subjects in this study are documents, scientific articles, books, research reports, and online sources relevant to the topics of character education, local wisdom, and the digitization of education. The selection of sources was done purposively, namely by selecting literature published in the last ten years (2015-2025) to ensure the currency of the data and the relevance of the findings to the current educational situation.

Data Collection Techniques

Data was collected through searching, gathering, and recording data from various scientific sources such as national and international journals, reference books, and education policy documents. Data sources were obtained from reliable academic databases such as Google Scholar, DOAJ, and Garuda, using the keywords “character education,” “local wisdom,” “digital transformation,” and “Gapura Pancawaluya.”

Data Analysis Techniques

The analysis followed a three-step content analysis framework:

1. Data Reduction: Screening literature for relevance to the intersection of Sundanese culture and digital education.
2. Data Display: Categorizing findings into the five pillars of Gapura Pancawaluya and mapping them against digital literacy competencies.

3. Conclusion Drawing: Synthesizing the data to formulate a conceptual model of local wisdom-based digital character education, implementable recommendations for the *Gapura Pancawaluya* model in character education in Indonesia.

RESULTS AND DISCUSSION

The digital era is characterized by technology that can accelerate the dissemination and increase the volume of knowledge in economic and social life (Shepherd, 2011) in (Triyanto, 2020). The era of digital character education in the digital landscape presents challenges and opportunities. This requires modifications to pedagogical approaches to effectively address issues such as cyberbullying, sexting, and digital ethics. Although digital resources have the potential to enhance educational experiences and monitor student progress, there is an urgent need for a structured digital citizenship curriculum that comprehensively covers the principles of character education (Dewi et al., 2023). In line with the opinion (Yunida et al., 2022) that the digital era of character education underscores the need to incorporate ethical values into the educational framework, utilizing technological advances to increase student participation. This paradigm requires educators to modify pedagogical approaches to promote attributes such as discipline, creativity, and accountability among learners.

A holistic approach to character education is essential, requiring the involvement of parents and community stakeholders to mitigate the adverse effects of the digital landscape. Character refers to human behavioral values related to one's relationship with God Almighty, oneself, others, the environment, and nationality.

These values are reflected in thoughts, attitudes, feelings, words, and deeds based on religious norms, law, ethics, culture, and customs (Amri, 2011) in (Simbolon, 2020). Meanwhile, education is a conscious and systematic effort to develop the potential of students.

This process also reflects the inheritance of culture and character that has been part of the Indonesian identity since long ago (Gestiardi & Suyitno, 2021). Character education is an effective integrated effort to shape and improve the morals of the younger generation through the role of educational institutions, families, and the community (Halqi & Muliadi, 2020).

Character education is an effort to shape students who have religious, social, and cultural dimensions, which are reflected through words, actions, thoughts, attitudes, and morals (Ixfina & Soleha, 2023). Character education is now being developed by integrating local wisdom, which can be used to strengthen the character building of students in the 21st century learning era. In efforts to develop character through local wisdom-based education in schools, the role

of educators is very important as agents of renewal and centers in the learning process (Rezaldi, 2022).

Indonesia is a country based on Pancasila as a guideline for life, has abundant natural resources, and a wealth of diverse cultures or local wisdom. Local wisdom values have been formed since the beginning through a process of reflection and interaction between the community and its environment, whether physical, cultural, or social (Nasrun, 2022). Substantively, local wisdom is a norm that applies in society, is believed to be true, and is used as a guideline in daily actions and behavior. This is reinforced by research conducted by Wagiran, which shows that local wisdom is closely related to the environment in which the community lives and is dynamic, flexible, open, and always adapts to the times. This concept shows that local wisdom is always related to human life in its natural and social environment. Local wisdom serves as a counterbalance to global influences that affect human life (Mazid et al., 2020).

Law No. 20 of 2003 emphasizes that education is a conscious and planned process to create a learning environment that allows students to play an active role in developing their potential. Through education, it is hoped that students will have religious spiritual strength, self-control, mature personalities, intelligence, noble character, and skills that are useful for themselves, the community, the nation, and the state. Character education should be applied comprehensively in various environments, such as schools, families, and communities, to shape positive behavior in the younger generation (Halqi & Muliadi, 2020). Mulyasa (2014) states that character education aims to develop and instill the nation's philosophical values and character in a comprehensive and integrated manner (Simbolon, 2020).

Based on the results of a literature review, it was found that *Gapura Pancawaluya* is a Graduate Competency Standard (SKL) based on noble cultural values developed by the West Java Provincial Government as a strategy towards holistic and meaningful education. The Pancawaluya Character Education Program, launched by the West Java Education Office, aims to foster fundamental character values in students through a carefully organized framework. Philosophically, *Gapura* is interpreted as the gateway to character building and the achievement of the ideal human being, while *Pancawaluya* comes from the words *panca* (five) and *waluya* (healthy/prosperous). In Sundanese philosophy, Panca Waluya represents the five basic pillars of education to shape Manusa Waluya, a complete human being who is physically and spiritually healthy, has noble character, is intelligent, and is able to live in harmony with others and the environment. (Self Learning Institute, n.d.). Sundanese cultural

values are reflected in the principles of *cageur*, *bageur*, *bener*, *pinter*, and *singer*, known as *Gapura Pancawaluya*, a value system that is deeply rooted in Sundanese society and serves as a guideline for shaping individual behavior and character (Purnama & Hermanto, 2024). These values have been passed down from generation to generation and are still considered relevant in shaping human character amid the dynamics of the times.

This is reinforced by the results of a study (Setyo & Utami, 2021) which found that these five Sundanese values are closely related to the three main domains of education, namely cognitive, affective, and psychomotor. The cognitive or knowledge domain is reflected in the value of *pinter*, which emphasizes intelligence and critical thinking skills. The psychomotor domain is related to the value of *singer*, which reflects skill, perseverance, and creativity in action. Meanwhile, the affective domain is manifested through the values of *cageur* and *bener*, which emphasize moral health, integrity, and balance in everyday life.

Therefore, character building does not only focus on the aspect of knowledge, but also emphasizes a balance between thought, attitude, and action. In the context of the digital age, this balance becomes increasingly important because students are faced with complex moral and social challenges due to technological developments. The revitalization of local culture or local wisdom is very necessary because it is relevant in building character education among students (Rezaldi, 2022). Through the application of the values of *Gapura Pancawaluya*, the educational process can be directed to shape individuals who are not only intellectually intelligent, but also have integrity, are responsible, and are able to use technology wisely and ethically. Thus, these Sundanese values become a strategic foundation in strengthening character education that is relevant to the demands of the digital age.

The results of the study show that *Gapura Pancawaluya* has strong relevance to character education in the digital age because it combines local wisdom values with educational technology transformation. This model emphasizes five pillars of character building for students that are adapted to the context of modern learning, as shown in Table 1 below:

Table 1. Five Pillars of *Gapura Pancawaluya* Values and Their Relevance to Education in the Digital Age (Self Learning Institute, n.d.)

Values	Main Meaning	Relevance in Digital Education
Cageur (Sehat)	Physical and mental health as the basis for character building.	Digital literacy that balances technology use and mental well-being.
Bageur (Baik)	Moral behavior, empathy, and politeness in social interactions.	Digital ethics and social responsibility in the virtual world.
Bener (Benar)		Information literacy and source verification in the digital space.

	Honesty and integrity in thought and action.	
Pinter (Cerdas)	The ability to think critically, creatively, and adaptively in the face of change.	Technology-based development of 21st-century skills.
Singer (Ulet/Disiplin)	Consistency, hard work, and resilience in the face of challenges.	Strengthening resilient character in online learning.

Thus, *Gapura Pancawaluya* can be seen as a model of character education based on local culture that is responsive to the challenges of digitalization. The moral values of the Sundanese people, which are reflected in their cultural life, are embodied in a series of noble aspirations, namely *cageur* (healthy), *bageur* (kind-hearted), *bener* (righteous), *pinter* (intelligent), *singer* (skilled), and *sedeng/seder* (proportional). These values reflect the idealism of the Sundanese people in shaping individuals who are physically, morally, intellectually, and socially balanced (Ad et al., 2024). This is in line with Sudaryat's (2015, p. 127) opinion in (Setyo & Utami, 2021) that in order to achieve moral human beings, Sundanese ethnopedagogy encourages an education and learning process that leads individuals to enter the *Gapura Pancawaluya* or "gate of five perfections," which includes the values of *cageur* (healthy), *bageur* (kind-hearted), *bener* (right), *pinter* (intelligent), and *singer* (creative). These five values are reinforced by the character *pangger*, which means steadfast or firm.

Based on the above description, these five Sundanese values are closely related to the three domains of education, namely cognitive, affective, and psychomotor. The cognitive or knowledge domain is related to the value of *pinter* (intelligent), the psychomotor domain is related to the value of *singer* (skilled/creative), while the affective domain includes the values of *cageur* (healthy) and *bener* (right).

According to Rahayu (2019), life in today's digital age has become an integral part of people's daily activities, especially among the younger generation. This condition has an impact on various aspects of life, including how they learn and how they access and disseminate information (Zulviyana & In, 2025).

The core finding of this study is the reinterpretation of the *Gapura Pancawaluya* values. To make these traditional values relevant, they must be translated into modern digital competencies. The operationalization of these values is presented in Table 1. The results of the study confirm that *Gapura Pancawaluya* is not only a character education model, but also

a holistic education paradigm that integrates the cognitive, affective, and spiritual dimensions of students. This approach is in line with the idea of *Manusa Waluya*, which is a complete human being who is in harmony with themselves, others, nature, and God. In the context of modern education, this model teaches a balance between intellectual progress and moral virtue—a value that is beginning to be eroded by the rapid pace of digitalization.

According to Zubaedi (2011) in (Setyo & Utami, 2021), the development of an individual's character is influenced by two main factors, namely innate factors (nature) and environmental factors (nurture). Developmental psychologists argue that every human being has basic potential that is inherent from birth, which will manifest itself along with the process of growth and social interaction. This potential includes the ability to develop character and cultivate virtues that form the basis of personality formation.

This view is in line with the concept of *Gapura Pancawaluya*, which emphasizes the importance of synergy between human basic potential and environmental influences in shaping a complete character. The values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* serve as ethical guidelines that guide the development of an individual's innate potential to develop optimally through the process of education and social experience. In the context of modern education, these values can be internalized through digital-based learning that not only transfers knowledge but also fosters moral awareness, empathy, and social responsibility. Thus, *Gapura Pancawaluya* becomes a character education model that integrates the natural dimensions of humanity with the dynamics of today's culture and technology.

Research shows that the integration of *Gapura Pancawaluya* values with digital technology can strengthen character education through interactive, reflective, and contextual learning. Therefore, it is necessary to adapt local values in digital media so that students are not only technologically literate but also have digital ethics and responsibility (*digital citizenship*). In line with the opinion (Rezaldi, 2022) that the success of character and cultural education requires comprehensive support from various resources, both internal and external. The *Pancawaluya* model seeks to foster not only individual education agents but also a broader community, thereby contributing to the formation of a more integrated society.

In previous research, character education, especially the *Pancawaluya* model, plays a critical role in shaping individuals' moral and ethical constructs, especially in disadvantaged communities. The *Pancawaluya* model, which encompasses values such as *Cageur* (health), *Bageur* (virtue), *Bener* (integrity), *Pinter* (intelligence), and *Singer* (compassion), is applied to encourage character development through informal education methodologies. This model has

demonstrated particular efficacy in community contexts, as exemplified by the Rumah Pelangi community in Bandung, where it has been used to help street children by instilling these values through daily practices and fostering emotional bonds between volunteers and youth (Agustina et al., 2025). Meanwhile, this research offers a novelty in the form of an integrative model between Sundanese local wisdom and the digitization of education, making Gapura Pancawaluya relevant for application in today's schools. Table 1 illustrates that Gapura Pancawaluya is highly compatible with the demands of the digital age. Cognitive Integration (Pinter & Bener): In the digital realm, being Pinter is not enough; students must be Bener. This addresses the issue of "smart but unethical" internet users. The model teaches that critical thinking must be paired with the integrity to verify information (Setyo & Utami, 2021). Affective Integration (Cageur & Bageur): The value of Cageur is crucial as mental health issues rise due to social media pressure. By internalizing Cageur, students prioritize their wellbeing. Simultaneously, Bageur acts as a barrier against toxic online behavior. Psychomotor Integration (Singer): The concept of Singer encourages students to be active creators (programming, content creation) rather than passive users, fostering resilience (pangger) in facing global competition.

Theoretically, this research reinforces the concept of character education based on local wisdom by adding a digital dimension as a modern moral learning tool. Meanwhile, in practical terms, the application of Gapura Pancawaluya can serve as a curricular guideline and educational ethics guideline in West Java, and can even be replicated in other regions with similar local wisdom. This application is also in line with the Sustainable Development Goals (SDG 4), particularly in efforts to provide inclusive, equitable, and quality education.

The implementation of the *Gapura Pancawaluya* based on digital technology is expected to give birth to a generation of *Manusa Waluya*—people who are not only intellectually intelligent, but also spiritually strong, socially polite, and adaptive to global changes. These characteristics are an important foundation for the realization of a civilized, cultured, and competitive society in the era of the 5.0 industrial revolution. This holistic approach aligns with the concept of *Manusa Waluya*—a human being in harmony with self, others, nature, and God. By integrating these values, the education system does not merely transfer knowledge but cultivates "Digital Wisdom."

CONCLUSION

This study demonstrates that the Gapura Pancawaluya model contributes significantly to the academic discourse on character education by providing a culturally grounded framework for

digital citizenship. The five pillars Cageur, Bageur, Bener, Pinter, and Singeroffer a comprehensive strategy to transform students into Manusa Waluya: individuals who are digitally literate, ethically grounded, and mentally resilient.

The application of these values not only enriches cognitive, affective, and psychomotor aspects, but also shapes the character of students to be ethical, creative, and resilient in facing global challenges. Theoretically, this research contributes to strengthening the paradigm of character education based on local wisdom that is adaptive to digital transformation.

Meanwhile, in practical terms, the application of Gapura Pancawaluya can be used as a strategic model for educational institutions in building a humanistic learning culture rooted in national cultural values. The integration of local values and digital technology through this model has the potential to give birth to a generation of Manusa Waluya complete human beings who are in harmony with themselves, others, nature, and God.

The implication of this research is that educational policymakers and practitioners should not view local wisdom as obsolete. Instead, models like Gapura Pancawaluya should be integrated into the formal curriculum to support Sustainable Development Goal (SDG) 4. Future research should focus on empirical testing of this model in classroom settings to measure its quantitative impact on student behavior. Thus, Gapura Pancawaluya is not only an instrument for character building based on local culture, but also offers a new direction for improving the quality of national education in line with the Sustainable Development Goals (SDG 4) on quality, inclusive, and globally competitive education.

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