

## IMPLEMENTATION OF CHARACTER EDUCATION THROUGH THE TEACHING CAMPUS PROGRAM AS AN EFFORT TO STRENGTHEN STUDENTS' CHARACTER VALUES

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### Abstract

*Character education is a fundamental aspect in the formation of students' personalities, especially in the midst of the challenges of globalization and technological developments that have the potential to affect the moral values of the young generation. This research seeks to explain how character education is implemented through the Teaching Campus Program as an effort to reinforce students' character values at SDN 16 Dasan Agung Baru Mataram. It also aims to identify the specific values being cultivated and to examine both the supporting and inhibiting factors in the process. Employing a qualitative approach with a case study design, the participants were selected purposively, consisting of the school principal, Islamic Religious Education teachers, Teaching Campus participants, and fourth-grade students. Data were gathered through participant observation, in-depth interviews, and documentation, with data validity ensured by triangulating sources and techniques. The findings reveal that character education at SDN 16 Dasan Agung Baru Mataram is integrated into learning activities, routine practices, and religious programs such as congregational prayers, morning literacy sessions, flag ceremonies, imtaq activities, and the enforcement of school discipline. Teachers serve as key role models (uswah hasanah) in instilling values among students. The values emphasized include religiosity, discipline, responsibility, honesty, cooperation, tolerance, and environmental awareness. Factors that support the implementation of character education involve the commitment of principals, teachers, and parents, the presence of a positive school culture, and consistent habituation programs. Meanwhile, the inhibiting factors include the influence of the environment outside school and social media, limited time for carrying out activities, and the lack of awareness of some students in applying character values. This study concludes that the Teaching Campus Program contributes positively to strengthening the implementation of character education in elementary schools.*

**Keywords:** *Character Education; Teaching Campus; Character Values.*



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## Abstrak

*Pendidikan karakter merupakan aspek mendasar dalam pembentukan kepribadian peserta didik, khususnya di tengah tantangan globalisasi dan perkembangan teknologi yang berpotensi memengaruhi nilai moral generasi muda. Penelitian ini bertujuan untuk menjelaskan bagaimana pendidikan karakter diimplementasikan melalui Program Kampus Mengajar sebagai upaya memperkuat nilai-nilai karakter siswa di SDN 16 Dasan Agung Baru Mataram. Selain itu, penelitian ini juga bertujuan untuk mengidentifikasi nilai-nilai karakter yang dikembangkan serta menganalisis faktor pendukung dan penghambat dalam pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Subjek penelitian ditentukan secara purposif, meliputi kepala sekolah, guru Pendidikan Agama Islam, mahasiswa Kampus Mengajar, dan siswa kelas IV. Teknik pengumpulan data dilakukan melalui observasi partisipan, wawancara mendalam, dan dokumentasi, dengan uji validitas data menggunakan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa pendidikan karakter di SDN 16 Dasan Agung Baru Mataram dilaksanakan secara terintegrasi melalui kegiatan pembelajaran, pembiasaan rutin, dan kegiatan keagamaan seperti salat berjamaah, literasi pagi, upacara bendera, kegiatan imtaq, serta penerapan disiplin sekolah. Guru berperan penting sebagai teladan (uswah hasanah) dalam menanamkan nilai-nilai karakter kepada siswa. Nilai-nilai karakter yang dikembangkan meliputi religius, disiplin, tanggung jawab, kejujuran, kerja sama, toleransi, dan kepedulian terhadap lingkungan. Faktor pendukung pelaksanaan pendidikan karakter mencakup dukungan kepala sekolah, guru, dan orang tua, budaya sekolah yang positif, serta program pembiasaan yang konsisten. Sementara itu, faktor penghambat meliputi pengaruh lingkungan di luar sekolah dan media sosial, keterbatasan waktu untuk melaksanakan kegiatan, serta kurangnya kesadaran sebagian siswa dalam menerapkan nilai-nilai karakter. Penelitian ini menyimpulkan bahwa Program Kampus Mengajar memberikan kontribusi positif dalam memperkuat implementasi pendidikan karakter di sekolah dasar.*

**Kata Kunci:** *Pendidikan Karakter; Kampus Pendidikan; Nilai Nilai Karakter.*

### A. Introduction

Human beings need education to develop and optimize their potential in the life of society, nation, and state. Education plays a role as a conscious and planned effort that allows humans to develop intellectual, moral, spiritual, and social abilities through the learning process and other forms of self-development recognized by society (Dewia & Alam, 2020; Huda et al., 2017; Ravi, 2022; Zhanbayev et al., 2023). The State guarantees this right as affirmed in the 1945 Constitution of the Republic of Indonesia Article 31 paragraph (1) which states that every citizen has the right to education. Furthermore, Article 31 paragraph (3) emphasizes that the government

is responsible for organizing a national education system that aims to increase faith, piety, and noble morals in order to educate the nation's life. This constitutional provision emphasizes that education is not only oriented to the mastery of knowledge, but also to the formation of the character and personality of students as a whole (Constitution, 20 of 2003).

Education is essentially not only oriented to the mastery of academic knowledge and skills, but also has a strategic role in shaping the personality, attitudes, and moral values of students (Gamage et al., 2021; Purwaningsih, 2024). The educational process should ideally be able to develop all human potential in a balanced manner, including cognitive, affective, and psychomotor aspects, so that students grow up to be individuals of faith, noble character, and able to behave positively in social life (Lickona, 2019). Therefore, the implementation of education needs to be directed to efforts to build character as an integral part of the learning process in schools

Education must view children holistically, meaning that students are not only expected to excel academically, but also to have good behavior and attitudes towards their peers and society, as well as a harmonious relationship with God (Patra, 2022; Tate, 2021). Therefore, continuous enhancement of character education is essential. One way this reinforcement is realized is through Presidential Regulation (Perpres) No. 87 of 2017, Article 3, which emphasizes that character education should be strengthened by instilling the values of Pancasila. These include religious devotion, honesty, tolerance, discipline, diligence, creativity, independence, democracy, curiosity, effective communication, love of peace, passion for reading, environmental awareness, social responsibility, and a sense of duty (Usman et al., 2022).

The development of technology and information has a significant impact on the formation of the moral character of students in Indonesia. Data from the Center for Character Strengthening of the Ministry of Education and Culture shows that around 62% of elementary and secondary school students experience a decrease in aspects of discipline, responsibility, and empathy due to high exposure to digital media without value assistance (Ministry of Education, 2022). This phenomenon is in line with a report by Kominfo which revealed that more than 70% of elementary school-age children access the internet every day, and most use social media without parental supervision. This has the potential to decrease the value of manners and respect for teachers and peers (Ministry of Communication and Information of the Republic of Indonesia, 2023).

From several studies such as Rahayu & Santoso, it was found that the high intensity of social media use was negatively correlated with social behavior and

responsibility of elementary school students (Adegboyega, 2020; Mutina et al., 2024; Rahayu & Santoso, 2021). A similar finding was put forward by Amalia et al., (2024) who stated that the influence of global culture through digital media can shift Pancasila values such as mutual cooperation, good manners, and religiosity, if not balanced with the strengthening of school- and family-based character education. In addition, Haryanto emphasized that the low moral digital literacy in students contributes to the increase in undisciplined behavior, decreased empathy, and weak national awareness among Indonesian students (Haryanto, 2023).

The phenomenon of moral degradation is strengthened by research by Sari and Nugroho which found that the current of globalization has an impact on declining attitudes of manners, respect for parents, and the spirit of nationalism among the younger generation (Krall & Knapp, 2021; Kurebwa, 2020; Sari & Nugroho, 2021). In addition, Amalia et al. (2024) also emphasized that the rapid influence of foreign culture through social media has the potential to weaken the nation's character if it is not balanced with strong moral and spiritual education. Therefore, character education based on Pancasila and religious values has a central role in fortifying the younger generation from the negative impacts of globalization and fostering awareness of the importance of maintaining national culture in the midst of rapid global change.

The decline in students' character can also be seen from low interest and motivation to learn, lack of discipline in doing assignments and attendance, and weak compliance with school rules (Alam & Fitriatin, 2024; Way, 2011; Zuliani et al., 2023). Environmental factors, such as a less supportive family, negative peer influences, and unconducive home conditions, also affect the development of students' character. In addition, a lack of understanding of values such as integrity, hard work, and responsibility, as well as psychological conditions such as stress, anxiety, and other mental welfare problems, can hinder the development of positive character in students (Latuapo, 2022).

Through education, human potential can grow and develop into people who have a good mindset and are able to manifest positive attitudes and behaviors. Education directs humans from the state of ignorance to knowing, and from bad behavior to better behavior (Szkudlarek & Zamojski, 2020). Education facilitates human beings to become mature, responsible, honest, civilized, and characterful individuals. Thus, the orientation of the implementation of education is actually the main and first door in building human personality or character (Ainissyifa, 2014).

Islamic Religious Education (PAI) in schools has the main goal of fostering and increasing students' faith through providing knowledge, appreciation, and experience of Islamic teachings so that they develop in aspects of faith, piety, and

have national and state awareness. In the context of national education, Islamic values cannot be separated from Pancasila values because both have the same moral and spiritual foundation, namely forming human beings who have faith, piety, noble character, and responsibility for others and the nation. Such as the values of divinity, humanity, unity, deliberation, and social justice contained in Pancasila are a reflection of the principles of Islamic teachings that are universal. Thus, the integration between Islamic religious education and Pancasila values is very important in shaping the character of students who are religious as well as nationalist.

However, in practice, various studies show that there are still challenges in strengthening these characters. found that students' awareness of responsibility, discipline, empathy, cooperation, and social concern was still low, even though PAI learning had been carried out regularly. This shows that the internalization of Pancasila values and Islamic values has not been fully realized in the real behavior of students. Therefore, a learning strategy is needed that is able to integrate religious values with national values contextually so that the goal of character education can be achieved in its entirety (Andriani, 2023).

Based on this background, the formulation of the problem in this study is: (1) how to implement character education at SDN 16 Dasan Agung Baru Mataram, This research was carried out at SDN 16 Dasan Agung Baru Mataram, one of the public elementary schools in Mataram City that is the target of the fourth batch of *the Teaching Campus program*. The selection of this location is based on empirical considerations and relevance to the research focus, namely the implementation of character education in elementary schools; (2) what character values are developed by the school in an effort to form and strengthen the character of students; and (3) what supporting and inhibiting factors affect the implementation of character education through the Teaching Campus Program as an effort to strengthen the character values of students at SDN 16 Dasan Agung Baru Mataram. Based on these conditions, developing character education in primary schools has become a critical necessity that warrants additional study. The presence of the Teaching Campus Program, which involves students in the learning process and character building of students, it aims to deliver meaningful contributions toward tackling different character issues among students in schools.

Even though SDN 16 Dasan Agung Baru Mataram is a public elementary school, not a religious-based school, the values of Islamic education are still relevant to be studied because they are an integral part of the national education system and embedded in the subject of Islamic Religious Education (PAI). Values such as religiosity, honesty, discipline, responsibility, and social concern developed through

PAI are in line with the values of Pancasila and the goals of Strengthening Character Education (PPK) which are implemented nationally. In addition, the practice of religious habituation in schools, such as dhuha prayers, imtaq activities, and prayer readings before studying, shows the implementation of spiritual values that are relevant to the concept of Islamic education even though they are applied in the context of public schools. Therefore, the choice of SDN 16 Dasan Agung Baru Mataram as the location of the research remains appropriate, because this school represents a character education model that integrates religious and national values in the framework of general education. This research is expected to explain the effectiveness of this integration in strengthening students' character through learning activities, teacher examples, and positive habits in the school environment.

## **B. Research Methods**

The approach used in this study is a qualitative approach (Moleong, 2017). Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words and the behavior of the observed subjects. This approach was chosen because the researcher intends to explore in depth the implementation of character education through the Teaching Campus Program at SDN 16 Dasan Agung Baru Mataram, as well as understand how the program plays a role as a means of strengthening students' character values, such as discipline, responsibility, cooperation, and social concern. Using the case study method, this study allows researchers to explore rich and meaningful data related to the experiences, views, and practices carried out by teachers, Teaching Campus students, and students in the process of implementing character education in elementary schools.

This research was carried out at SDN 16 Dasan Agung Baru Mataram. The research subject or key informant is determined purposively (purposive sampling), which is selected based on certain considerations relevant to the research objectives. The informants in this study consist of school principals as policy makers and directors of the implementation of character education, Islamic Religious Education (PAI) teachers as the main implementers of religious-based character education, students of the Teaching Campus Program as implementers of learning activities and student assistance, and grade IV students as the main beneficiaries of the program. The selection of informants was carried out by purposive sampling by considering the strategic role and relevance to the research objectives. Grade IV students were chosen because they were at a more stable stage of cognitive and emotional development than the lower class, so that they were able to provide reflective and communicative data about their experiences in character habituation



activities. In addition, class IV does not have as high academic pressure as class VI which focuses on final exams, so their involvement in character programs is relatively more optimal. This selection is also supported by the fact that the implementation of the Teaching Campus program at SDN 16 Dasan Agung Baru Mataram administratively focuses on learning assistance and character strengthening for grade IV students, so that this group is the most relevant to be the main subject of research.

To obtain valid and accountable data, this study uses a triangulation technique by combining several data collection techniques. The observation technique of participants is carried out through direct observation and active involvement of researchers in various school activities, such as flag ceremonies, morning habits (greetings and greetings), the learning process in the classroom, and religious activities such as imtak and Dhuha prayers. In addition, in-depth interviews were conducted with key informants to obtain comprehensive information about implementation strategies, results achieved, obstacles faced, and their perceptions of the impact of the presence of Teaching Campus students in strengthening students' character. Documentation techniques are also used by collecting secondary data in the form of Learning Implementation Plans (RPP), student activity reports on the Teaching Campus, student attendance lists, and photo and video documentation of activities as supporting data for research.

### **C. Results and Discussion**

#### ***Implementation of Student Character Education at SDN 16 Mataram***

The implementation of character education at SDN 16 Dasan Agung Baru Mataram is an integral part of the school's efforts in forming students with noble character, discipline, and responsibility. The implementation of character education is not carried out separately, but is integrated into learning activities, routine habituation, and examples shown by teachers and all school residents. This pattern is in line with the view that character education will be effective if applied consistently in school culture and students' daily lives (Lickona, 2019).

Based on the results of observations and interviews, SDN 16 Mataram applies various forms of habituation that reflect character values, including praying before and after teaching and learning activities, memorizing short letters, shaking hands with a teacher's hand, implementing faith and piety activities (imtaq), Dhuha prayers, congregational Dzuhur prayers, and the application of 7S culture (smile, greeting, greeting, politeness, politeness, preparedness, and alertness). This habituation shows that schools consciously instill religious values, discipline, responsibility, and manners in students from an early age.

The results of the interview with the Principal of SDN 16 Mataram, Mrs. Sumiani, showed that the habit of praying before and after learning has become a routine that is carried out consistently in every class. This activity is guided directly by the classroom teacher in a solemn atmosphere so as to create a calm, religious, and meaningful learning climate for students. The practice of habituation is in line with Lickona's view that character education is effective when moral values are instilled through sustainable daily habits and exemplified by educators (Lickona, 2019). In addition, the principal emphasized that all classes at SDN 16 Mataram have implemented the Independent Curriculum, which provides flexibility for teachers to integrate character strengthening in contextual and student-centered learning. This is in line with the policy of the Ministry of Education, Culture, Research, and Technology which emphasizes that the Independent Curriculum is designed not only to improve academic achievement, but also to strengthen the Pancasila Student Profile through meaningful learning and oriented towards character formation (Kemendikbudristek, 2022). Thus, the habit of praying and the implementation of the Independent Curriculum at SDN 16 Mataram shows that there is harmony between practice in the field and national policies in an effort to strengthen character education.

The implementation was strengthened by the statement of one of the Islamic Religious Education (PAI) teachers, Pauzan who said that religious habituation activities are not only carried out in PAI subjects, but also become a school culture that involves all students. Habits such as memorizing short letters, imtaq activities, and congregational prayers are seen as effective means of instilling religious values, discipline, and student responsibility (Pauzan Interview, 2025).

The findings of the researchers' observations show the compatibility between the informant's statements and practices in the field. Students are used to starting learning with greetings and prayers together. This is reinforced by the statement of one of the fourth grade students who stated that before starting the lesson they always greet the teacher and pray together. This practice reflects the internalization of religious values and respect for teachers.

In PAI learning activities, especially when memorizing short letters, teachers not only emphasize the cognitive aspect, but also habituation and character strengthening. PAI teachers routinely invite students to repeat memorization and practice it in imtaq activities, by involving student representatives in turn. This approach is in line with the concept of experiential learning which encourages students to be active and responsible for their learning process (Kolb, 2014). This was also acknowledged by grade IV students who stated that memorization of short letters is practiced routinely in imtaq activities every Friday.



In addition to religious habits, the implementation of character education is also seen in morning habituation activities, namely teachers welcoming students in front of the school gate with smiles and greetings. Every student is accustomed to greeting the teacher before entering the school environment. This activity forms the character of manners, respect, and emotional closeness between teachers and students (Safitri et al., 2023a). The principal emphasized that the activity of shaking hands every morning has an important meaning in shaping students' character, especially in instilling an attitude of respect for teachers and elders.

PAI teachers also added that these activities are not just routines, but part of the school's strategy in instilling the values of discipline, manners, and responsibility. Through this habit, students are encouraged to come on time, be polite, and build harmonious relationships with teachers and peers. This practice is in line with the findings of Lickona (2013) who emphasized that character education will be effective if moral values are taught through example and habituation that are carried out consistently in daily life at school. Thus, character education at SDN 16 Mataram is not incidental, but is carried out in a sustainable manner through a built school culture.

The implementation of the values of responsibility and discipline is also seen in the congregational Dzuhur prayer activities. Grade IV students have understood the congregational prayer schedule and independently prepared themselves to perform ablution and go to the prayer room. Although there are still some students who need to be reminded not to play around, the teacher always guides and directs them to carry out worship in an orderly and solemn manner. Based on the results of interviews with several grade IV students, most of them stated that congregational prayer activities made them more disciplined and responsible for their worship obligations. Based on the interview, it was stated that *if the Dzuhur prayer at school is used to it and comes on time and does not mess around, because the teacher always reminds you to always be serious about worship.*" These findings show that religious activities in schools not only function as religious routines, but also as an effective means of instilling the values of responsibility, discipline, and order through students' hands-on experience. This mentoring pattern is in line with Andriani's research which states that the formation of discipline and responsibility character in elementary school students requires a habituation process accompanied by continuous supervision and guidance from teachers (Andriani, 2023).

The congregational prayer activity took place in an orderly and solemn manner. PAI teachers play the role of imams as well as guides who teach prayer manners, such as straightening and closing the saf, as well as leading prayers and dhikr after prayers. This practice strengthens religious values, discipline,

togetherness, and student responsibility in carrying out religious obligations. This is in line with the findings of Majid and Andayani (2013) who emphasized that effective Islamic religious learning does not only emphasize cognitive aspects, but also direct experience (learning by doing) so that religious values can be internalized in students' attitudes and behaviors.

On Friday, the implementation of imtaq and Dhuha prayer activities is a means of strengthening a wider character. This activity involves students actively as officers, such as the host, Yasin reading guide, and tausiah presenters. Such active involvement trains confidence, responsibility, cooperation, and social concern. These findings are in line with the policy of Strengthening Character Education which emphasizes the importance of active participation of students in school activities as a means of character formation through meaningful social and religious experiences.

Based on the results of the analysis, it can be concluded that the implementation of character education at SDN 16 Mataram has been carried out systematically through the integration of learning activities, religious habits, and teacher examples. This implementation model is in line with various studies that conclude that character education will be more effective if it is implemented holistically, consistently, and integrated in school culture. The programs carried out at SDN 16 Mataram have been proven to contribute to strengthening students' character values, especially religiosity, discipline, responsibility, cooperation, and social concern.

### ***Character Education Values developed in the school environment***

Supporting factors in the formation of students' character include: support from teachers and education staff who are compact in the implementation of character activities, the existence of school programs that consistently instill character values through religious activities and positive habituation, routine activities such as reading Yasin, joint prayer, and community service work to make them accustomed to doing good, good communication between teachers and parents in monitoring the development of children's character, an orderly, religious, and supportive school environment (Pridayani & Rivauzi, 2022).

These various supporting factors show that the formation of student character at SDN 16 Mataram does not take place partially, but through the cooperation of all school residents in creating a conducive and sustainable school culture. The support of teachers, education staff, and parental involvement is an important element in ensuring that character values are not only taught, but also practiced consistently in students' daily lives. To understand more deeply how these factors play a role in the

implementation of character education, as well as how the processes and dynamics that occur in the field, it is necessary to collect data that is systematic and scientifically accountable.

Data collection in this study was carried out through interview, observation, and documentation techniques to obtain comprehensive and valid data. The main informants in this study include school principals, Islamic Religious Education (PAI) teachers, and students of SDN 16 Mataram. The use of various data collection techniques allows researchers to triangulate sources and methods so that the validity of the data can be guaranteed (Ramadhan & Sugiyono, 2019).

Based on the results of the interview with the principal of SDN 16 Mataram, it was obtained that in general the attitude and behavior of students were in the category of quite good and could still be controlled by the school. The principal said that there were no cases of deviant behavior that tarnished the school's good name, although the difference in character between individual students remained a challenge in itself. Therefore, character development is seen as a continuous process that must continue to be carried out by teachers through the cultivation of the values of independence, helpfulness, responsibility, discipline, honesty, and good manners. These findings show that schools have a strong commitment to building a positive culture as part of character education.

This view is in line with the statement of PAI Teacher, Pauzan, S.Pd., who emphasized that the diversity of students' characters is a natural thing in the elementary school environment. In this context, teachers have a central role as mentors and role models, especially when students are found to show less disciplined behavior. PAI teachers play the role not only as teachers of religious materials, but also as character educators who are responsible for guiding and directing students' behavior to be in accordance with moral and religious values. This strengthens the view that the success of character education is highly dependent on the active role of teachers in the process of fostering students' attitudes and behaviors (Lickona, 2019).

The results of interviews with students also show that character values have been internalized through various habits in school. One of the students said that they were routinely directed to dispose of garbage in its place, be honest with teachers and friends, work together, and help each other when there were friends who were having difficulties. These findings indicate that character education at SDN 16 Mataram is not only normative, but has been translated into daily practice experienced directly by students. This kind of habituation is considered effective in character formation because it is done consistently and contextually (Kemdikbud, 2017).

### ***Supporting Factors for Character Education***

Based on the results of data analysis, there are several supporting factors in the implementation of character education at SDN 16 Mataram. First, there is support and cohesiveness of teachers and education staff in carrying out character building programs. Good collaboration between school residents creates an environment conducive to the cultivation of character values. Second, the existence of school programs that consistently instill character values through religious activities and positive habits, such as reading Yasin, joint prayers, community service, and other religious activities, make students accustomed to behaving well in daily life.

In addition, good communication between teachers and parents is also an important supporting factor in monitoring and strengthening student character development (Sujatmiko et al., 2019). An orderly, religious, and safe school environment also has a positive influence on the formation of students' morals. The principal emphasized that the example of teachers has a significant role in shaping students' character. When teachers show good attitudes and behaviors, students tend to imitate and adjust their behavior to be more polite and ethical. This is in line with social learning theory which states that children learn through the process of imitating (modeling) from figures that are considered important (Bandura, 2024).

### ***Factors Inhibiting Character Education***

On the other hand, this study also found a number of inhibiting factors in the formation of students' character. One of the main factors is the difference in parenting styles in the family that causes inconsistencies in student behavior between the school and home environments (Safitri et al., 2023b). The lack of awareness of some parents about the importance of character education from an early age, as well as the limited time of parents in guiding their children due to busy work, also affect the development of students' character.

The influence of the environment outside of school, such as peer association and social media, is also a challenge in itself. PAI teachers said that the lack of attention and mentoring from parents can cause students to become less motivated, less disciplined, and tend to ignore the character values that have been taught at school. In some cases, this condition triggers the appearance of aloof behavior or even negative behavior such as pranking friends.

The results of interviews with students also revealed that bullying still occurs, even though it is in verbal form and is often considered a joke. One student expressed feeling uncomfortable when he was often teased by his peers, even though the taunts were considered a joke. These findings show that strengthening

character education, especially related to empathy, mutual respect, and social concern, still needs to be improved. This phenomenon is in line with the findings of previous research that states that bullying in elementary schools often occurs covertly and is considered normal if not taken seriously (Gredler, 2003).

Based on this analysis, it can be concluded that the implementation of character education at SDN 16 Mataram has gone quite well and is supported by various internal factors of the school. However, the success of character education still faces challenges stemming from the family and social environment of students. Therefore, synergy between schools, families, and the community is the main key in realizing sustainable and effective character education.

#### **D. Conclusion**

Based on the results of this study on the implementation of character education through the Teaching Campus Program as an effort to strengthen students' character values at SDN 16 Mataram, it can be concluded that character education has been effectively carried out through a combination of learning integration, religious habituation, and school-based activities such as congregational prayers, morning literacy, and the enforcement of school discipline. Teachers play a central role as *uswah hasanah* (role models) by demonstrating discipline, integrity, and responsibility in daily interactions, which positively influence students' moral behavior. The character values most strongly developed include religious devotion, honesty, discipline, cooperation, tolerance, responsibility, and environmental awareness. These values are not merely taught but have been gradually internalized through consistent school culture and continuous habituation.

In practical terms, the findings of this research highlight the importance of strengthening teacher modeling, parental involvement, and school-community partnerships to sustain character education programs. Schools are encouraged to design structured habituation activities that combine religious, moral, and civic dimensions, supported by continuous monitoring and reflection. The study also suggests that the Teaching Campus Program can serve as a replicable model for other elementary schools seeking to integrate character formation within learning activities.

However, this study has several limitations. The research was conducted in a single public elementary school with a specific cultural and social background, which may limit the generalization of findings to other educational settings. Furthermore, data collection relied primarily on qualitative interviews and observations, without quantitative validation to measure behavioral changes over

time. Therefore, future research is recommended to involve a broader sample of schools, include mixed-method approaches, and explore longitudinal effects of character education interventions to provide deeper and more comprehensive insights into the sustainability of character formation programs in elementary education.

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