Jurnal Pendidikan Islam 13 (1) (2027) 87-100
DOI: https://doi.org/10.15575/jpi.v13i1.42124
http://journal.uinsgd.ac.id/index.php/jpi
p-ISSN: 2355-4339
e-ISSN: 2460-8149

INTEGRATING NATIONALIST CHARACTER AND SOCIAL CARE EDUCATION IN ISLAMIC ELEMENTARY SCHOOLS

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Received: December 2024. Accepted: December 2025. Available Online: November 2026.

ABSTRACT
Character education is a central concern in Islamic elementary schools, as they are expected to cultivate students' religious values alongside nationalist attitudes and social responsibility in an increasingly complex social context. Accordingly, this study examines the implementation of nationalist character education and social care education, including the strategies employed, challenges encountered, and outcomes achieved in an Islamic Elementary School. To do so, the research employed a qualitative descriptive method with a case study design, collecting data through in-depth interviews and document analysis. The findings indicate that nationalist character education has been systematically integrated into school culture through routine activities such as flag ceremonies, morning assemblies, and the practice of national songs. As a result, these activities effectively foster students' sense of national identity. By contrast, social care education is implemented mainly through community-based programs, including charitable activities such as distributing rice packages to underprivileged communities. Nevertheless, the study also reveals persistent challenges in strengthening students' social sensitivity, particularly regarding environmental cleanliness and empathy toward others. Taken together, these results highlight an imbalance between the development of nationalist values and social care behaviors. Therefore, this research suggests that Islamic educational institutions need more holistic and consistent strategies to integrate nationalist character education and social care within Islamic education curricula, thereby enhancing students' moral, civic, and social responsibility.

Keywords: Character education, Educational Management, Islamic Elementary Schools, Social responsibility, Values-based Education

INTRODUCTION
In recent years, concerns over the decline of nationalist character and social morality have emerged as a global educational issue, reflected in increasing social problems such as violence, intolerance, moral degradation, and weakened social solidarity among younger generations (Fatah et al., 2025; Shilling & Mellor, 2022). These phenomena indicate that education systems worldwide face growing challenges in nurturing students' moral integrity, civic responsibility, and social awareness amid rapid globalization, technological advancement, and cultural transformation (Mujoska Trpevska & Lažetić, 2025; Wilmot et al., 2025). As a result, character education has gained renewed attention as a strategic response to strengthening students' ethical foundations and social commitment across educational contexts (Dewi et al., 2024; Karim et al., 2023).

Character education is widely recognized as an essential component of formal education, aiming to develop learners into individuals who are faithful, morally upright, socially responsible, and intellectually capable (Zengin, 2025; Karim et al., 2025; Umar et al., 2024; Shilling & Mellor, 2021; Dewi & Nurkholis, 2022). At its core, character refers to enduring moral qualities, personal dispositions, and habitual behaviors that distinguish individuals and guide their interactions within society (Warsali et al., 2024; Karim et al., 2022). Education, therefore, plays a crucial role in shaping character by internalizing values such as loyalty, discipline, creativity, and responsibility, which are fundamental to achieving broader national educational goals (Fahmi et al., 2025; Fernández et al., 2022).

Within this framework, nationalism and social morality are cultivated not only through formal instruction but also through collaborative efforts involving schools, families, and communities (Sakuma, 2025; Anggadwita et al., 2020; Cornelissen et al., 2021). In this regard, educational policies, such as the 2013 Curriculum and the National Movement for Mental Revolution, emphasize character formation by integrating values of religiosity, nationalism, integrity, mutual cooperation, and social care into teaching and school culture (Parhan et al., 2024; Siska et al., 2020; Woods et al., 2020). More specifically, nationalist character encompasses loyalty, appreciation for cultural diversity, discipline, obedience to the law, and love for the nation, whereas social care reflects empathy, cooperation, and concern for others' well-being (Bay et al., 2023; Hasan, 2021; Anggadwita et al., 2020).

Furthermore, previous studies have demonstrated that character education positively influences students' academic achievement, behavior, and social interaction (Blair et al., 2021; Bennett-Weston et al., 2023). Research also highlights that nationalism must be intentionally nurtured among students to counter the negative effects of globalization and cultural homogenization (Brubaker, 2020; Yang & Chen, 2021). In addition, social care education has been identified as a vital dimension of character development, promoting empathy, cooperation, and social responsibility in increasingly individualistic societies (Nikkola et al., 2022; Rinne et al., 2022). However, many studies have examined nationalism and social care separately, with limited attention to their integrated implementation in school settings.

Despite growing scholarly attention to character education, research specifically exploring the integration of nationalist character and social care within Islamic elementary education remains limited. In particular, existing studies tend to focus on general character education or moral instruction, without sufficiently examining how Islamic educational institutions manage, balance, and contextualize these values in their daily practices (Mellor & Shilling, 2021; Rinne et al., 2022). This gap is especially evident in Islamic primary schools, where religious values, national identity, and social responsibility are expected to develop harmoniously. In response to this gap, the present study offers a novel contribution by examining the integrated implementation of nationalist character education and social care in an Islamic elementary school context.

METHOD

This study adopts an integrated theoretical framework that combines perspectives on nationalism, character education, and Islamic educational leadership to examine the management of nationalist and social care character education in Islamic elementary schools. Specifically, nationalism is conceptualized as an attitudinal and behavioral orientation reflecting loyalty and responsibility toward the nation, drawing on Mylonas and Tudor (2021) and Huddy et al. (2021). In turn, character and social character development are understood through the character education framework of Siska et al. (2020) and the sociological perspective on social character proposed by Shilling and Mellor (2021, 2022). Together, these perspectives emphasize the internalization of values through school culture, habituation, and social interaction. To

contextualize these processes within Islamic education, the study also employs an Islamic education management and leadership lens, drawing on Karim et al. (2023a) and Karim et al. (2022). This perspective is further supported by empirical evidence from Herawati Jalaludin et al. (2023), which highlights the influence of school leadership on character formation. Guided by this integrated framework, the study employs a qualitative descriptive case study design to explore how nationalist and social care values are enacted and sustained in everyday practices at Islamic Elementary School Kedungdawa, Cirebon Regency (Darling-Hammond et al., 2017).

Subsequently, the study focuses on the management of nationalist and social care character education as embedded in formal learning, school culture, and extracurricular activities. To this end, informants were selected through purposive sampling to ensure their direct involvement in character education programs (Creswell, 2017). These informants included the principal, curriculum and classroom teachers, a school committee representative, and students. In addition, data were collected through semi-structured interviews and document analysis. With informed consent, interviews were conducted and transcribed verbatim, thereby facilitating the flexible exploration of emerging themes (Kholik et al., 2020). Meanwhile, documentary sources, such as school vision and mission statements, curriculum plans, and character education records, provided contextual depth and supported data triangulation (Kegler et al., 2019). Finally, the data were analyzed using thematic analysis to identify key patterns related to the strategies, challenges, and outcomes of nationalist and social care education (Braun & Clarke, 2006).

RESULTS AND DISCUSSION

This section presents the findings of the study, drawing on qualitative data obtained from interviews, document analysis, and field observations at Islamic Elementary School (IES) Kedungdawa, Cirebon Regency. Accordingly, the results are organized to reflect the study's analytical framework, focusing first on the institutional context, leadership, and management practices, and then on the implementation and outcomes of nationalist and social care character education. In particular, the analysis highlights how these values are planned, enacted, and monitored within formal learning, school culture, and extracurricular activities. At the same time, it identifies challenges and variations in students' everyday behaviors. Taken together, this organization provides a comprehensive account of the dynamics shaping character education at the school.

Institutional Context of Character Education at IES Kedungdawa

Character education at Islamic Elementary School (IES) Kedungdawa is positioned as a core institutional mandate aimed at developing students' moral character, social competence, and readiness to respond to contemporary social challenges. The Principal emphasized that the school's responsibility extends beyond academic instruction to strengthening students' moral foundations in response to globalization, stating that IES Kedungdawa is "*committed to implementing character education… to reduce the negative impact of globalization on students' attitude*s" (Principal, IES Kedungdawa, September 29, 2022). Within this vision, nationalism and social care are prioritized values shaping learning and school culture. Accordingly, the Curriculum Teacher confirmed that character education planning involves multiple stakeholders, including the principal, teachers, and the school committee. Moreover, this planning is aligned with the 2013 Curriculum, which serves as the foundation for strengthening students' social attitudes and nationalism (Curriculum Teacher; Principal, IES Kedungdawa, September 29, 2022). This commitment is further supported by institutional resources, including multimedia facilities, national imagery, and spaces for ceremonial and social activities, all funded through School Operational Assistance (BOS). However, triangulation revealed differing views regarding the

effectiveness of these resources. In addition, it indicated limited monitoring of students' character application beyond school, thereby highlighting the need for stronger alignment between program planning, resource use, and everyday character practice.

Leadership and Management of Nationalist and Social Care Education

Leadership and management play a central role in implementing nationalist and social care character education at IES Kedungdawa. In this process, the principal serves as the primary leader responsible for planning, supervising, and evaluating character education programs, while coordinating with teachers and the school committee. Specifically, character education is systematically planned through scheduled programs and clear task assignments to ensure effective implementation (Principal, IES Kedungdawa, September 29, 2022). In addition, supervision is conducted through regular semesterly evaluations, enabling the principal to monitor progress, assess program effectiveness, and adjust strategies to maintain alignment with the school's educational goals.

At IES Kedungdawa, managerial leadership is reflected in the integrated execution of planning, organizing, implementation, and monitoring functions. For example, organizing involves all teachers, including homeroom, subject, and religious education teachers, in character education activities, thereby indicating a participatory management approach (Principal, IES Kedungdawa, September 29, 2022). Moreover, leadership extends beyond managerial practices to encompass spiritual dimensions, as demonstrated through the modeling of Islamic values and moral conduct. In turn, teachers reinforce this leadership by integrating character values into daily instruction and modeling appropriate behavior, while the school committee supports parental involvement and program evaluation. Overall, these collaborative leadership roles create a coherent management structure that sustains nationalist and social care character education in the Islamic elementary school context.

Implementation of Nationalist Character Education

Nationalist character education at IES Kedungdawa is integrated into both the formal curriculum and daily school practices. Specifically, nationalist values are embedded in subjects such as Citizenship Education and Islamic Religious Education, emphasizing loyalty, discipline, respect for diversity, and civic responsibility. In this regard, the Principal noted that the 2013 Curriculum provides the primary foundation for strengthening students' social attitudes and sense of nationalism. These values are systematically embedded in learning objectives and classroom instruction, allowing them to be reinforced through both the content students study and their everyday learning experiences (Principal, IES Kedungdawa, September 29, 2022). Thus, nationalism is not treated as a separate subject but as a guiding value framework integrated across the curriculum and teaching practices.

Beyond formal instruction, nationalism is also reinforced through routine school practices, including flag ceremonies, morning assemblies, and the singing of mandatory national songs. Through these activities, students become familiar with national symbols and rituals, while their consistent scheduling helps foster a sense of pride and belonging (Principal, IES Kedungdawa, September 29, 2022). Moreover, teachers observed that students generally demonstrate discipline and active participation during these activities, indicating emerging national awareness. Overall, nationalist character education at IES Kedungdawa is perceived as consistently implemented and effective at the level of participation and routine practice. Nevertheless, deeper internalization beyond observable behavior remains an area for ongoing development.

Implementation of Social Care Education

Social care education at IES Kedungdawa is primarily implemented through extracurricular and community-based activities that provide students with direct experiences of empathy and social responsibility. These activities include school-based community service, visiting sick students and teachers, and distributing *zakat, infaq*, and *alms* during Islamic religious celebrations. As explained by the Principal, social care education is carried out through "*community service at school, visiting sick students or teachers, and giving zakat, infaq, or alms on Islamic religious holidays*" (Principal, IES Kedungdawa, September 29, 2022). Teachers and school leaders view these activities as habituation processes, supported by parental involvement, to embed Islamic values of compassion, cooperation, and mutual assistance beyond formal instruction.

Similarly important, observations and teacher testimonies indicate that students generally demonstrate polite and cooperative behavior during structured, supervised activities, showing enthusiasm and responsiveness when guided to help their peers. However, inconsistencies appear in unstructured daily contexts, where spontaneous empathy, helping behavior, and concern for cleanliness are less evident. Teachers noted that students tend to show social care "*when activities are organized by the school, but less consistently in daily situations that are not formally monitored*" (Teacher, IES Kedungdawa, September 2022). This gap between program intentions and everyday behavior suggests that while social care education is effective during formal activities, its internalization into sustained daily habits remains uneven, underscoring the need for stronger reinforcement in daily routines and closer collaboration with families.

School Culture and Habituation Processes

School culture at IES Kedungdawa shapes students' character through continuous habituation embedded in everyday school life. Character values, particularly nationalism and social care, are reinforced through recurring routines such as flag ceremonies, collective prayers, community service, and charitable programs. These activities give students regular opportunities to practice the values being promoted, while also establishing shared expectations around discipline, cooperation, responsibility, and concern for others. As these practices become part of the school's daily rhythm, character education is experienced not as a separate instructional activity but as an ongoing aspect of students' lives at school.

Informal school culture also plays an important role in shaping how deeply students internalize character values. Observations during recess, classroom transitions, and other unstructured interactions show that students' expressions of social care can differ depending on the situation. Some students cooperate and assist one another during play and group activities, suggesting that these values are evident in certain contexts. However, such behaviors are not consistently sustained, and instances of limited spontaneous empathy and neglect of cleanliness are also observed. Together, these findings indicate that informal settings are important spaces in which students' character is expressed and its internalization tested beyond the structure of formal programs.

Within these informal settings, peer interactions and teacher modeling play key roles in sustaining habituation. Students often mirror peer behavior during group work and recreational activities; accordingly, cooperative peer dynamics encourage helping behaviors. Teacher modeling also remains influential, as students are more likely to practice social care when teachers demonstrate and reinforce expected conduct. However, the reduced consistency of caring behaviors in unsupervised contexts indicates that, while school culture supports character formation, the development of self-initiated and enduring habits requires continued reinforcement through peer norms and sustained informal practice.

Challenges in Integrating Nationalism and Social Care

Despite systematic planning, IES Kedungdawa continues to face institutional and pedagogical challenges in integrating nationalist and social care education. For example, scheduling conflicts with programs organized by the Education Office sometimes disrupt the consistent implementation of planned character education activities, as noted by the Curriculum Teacher (IES Kedungdawa, September 29, 2022). In addition to these institutional constraints, teachers also encounter pedagogical difficulties in ensuring that character values are internalized beyond formal instruction. This challenge is particularly evident when they monitor students' behavior outside structured and supervised activities, where opportunities for direct guidance may be more limited.

Moreover, differences in the effectiveness of nationalist and social care education further complicate integration efforts. Because nationalist character education is reinforced through routine and symbolic practices, it is observed more consistently. By contrast, social care education depends on situational activities that occur less frequently and require closer supervision. At the same time, external factors, including family background, exposure to technology, and varying levels of parental involvement, also influence students' behavior and contribute to inconsistencies in everyday practice. Consequently, although students actively participate in organized programs, their self-initiated engagement with character values remains uneven. This highlights the need for stronger alignment among school-based initiatives, informal school culture, and external social environments.

Outcomes of Character Education Programs

The findings indicate a perceived positive development of nationalist character among students at IES Kedungdawa, as reflected in their consistent participation in routine national activities. In particular, school leaders and teachers expressed confidence that character education programs have strengthened students' sense of national identity, discipline, and respect for national symbols. These outcomes are most visible during formal and ritualized practices, such as flag ceremonies, national songs, and commemorative events, where students generally demonstrate orderly behavior and adherence to expected norms. Taken together, these observations suggest that nationalist values are reinforced most clearly through regular, structured school activities.

In contrast, outcomes related to social care education are more situational and less consistently observed. Although teachers and school leaders believe that social care programs enhance students' awareness of empathy and responsibility, positive behaviors are primarily evident during structured activities, such as community service and charitable programs. Within these contexts, students tend to show enthusiasm and participate actively; however, such behaviors are less consistently reflected in their everyday, self-initiated actions. This contrast suggests that social care values may be less fully internalized than those associated with nationalist character education.

At the student level, evidence of character education outcomes remains largely context-dependent. Consistent with this pattern, teachers reported that both nationalist and social care behaviors are more apparent during supervised activities, while concrete indicators of sustained behavioral change, such as spontaneous helping, peer support, and consistent cleanliness, appear only sporadically. Thus, although nationalist character education demonstrates stronger and more stable outcomes, the findings also point to continuing challenges in translating program participation into enduring social care dispositions.

Strategies for Strengthening Nationalist and Social Care Education

The results indicate that character education at IES Kedungdawa is institutionally well established, supported by strong leadership, alignment with the 2013 Curriculum, and participatory management involving teachers, parents, and the school committee. In particular, nationalism and social care are positioned as core values and implemented through structured planning, routine school activities, supervision, and adequate infrastructure supported by BOS funding. Among these values, nationalist character education is especially consistent and visible through curriculum integration and ritualized practices such as flag ceremonies and national songs. Consequently, students demonstrate observable discipline and participation.

To strengthen implementation, several strategic practices are already in place, including collaboration with parents and the school committee, teacher observation and feedback, and leadership-led evaluation. Together, these strategies extend character education beyond the classroom, reinforce expected behaviors through guidance and reflection, and enable the school to identify implementation gaps and make adjustments. However, social care education, while grounded in Islamic values and implemented through community service and charitable activities, shows more situational outcomes and weaker internalization in students' everyday behavior. Overall, the findings suggest that character education at IES Kedungdawa is effective in program implementation and compliance; nevertheless, strengthening social care values requires closer integration among formal programs, informal school culture, and sustained family involvement.

The findings of this study can be comprehensively interpreted through the integrated framework of nationalism, character education, and Islamic educational leadership. In line with the conceptualization of nationalism as an attitudinal and behavioral orientation reflecting loyalty and responsibility toward the nation (Mylonas & Tudor, 2021; Huddy et al., 2021), the results demonstrate that nationalist character education at IES Kedungdawa is implemented consistently through curriculum integration and ritualized school practices. Specifically, the incorporation of nationalist values into formal subjects, combined with routine activities such as flag ceremonies and national commemorations, has contributed to observable student discipline, participation, and respect for national symbols. Taken together, these findings suggest that nationalism, when reinforced through structured and symbolic practices, is more readily translated into visible student behavior within the school context.

Beyond its expression in national identity, the findings also illuminate how character and social character are formed. They support the arguments of Siska et al. (2020) and Shilling and Mellor (2021, 2022), who emphasize that character formation relies on processes of habituation, school culture, and social interaction. Although social care values are effectively introduced through structured programs such as community service and charitable activities, their uneven expression in students' everyday, self-initiated behavior indicates that internalization remains partial and context-dependent. This contrast highlights the limitations of formal character education programs when they are not consistently reinforced through informal school culture, peer interactions, and daily routines. Accordingly, the findings underscore the importance of extending character education beyond formal activities to strengthen the transformation of social care values into enduring dispositions among students.

These patterns of implementation and internalization can also be understood through the lens of Islamic education management and leadership. In this respect, the results align with Karim et al. (2023a) and Karim et al. (2022), demonstrating that strong managerial and spiritual leadership by the principal shapes the planning, implementation, and supervision of character education, with support from collaboration among teachers and the school committee. Through this integrated management process, encompassing planning, organizing, implementation, and supervision, character education is systematically embedded within school routines, consistent

with management-oriented perspectives that emphasize structured coordination and goal clarity (Umar et al., 2025; Siska et al., 2020; Purnomo et al., 2024; Anwar et al., 2025; Norman et al., 2023). Moreover, in line with Cornelissen et al. (2021), collaborative planning and collective responsibility strengthen character-building initiatives. Nevertheless, as Herawati Jalaludin et al. (2023) and Rosyad et al. (2025) note, leadership efforts need to extend beyond institutional routines to foster deeper and more sustainable internalization of social care values among students (Herawati Jalaludin et al., 2023; Rosyad et al., 2025; Widiantari et al., 2022).

The organizing function of character education at IES Kedungdawa further reinforces the effectiveness of this management approach. In particular, a clear role distribution, coordinated task assignments, and the involvement of all teachers across subject areas reflect a participatory organizational structure that supports consistent character education practices (Muassomah et al., 2025). Moreover, this approach corresponds with organizational management principles that emphasize transparency, coordination, and shared responsibility as foundations for effective program implementation (Mustakim & Kamal, 2021). Accordingly, by positioning character education as a collective responsibility rather than a subject-specific task, the school strengthens the integration of nationalist and social care values across formal learning, extracurricular activities, and daily school interactions (AR et al., 2025).

In terms of implementation, the results indicate that nationalist character education is more consistently enacted than social care education. Nationalist values are reinforced through routine and symbolic practices such as flag ceremonies, national commemorations, and the singing of national songs, which foster discipline, collective identity, and respect for national symbols. These findings are in line with broader scholarship on nationalism as a social and behavioral orientation shaped through repeated symbolic practices and institutional rituals (Mylonas & Tudor, 2021; Huddy et al., 2021). By contrast, social care education, although grounded in Islamic values and implemented through community service and charitable activities, shows more situational outcomes. This pattern supports the argument of Shilling and Mellor (2021, 2022) that social character is shaped through habituation and interdependence but remains vulnerable to inconsistency when not reinforced across everyday social contexts. Similar findings were reported by Nikkola et al. (2022), who found that social care and empathy among students require sustained reinforcement beyond structured programs to become enduring dispositions.

As a result, supervision and evaluation emerge as critical mechanisms for maintaining the continuity and quality of character education at IES Kedungdawa. Regular evaluations conducted by the principal, supported by teacher feedback and stakeholder input, function as reflective processes aimed at identifying challenges and improving implementation. This approach aligns with perspectives that view supervision as a developmental and corrective process rather than merely administrative control (Mellor & Shilling, 2021). The use of reflection, feedback, and follow-up actions to address program weaknesses corresponds with findings by Budiyanti et al. (2021), who emphasize that continuous evaluation is essential for sustaining character education initiatives in Islamic educational settings. Moreover, the use of spontaneous feedback and warnings by teachers reflects everyday pedagogical strategies that reinforce character values through direct interaction and example (Shilling & Mellor, 2022; Meilana et al., 2024).

Overall, this study confirms that while management frameworks provide a strong structural foundation for character education, their effectiveness depends on contextual adaptation and cultural relevance. At IES Kedungdawa, the integration of managerial practices with Islamic values and local cultural norms strengthens the formation of nationalist character but is less effective in ensuring the sustained internalization of social care behaviors. These findings reinforce earlier studies suggesting that character education outcomes are more durable

when formal management structures are complemented by informal school culture, peer interaction, and family involvement (Cornelissen et al., 2021; Nikkola et al., 2022). Consequently, the study contributes to the literature by demonstrating that effective character education in Islamic elementary schools requires not only systematic management but also sustained habituation and multi-contextual reinforcement to transform program participation into enduring student character.

This study has several limitations that should be acknowledged and addressed in future research. As a qualitative case study conducted in a single Islamic elementary school, the findings are context-specific and may not be generalizable to other educational settings with different institutional cultures, leadership practices, or community backgrounds. In addition, the study relies primarily on interview data and school-based observations, which capture perceptions and observed behaviors but provide limited evidence of long-term behavioral change, particularly in relation to students' social care internalization outside the school environment. Future studies are therefore encouraged to employ longitudinal or mixed-methods designs to examine character development over time and to incorporate student-level behavioral and attitudinal measures. Comparative research across multiple Islamic schools and increased attention to family and community contexts would also offer deeper insight into how nationalist and social care values can be more sustainably internalized as enduring student character. Finally, this study contributes to the growing body of literature on Islamic education by offering additional insights that complement previous studies on digital Islamic learning materials, Islamic values in early childhood education, project-based learning in Islamic schools, and the integration of Islamic ethics in mathematics classrooms (Nurfazri et al., 2026; Adeoye, 2026; Darojah et al., 2024; Agustin et al., 2026; Resta & Erihadiana, 2024; Marinda et al., 2023; Ajizah et al., 2024).

CONCLUSION

This study concludes that nationalist and social care character education at IES Kedungdawa is institutionally well established and supported by coherent leadership and management practices encompassing planning, organizing, implementation, and supervision. Specifically, the findings show that nationalist character education is implemented consistently through curriculum integration and routine school practices, thereby fostering observable student discipline and participation in national activities. By contrast, although social care education is grounded in Islamic values and implemented through community service and charitable programs, its internalization in students' everyday behavior is less consistent. Taken together, these results indicate that while the school has successfully embedded character education at the program and institutional levels, challenges remain in translating structured activities into sustained social care habits. Accordingly, the study highlights the importance of aligning management practices, school culture, and family involvement to strengthen the internalization of character values, while also offering practical implications for Islamic elementary schools seeking to balance nationalism and social responsibility within character education.

AUTHORSHIP CONTRIBUTION STATEMENT

ADZ: conceptualization, writing original draft. IT: methodology, supervision. BF: data collection, investigation. MD: data analysis, data presentation. MP: interpretation of results and discussion. EN: data validation, critical review. HK: language editing, final revision of the manuscript.

CONFLICT INTEREST STATEMENT

The authors declare that there are no financial, personal, or professional conflicts of interest that could influence or be perceived to influence the research, authorship, or publication of this manuscript.

GENERATIVE AI STATEMENT

The authors declare that no generative artificial intelligence (AI) tools were used in the research design, data collection, data processing, data analysis, interpretation of research findings, or preparation of the substantive academic content of this manuscript. The research activities, academic analysis, interpretation of results, and development of the manuscript were conducted independently by the authors based on their own knowledge, expertise, and research findings. All authors reviewed and approved the final statement and take full responsibility for the accuracy, originality, and integrity of the manuscript.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to Universitas Islam Bunga Bangsa Cirebon for providing financial support and institutional assistance for the successful completion of this research. The authors also extend their appreciation to all research participants for their willingness, cooperation, and valuable contributions throughout the research process. Special thanks are also given to all individuals who provided support and assistance during the implementation of the research and preparation of the manuscript. The institutional financial support has played an important role in facilitating the research activities.

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