

## The Internalization of Gapura Pancawaluya Character Education to Realize Insan Kamil at SMAN 5 Bandung

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### ABSTRACT

This research was motivated by the importance of strengthening character education amid the development of the digital era and changes in students' behavior. SMAN 5 Bandung developed character education based on the Gapura Pancawaluya values consisting of cageur, bageur, bener, pinter, and singer as an effort to shape students' insan kamil profile. This study aimed to analyze the implementation, internalization model, stakeholder involvement, supporting and inhibiting factors, as well as the influence of the internalization of the Core Values of Pancawaluya on students' Insan Kamil Profile based on the theories of Pancawaluya character education and insan kamil profile. This study employed an explanatory sequential mixed methods approach. Qualitative data were obtained through interviews, observations, and documentation studies, while quantitative data were collected through questionnaires distributed to 126 students of grade X and XI. Quantitative data were analyzed using SPSS, while qualitative data were analyzed through data reduction, data display, and conclusion drawing. The results showed that character education was implemented through intracurricular, cocurricular, extracurricular activities, school culture, and collaboration with parents and the community. The internalization model was carried out through value transformation, value transaction, and transinternalization strengthened by habituation and role modeling. The implementation was supported by the involvement of the principal, vice principals, teachers, educational staff, the Gapura Pancawaluya team, students, parents, and the community. Supporting factors included the commitment of the academic community, a conducive school environment, a quality culture, and community support, while inhibiting factors included limited funding and the influence of digital media. Quantitative analysis showed that the internalization of the Core Values of Pancawaluya had a positive and significant influence on students' Insan Kamil Profile with a contribution of 66.3%.

**Keywords:** Gapura Pancawaluya, Education Character, Digital Era

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### INTRODUCTION

Character education in the 21st century faces increasingly complex challenges due to the rapid development of digital technology, cultural globalization, and social changes that influence the behavior of younger generations. Schools are no longer expected merely to produce academically successful students, but also individuals who possess moral integrity, social intelligence, spirituality, and social responsibility. UNESCO (2021) emphasizes that future education should focus on the development of the whole person through the strengthening of values, ethics, social collaboration, and awareness of living together in society. Likewise, OECD (2020) highlights the importance of developing student agency so that learners are able to

manage themselves responsibly and participate actively in social life. In this context, character education becomes a crucial foundation for preparing future generations who are capable of facing social transformation without losing their moral, cultural, and spiritual identity.

However, the current reality of education indicates that strengthening students' character still faces serious challenges. The decline in communication ethics, the rise of individualistic behavior, low learning discipline, social intolerance, and the misuse of digital media have become significant issues in educational settings. The World Health Organization (2023) reported that digital environments significantly influence adolescents' mental health, social interaction patterns, and identity formation. In Indonesia, the increasing cases of bullying, school violence, low literacy culture, and weak self-control among students demonstrate that education has not yet fully succeeded in developing character in a deep and sustainable manner. These conditions reveal a gap between the objectives of national education as stated in Law Number 20 of 2003 and the actual practices in schools, which still tend to prioritize academic achievement and cognitive aspects.

In practice, character education is also frequently understood as a formalistic and ceremonial activity. Many schools have incorporated character education into their vision, mission, and school regulations; however, the internalization of values has not fully developed into students' intrinsic awareness. Lickona (2021) argues that character cannot merely be taught through moral instruction and disciplinary rules, but must be cultivated through moral experiences, social role modeling, interpersonal relationships, and a supportive school culture. Similarly, Berkowitz (2022) explains that effective character education should be developed through a whole-school approach involving the entire school ecosystem collectively and continuously. In line with this perspective, interviews with the principal and the vice principal for student affairs at SMAN 5 Bandung (Monday, May 11, 2026) revealed that character education needs to be strengthened due to changes in students' discipline, communication ethics, and social awareness influenced by the digital era.

Within the context of local culture-based education, the Province of West Java promotes character education through the *Gapura Pancawaluya* values, which emphasize the development of individuals who are *cageur* (healthy), *bageur* (kind), *bener* (upright), *pinter* (intelligent), and *singer* (resilient and creative). These values not only represent Sundanese local wisdom but also contain holistic educational dimensions that include physical and mental well-being, moral integrity, intellectual intelligence, social awareness, creativity, and life resilience. Budimansyah (2021) explains that local culture-based character education has the strength to build students' identity and social awareness because it is closely related to their lived experiences. Philosophically, these values are also closely connected to the concept of *insan kamil* in Islamic education, which views human beings as holistic individuals who develop spiritually, intellectually, morally, emotionally, and socially (Hasanah, 2021; Al-Attas, 2020). Based on interviews with Islamic Religious Education teachers (Monday, May 11, 2026), the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* are considered highly relevant to students' character development in daily life.

SMAN 5 Bandung is one of the schools implementing *Gapura Pancawaluya* character education through intracurricular, cocurricular, extracurricular activities, school culture, religious habituation, literacy reinforcement, and students' social activities. Based on preliminary observations (Wednesday, April 29, 2026) and documentation studies, the school has integrated character values into its vision and mission, student development programs, school regulations, and various habituation and self-development activities. Nevertheless, interviews with AF (Monday, May 11, 2026) indicated that the process of value internalization still faces several challenges, such as low discipline awareness among some students, weak self-reflective culture, and the influence of digital lifestyles on students' social behavior and spirituality. These findings suggest that value internalization requires a more systematic, reflective, and collaborative approach involving the entire educational ecosystem within the school.

Studies on character education have been widely conducted in the contexts of Islamic education, local culture, and school-based character strengthening. However, research

specifically examining the internalization of Gapura Pancawaluya character education in developing insan kamil through a mixed methods approach remains relatively limited. Sanusi et al. (2023) explain that value internalization requires role modeling, social interaction, habituation, and reflective experiences that occur continuously. Furthermore, Fullan (2022) emphasizes that deep learning in character education should provide meaningful, contextual, and collaborative learning experiences so that students are able to internalize values in their daily lives. Therefore, this study aims to analyze the internalization process of Gapura Pancawaluya character education, its implementation strategies, stakeholder involvement, supporting and inhibiting factors, as well as its influence on the formation of students' insan kamil profiles at SMAN 5 Bandung.

## **METHOD**

This study employed field research using a mixed methods approach with an explanatory sequential mixed methods design, which combines quantitative and qualitative approaches sequentially to obtain a more comprehensive understanding of the internalization of Gapura Pancawaluya character education in developing insan kamil at SMAN 5 Bandung. The quantitative approach was used to measure the influence of the internalization of Pancawaluya values on students' insan kamil profiles, while the qualitative approach was used to explore the process of value internalization, implementation strategies, school culture, stakeholder involvement, program evaluation, and the supporting and inhibiting factors of character education. Qualitative primary data were obtained through in-depth interviews with the principal, vice principals, Islamic Religious Education teachers, and the Gapura Pancawaluya character education development team. Meanwhile, quantitative data were collected through Likert-scale questionnaires distributed to 126 students of grade X and XI.

The independent variable (X) in this study was the internalization of Pancawaluya values, including cageur, bageur, bener, pinter, and singer, while the dependent variable (Y) was the insan kamil profile based on Hasan Al-Banna's concept of the 10 muwashafat. Secondary data were obtained through observations and documentation studies, including the school's vision and mission, character education programs, activity reports, and other supporting archives. Data collection techniques included interviews, questionnaires, observations, and documentation studies. Quantitative data were analyzed using SPSS through descriptive statistics, normality tests, linearity tests, simple linear regression, t-tests, and coefficient of determination (R Square). Meanwhile, qualitative data were analyzed using the Miles, Huberman, and Saldaña (2020) model through data condensation, data display, and conclusion drawing. To ensure data validity, this study employed source triangulation, technique triangulation, and member checking.

## **RESULT AND DISCUSSION**

### **A. Background and Objectives**

#### **1. Background**

Based on interviews with the principal, the vice principal for student affairs, and Islamic Religious Education teachers (Monday, May 11, 2026), the implementation of Gapura Pancawaluya character education at SMAN 5 Bandung was motivated by the school's need to strengthen students' character amid the development of digital technology and social changes affecting the behavior of younger generations. The school believes that students should not only be equipped with academic competence, but also possess religious values, discipline, politeness, responsibility, and social awareness. Based on documentation studies and observations, character education has been integrated into the school's vision and mission, student development programs, school regulations, religious activities, discipline culture, literacy programs, environmental awareness, and daily habituation activities such as greeting culture, maintaining cleanliness, and students' involvement in social activities. These findings indicate that character education has become an integral part of the school culture at SMAN 5 Bandung.

#### **2. Foundation and Objectives**

Based on documentation studies, the implementation of Gapura Pancawaluya character education at SMAN 5 Bandung is grounded in the objectives of national education as stated in Law Number 20 of 2003 concerning the National Education System, as well as the vision of the West Java Provincial Government through the Gapura Pancawaluya character education movement, which emphasizes the development of individuals who are cageur, bageur, bener, pinter, and singer. This foundation is strengthened by the school's vision: "An Excellent and Competitive School Rooted in Religion, Culture, Science and Technology, and Environmental Awareness." Based on interviews and observations, character education at SMAN 5 Bandung is aimed at developing students who are religious, polite, disciplined, responsible, environmentally aware, and capable of adapting positively in social life through religious habituation, literacy culture, social activities, leadership development, and role modeling in daily school life.

## **B. Internalization Model of Gapura Pancawaluya Character Education**

### **1. Value Transformation**

The internalization process began with value transformation by introducing the values of cageur, bageur, bener, pinter, and singer through flag ceremonies, student development activities, classroom learning, religious programs, literacy activities, and other school programs. Teachers and school staff connected these character values with students' daily life, such as discipline, responsibility, politeness, and social awareness, so that they could be more easily understood and practiced. Based on documentation studies and observations, the school also strengthened value transformation through school regulations, educational slogans, character visual media, and habituation programs, making Pancawaluya values part of the school culture.

### **2. Value Transaction**

The internalization process continued through value transactions between teachers, students, and the school community through classroom learning, discussions, student organization activities, social programs, religious activities, and leadership programs. Students were not merely passive recipients of values, but were actively involved in dialogue, reflection, collaboration, and behavioral practices related to character values. In addition, teachers acted as mentors and role models through communicative and humanistic relationships, enabling character values to be more easily accepted and understood in students' daily lives.

### **3. Value Transinternalization**

The process of value transinternalization was carried out through consistent habituation, role modeling, and school culture so that character values became part of students' behavior and awareness. This process was implemented through routine religious activities, discipline culture, communication ethics development, environmental cleanliness movements, literacy culture, and various social activities at school. Observations showed that students were accustomed to arriving on time, respecting teachers and peers, maintaining environmental cleanliness, and participating in school activities in an orderly manner. These findings indicate that a religious and conducive school culture contributed significantly to shaping students' character in a sustainable way.

### **4. Value Development through Role Modeling, Habituation, and School Culture**

Teachers and all members of the academic community were encouraged to become role models in discipline, politeness, responsibility, communication ethics, and religious attitudes so that students could imitate positive behavior more easily. The school also developed various habituation programs such as greeting culture, attendance discipline, routine religious activities, morning literacy programs, environmental cleanliness, and polite social interaction. Based on documentation studies and observations, the school culture was further strengthened through school regulations, social activities, student organization development, as well as character slogans and visual media, indicating that character development was integrated into students' daily school life.

## **C. Implementation Strategies of Gapura Pancawaluya Character Education**

### **1. Implementation through Intracurricular Activities**

Character education was implemented through intracurricular activities by integrating religious values, discipline, responsibility, honesty, cooperation, and social awareness into

classroom learning. These values were connected to students' daily lives through learning discipline, communication ethics, group collaboration, and academic responsibility. Based on documentation studies, character reinforcement had been integrated into lesson plans, teaching modules, learning objectives, and evaluation processes.

#### 2. Implementation through Cocurricular Activities

Character education was also implemented through cocurricular activities such as literacy programs, worship practices, social projects, environmental activities, and project-based learning. These activities were intended to develop students' responsibility, cooperation, leadership, creativity, and social awareness. Cocurricular activities were conducted regularly and coordinated by teachers, enabling students to practice discussion, problem-solving, and responsibility in both group assignments and school social programs.

#### 3. Implementation through Extracurricular Activities

Extracurricular activities were used as a medium for developing students' interests, talents, leadership, discipline, responsibility, and cooperation through more flexible and participatory activities. Character values were instilled through student organizations, scouting, sports, arts, religious programs, ecology, and social activities. Based on documentation studies, the school had approximately 20 active extracurricular programs that served as media for strengthening students' character through direct experience.

#### 4. Implementation through School Culture

School culture was developed through the habituation of the 5S culture (Smile, Greeting, Salutation, Politeness, and Courtesy), time discipline, environmental cleanliness, religious activities, and communication ethics among school members. Observations showed that students were accustomed to maintaining communication ethics, obeying school rules, preserving environmental cleanliness, and participating in school activities in an orderly and disciplined manner. In addition, the school environment was strengthened through character slogans and moral messages.

#### 5. Implementation through Collaboration with Parents and the Community

The school viewed character development as requiring continuity between school, family, and the social environment. Therefore, the school established communication with parents through parent meetings, student progress reports, and joint guidance activities. In addition, the community and alumni were involved in social, religious, and student development activities so that students could gain broader social experiences within community life.

### **D. Stakeholder Involvement in the Internalization of Character Education**

#### 1. The Principal's Involvement

The principal played a central role in implementing Gapura Pancawaluya character education through policy formulation, strengthening school culture, program coordination, and guiding all school members. The principal also actively provided guidance to teachers, educational staff, and students and participated in activities such as flag ceremonies, morning assemblies, religious programs, and literacy movements as direct forms of character reinforcement.

#### 2. The Vice Principals' Involvement

Vice principals were actively involved according to their respective responsibilities. The vice principal for quality management was responsible for evaluating character programs, the vice principal for academics integrated character values into learning activities, the vice principal for student affairs supervised student discipline and activities, the vice principal for public relations developed cooperation with parents and the community, while the vice principal for facilities and infrastructure supported a conducive and orderly school environment.

#### 3. Teachers' and Educational Staff's Involvement

Teachers were the parties who interacted most frequently with students in the character internalization process. They acted as educators, mentors, and role models through the habituation of discipline, responsibility, religiosity, and social awareness in both classroom learning and daily life. In addition, educational staff such as administrative staff, librarians,

security officers, and cleaning staff also contributed to strengthening discipline, cleanliness, and order within the school environment.

#### 4. The Involvement of the Gapura Pancawaluya Team

The Gapura Pancawaluya team, established through the principal's decree, was responsible for designing, developing, and coordinating various character education programs. The team was involved in habituation programs, religious guidance, social activities, literacy programs, and student leadership development, thereby helping maintain the consistency and coordination of character education implementation.

#### 5. Students' Involvement

Students were not only positioned as objects of character education, but were also actively involved in student organizations, leadership programs, social and religious activities, literacy programs, and various self-development activities. Observations showed that students actively participated in character habituation activities such as maintaining cleanliness, joining religious programs, and practicing proper communication ethics with teachers and peers.

#### 6. Parents' and Community Involvement

The school established communication and cooperation with parents through parent meetings, student progress reports, and coordination regarding students' behavior both at home and at school. In addition, the community and alumni were involved in social, health, religious, and student development activities, thereby supporting the strengthening of students' character within social life.

### **E. Evaluation of the Gapura Pancawaluya Character Education Program**

#### 1. Monitoring System of the Character Education Program

Monitoring was conducted continuously to evaluate program implementation, discipline, habituation effectiveness, and the development of students' behavior. Monitoring activities included supervision of attendance, compliance with school regulations, communication ethics, and students' participation in various school activities. Teachers, homeroom teachers, and educational staff were also involved in observing and reporting students' character development periodically.

#### 2. Periodic Evaluation of the Character Education Program

Periodic evaluations were conducted through school evaluation meetings, teacher development activities, and interdepartmental coordination at the end of activities and semesters. The evaluations focused on assessing program effectiveness, students' character development, and obstacles in the implementation of character education. The evaluation results were used as the basis for improving character development programs and strengthening character culture within the school environment.

#### 3. Incidental Evaluation of the Character Education Program

The school also conducted incidental evaluations regarding students' behavioral problems such as violations of school regulations, conflicts among students, and low discipline. The handling process involved direct guidance, coordination with homeroom teachers, counseling teachers, and parents, as well as personal approaches to students. Based on observations, the school emphasized guidance and mentoring rather than punishment alone so that students could gradually improve their behavior.

### **F. Supporting and Inhibiting Factors in the Implementation of Gapura Pancawaluya Character Education**

#### 1. Supporting Factors

The supporting factors in implementing Gapura Pancawaluya character education included the integration and commitment of the entire school academic community in carrying out character education programs. A religious, orderly, clean, and conducive school environment also supported the internalization of character values in students' daily lives. In addition, the school's quality culture, the use of digitalization in communication and student guidance, and the support of teachers, educational staff, parents, alumni, and the community became important factors in maintaining the sustainability of the character education program.

#### 2. Inhibiting Factors

The inhibiting factors in implementing character education included limited program funding and the influence of unfiltered digital media. The development of digital media caused some students to be more influenced by instant culture, less focused on learning, and more active in digital interaction than direct social interaction. In addition, the school also faced challenges in maintaining students' behavioral consistency due to the diverse influences of the external environment. Therefore, strengthening guidance, supervision, communication with parents, and sustainable school culture remained necessary.

#### G. The Influence of the Internalization of Core Pancawaluya Values on the Insan Kamil Profile of Students

Research Variables	N	Minimum	Maximum	Mean
Core Pancawaluya Values (X)	126	62	100	89.02
Insan Kamil Profile (Y)	126	62	100	89.55

Based on the distribution of questionnaires to 126 tenth- and eleventh-grade students at SMAN 5 Bandung, data were obtained regarding the internalization of the Core Pancawaluya Values as the independent variable (X) and the Insan Kamil Profile as the dependent variable (Y). The descriptive analysis showed that the average score of the internalization of the Core Pancawaluya Values was 89.02, with a minimum score of 62 and a maximum score of 100, while the average score of the Insan Kamil Profile was 89.55, with a minimum score of 62 and a maximum score of 100. These findings indicate that the level of character value internalization and the Insan Kamil profile of students were categorized as very high. Students demonstrated positive tendencies in applying the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* in both learning activities and daily social interactions. The normality test using the Normal P-P Plot of Regression Standardized Residual showed that the data points were distributed around the diagonal line, indicating a normal distribution. Furthermore, the Kolmogorov-Smirnov test produced an Asymp. Sig. value of 0.037, while the linearity test showed a significance value of 0.813 ( $> 0.05$ ), indicating a linear relationship between the two variables.

The simple linear regression analysis revealed a positive relationship between the internalization of the Core Pancawaluya Values and the Insan Kamil Profile of students. The regression equation obtained was:

$$Y = 9.998 + 0.894X$$

The equation indicates that every one-unit increase in the internalization of Pancawaluya values would increase the Insan Kamil profile by 0.894 units. In addition, the partial significance test (t-test) showed a significance value of 0.000, which was smaller than 0.05 ( $0.000 < 0.05$ ). Therefore,  $H_0$  was rejected and  $H_a$  was accepted, indicating that the internalization of the Core Pancawaluya Values had a positive and significant influence on the Insan Kamil Profile of students at SMAN 5 Bandung.

The coefficient of determination (R Square) showed a value of 0.663, indicating that the internalization of the Core Pancawaluya Values contributed 66.3% to the formation of students' Insan Kamil Profile, while the remaining 33.7% was influenced by other factors outside the variables examined in this study. These findings demonstrate that character education based on local cultural values has a strong contribution to the holistic development of students' character, particularly in fostering religious attitudes, discipline, responsibility, social awareness, and moral behavior in everyday life.

## RESULT AND DISCUSSION

### A. Background and Objectives of the Implementation of Gapura Pancawaluya Character Education at SMAN 5 Bandung

The findings reveal that the implementation of Gapura Pancawaluya character education at SMAN 5 Bandung was primarily driven by the school's need to respond to the challenges of the digital era, which have significantly influenced students' attitudes and behaviors. This finding reflects an institutional awareness that educational success should not be measured solely by academic achievement but also by the school's capacity to foster character development, social ethics, and moral responsibility among students. The novelty of this study

lies in the utilization of the Gapura Pancawaluya values as a character education framework that functions not only as a representation of West Javanese local cultural identity but also as a holistic foundation for developing students' religious, moral, social, intellectual, and personal resilience competencies. This approach demonstrates an effort to connect local wisdom-based character education with the contemporary needs of character formation among young people in the digital age.

The study further indicates that the school adopted the values of *cageur* (healthy), *bageur* (kind), *bener* (upright), *pinter* (intelligent), and *singer* (resilient) because they were considered relevant to students' developmental needs and aligned with both the school's vision and the national educational goals. Character education is not merely implemented through formal regulations and disciplinary measures but is also embedded in school culture, habitual practices, role modeling, religious activities, literacy programs, and students' social engagement. Consequently, the primary objective of character education at SMAN 5 Bandung is to develop students who are religious, respectful, disciplined, responsible, socially aware, and capable of responding positively to life's challenges. From the perspective of Islamic education, this objective is closely associated with the concept of *insan kamil* (the complete human being), which emphasizes the balanced development of spiritual, moral, intellectual, and social dimensions.

These findings are consistent with previous studies highlighting the significance of culture-based character education and school culture in shaping students' behavior. Abdullah (2021) and Hermawan (2022) argue that local cultural values play a strategic role in strengthening students' social identity and character formation. Similarly, Lickona (2021), Berkowitz (2022), and Nucci and Narvaez (2021) emphasize that character education should be nurtured through school culture, habituation, role modeling, and meaningful social experiences. The findings also support studies conducted by Arthur et al. (2021), White and Warfa (2021), and Kristjánsson (2021), which demonstrate that character education becomes more effective when the values promoted are closely connected to students' cultural backgrounds and lived experiences. However, unlike many previous studies that focus on character education in general, this research specifically integrates the local wisdom values of Gapura Pancawaluya with the development of *insan kamil* within the framework of Islamic education.

The findings contribute significantly to the development of local wisdom-based character education scholarship. Character education should not merely be viewed as the transmission of universal values but also as a process of cultivating cultural identity that is relevant to students' social contexts. Therefore, the Gapura Pancawaluya character education model may serve as a contextual, adaptive, and sustainable alternative for character education development in Indonesian schools. Practically, the findings highlight the importance of integrating local culture, school culture, and religious values in fostering students' character development. Academically, this study enriches the discourse on character education and Islamic education by offering a more holistic and culturally grounded approach.

## **B. The Internalization Model of Gapura Pancawaluya Character Education at SMAN 5 Bandung**

One of the major contributions of this study lies in its development of an internalization model of character education based on the local wisdom values of Gapura Pancawaluya – *cageur* (healthy), *bageur* (virtuous), *bener* (righteous), *pinter* (intelligent), and *singer* (resilient) – within the framework of Islamic character formation. Unlike many character education models that primarily emphasize moral instruction or behavioral regulation, the model identified in this study integrates local cultural values with a three-stage internalization process consisting of value transformation, value transaction, and value transinternalization. This model demonstrates how local wisdom can serve not only as a cultural identity but also as a practical educational framework for developing students' character holistically in contemporary educational settings.

The findings indicate that the internalization process begins with value transformation through classroom learning, student guidance, literacy programs, religious activities, and

school-wide character campaigns. The process continues through value transactions in which students actively engage in dialogue, reflection, collaboration, leadership activities, and social participation. Finally, values become internalized through consistent habituation, role modeling, and the establishment of a supportive school culture. As a result, the values of Gapura Pancawaluya gradually become embedded in students' daily behaviors, including discipline, social responsibility, respect for others, environmental awareness, and religious commitment. These findings suggest that effective character education requires not only cognitive understanding but also continuous social interaction and experiential learning.

The results are consistent with previous studies emphasizing the importance of school culture and active participation in character formation. Lickona (2021), Berkowitz (2022), Arthur et al. (2021), and Nucci, Narvaez, and Krettenauer (2024) argue that character education becomes more effective when values are introduced systematically and reinforced through meaningful experiences. Similarly, Sanderse (2021) highlights the central role of exemplarity and role modeling in moral development, while Harrison et al. (2023) and Morris (2022) demonstrate that whole-school approaches contribute significantly to sustainable character development. Furthermore, Bronfenbrenner's ecological perspective (2021) and Hargreaves and O'Connor's concept of collaborative professionalism (2021) support the finding that students' character development is strongly influenced by interactions within the broader educational environment.

The similarities between this study and previous research may be attributed to the universal principles underlying character education, particularly the importance of habituation, role modeling, social interaction, and school culture. However, this study also reveals important distinctions. Whereas most previous studies have focused on universal character values or general school-based character education programs, the present study specifically employs the local wisdom values of Gapura Pancawaluya as the foundation of character development and connects them with the Islamic educational concept of *insan kamil*. These differences may stem from variations in cultural context, educational philosophy, and the integration of local values within the formal educational system.

This study contributes to the growing body of literature on character education by proposing a culturally grounded and contextually relevant model of value internalization. The findings demonstrate that local wisdom can function not merely as cultural heritage but as a strategic educational resource for character formation. The study therefore extends existing character education theories by showing how local cultural values can be systematically integrated into educational practice through a structured process of transformation, transaction, and transinternalization. This contribution helps bridge the gap between character education, local wisdom studies, and Islamic educational perspectives.

The practical implications of this study suggest that schools should strengthen character education through the integration of local cultural values, school culture, habituation programs, and exemplary leadership. Policymakers may also consider incorporating local wisdom-based character education into broader educational frameworks to ensure contextual relevance and sustainability. Academically, future research may further examine the effectiveness of similar local wisdom-based character education models in different cultural settings, educational levels, and institutional contexts to expand the theoretical and empirical understanding of character development.

### **C. Strategies for Implementing Gapura Pancawaluya Character Education**

A significant contribution of this study lies in identifying a comprehensive implementation strategy for character education based on the local wisdom values of Gapura Pancawaluya through the integration of intracurricular, cocurricular, extracurricular, school culture, and community-based approaches. Unlike many character education programs that focus primarily on classroom instruction or isolated school activities, the strategy identified in this study demonstrates a holistic and interconnected model that embeds character development throughout the entire educational ecosystem. The novelty of this finding is reflected in the systematic integration of local cultural values into multiple educational

domains, thereby strengthening character formation through continuous and contextual learning experiences.

The findings reveal that character education at SMAN 5 Bandung is implemented through five interrelated strategies. First, character values are integrated into intracurricular learning through lesson plans, teaching modules, learning objectives, and assessment processes. Second, cocurricular activities such as literacy programs, religious practices, environmental projects, and project-based learning provide experiential opportunities for character development. Third, extracurricular programs facilitate leadership, responsibility, teamwork, and social engagement through student organizations, scouting, sports, arts, and religious activities. Fourth, character values are reinforced through school culture, including the habituation of the 5S principles, discipline, environmental awareness, and ethical communication. Finally, collaboration with parents, alumni, and community members extends character development beyond the school environment and strengthens social learning experiences.

These findings are consistent with previous studies emphasizing the importance of comprehensive and integrated approaches to character education. Marini (2021) found that character development is more effective when embedded within the teaching and learning process. Similarly, Fullan (2022) and OECD (2020) argue that meaningful learning experiences and student agency are essential components of twenty-first-century education. Berkowitz and Bier (2017), Arthur et al. (2021), Kristjánsson (2021), and Morris (2022) also highlight the importance of whole-school approaches that combine classroom instruction, school culture, leadership opportunities, and community engagement. Furthermore, Epstein (2021) and Wiggan et al. (2023) emphasize that collaboration among schools, families, and communities significantly enhances students' social and moral development. The present findings therefore reinforce existing evidence that character education is most effective when implemented across multiple educational settings and social contexts.

The similarities between this study and previous research may stem from the shared recognition that character formation is a multidimensional process requiring sustained reinforcement across different learning environments. However, this study also reveals important distinctions. While previous studies generally focus on universal character values or national character education frameworks, the present study specifically integrates the local wisdom values of Gapura Pancawaluya into all implementation strategies. This contextual adaptation allows character education to be more culturally meaningful and socially relevant for students. Differences may also be influenced by variations in educational policies, cultural backgrounds, and the extent to which local values are incorporated into school programs and practices.

This study contributes to the literature by proposing a culturally grounded implementation framework that connects local wisdom, school culture, experiential learning, and community engagement within a unified character education system. The findings demonstrate that local cultural values can function not only as moral principles but also as operational guidelines for designing educational programs and learning activities. Consequently, the study expands current discussions on character education by offering an alternative model that bridges local cultural identity and contemporary educational demands.

The practical implications suggest that schools should strengthen character education through integrated strategies that extend beyond classroom instruction and involve the broader educational community. Educational policymakers may consider incorporating local wisdom-based character education into curriculum development and school improvement initiatives. From an academic perspective, future studies may explore the effectiveness of similar implementation models in different cultural settings, educational levels, and institutional contexts to further enrich the theoretical and empirical foundations of character education research.

#### **D. Stakeholder Involvement in the Internalization of Character Education**

A key contribution of this study is the identification of a collaborative stakeholder-based model for character education that integrates leadership, professional collaboration, student participation, and community engagement within a single framework. While previous studies have generally examined the role of individual stakeholders separately, this study demonstrates how principals, vice principals, teachers, educational staff, students, parents, community members, and the Gapura Pancawaluya Team collectively contribute to the internalization of character values. The novelty of this finding lies in the establishment of a structured and culturally grounded collaboration system that supports the implementation of local wisdom-based character education through shared responsibility across the entire school ecosystem.

The findings indicate that stakeholder involvement operates at multiple levels. The principal provides strategic leadership through policy development, program coordination, and cultural reinforcement. Vice principals support implementation through their respective managerial functions, while teachers and educational staff act as daily facilitators, mentors, and role models. The Gapura Pancawaluya Team serves as a coordinating body that ensures program consistency and sustainability. Students actively participate in leadership, social, religious, and self-development activities, while parents and community members reinforce character formation beyond the school environment. These findings suggest that character education becomes more effective when responsibility is distributed among all educational stakeholders rather than concentrated solely on teachers or school administrators.

The results are consistent with previous studies emphasizing the importance of collaborative leadership and stakeholder engagement in character education. Hallinger and Kovačević (2021) argue that effective school leadership significantly influences organizational culture and educational quality. Similarly, Hargreaves and O'Connor (2021) emphasize collaborative professionalism as a foundation for sustainable school improvement. Lickona (2021), Arthur et al. (2021), and Berkowitz and Bier (2017) highlight the importance of developing a moral community in which all school members contribute to students' character development. Furthermore, Epstein (2021), Goodwin et al. (2021), Wiggan et al. (2023), and Bronfenbrenner's ecological systems theory (2021) emphasize that family and community engagement are essential components of successful character education. The findings of this study therefore reinforce the growing consensus that character formation requires collective efforts from multiple stakeholders across different social environments.

The similarities between this study and previous research may be explained by the shared recognition that character development is a social process influenced by interactions within various educational and community contexts. However, this study differs from many previous investigations by identifying a specific organizational mechanism through the establishment of the Gapura Pancawaluya Team as a dedicated coordinating body for character education. While most studies focus on leadership roles, teacher involvement, or parental participation separately, the present study highlights an integrated stakeholder network that operates within a local wisdom-based educational framework. These differences may result from contextual variations in school management structures, cultural backgrounds, and educational policies.

This study contributes to the literature by extending stakeholder-based theories of character education through the integration of local cultural values, distributed leadership, and community participation. The findings demonstrate that successful character education requires not only effective leadership but also institutional mechanisms that facilitate collaboration among all educational actors. The study therefore provides a conceptual model showing how local wisdom-based character education can be sustained through coordinated stakeholder engagement and shared responsibility.

Practically, the findings suggest that schools should establish collaborative structures that actively involve teachers, students, parents, and community members in character education initiatives. Policymakers may consider strengthening stakeholder participation frameworks within character education policies and school governance systems. Academically, future research may examine how different stakeholder configurations influence character

development outcomes across various educational contexts and cultural settings, thereby expanding understanding of collaborative approaches to character education.

#### **E. Evaluation of the Gapura Pancawaluya Character Education Program**

A notable contribution of this study is the identification of a comprehensive evaluation model for character education that combines continuous monitoring, periodic evaluation, and incidental intervention within a humanistic and developmental framework. Unlike conventional evaluation systems that focus primarily on administrative compliance or academic outcomes, the evaluation model implemented at SMAN 5 Bandung emphasizes behavioral development, character growth, and continuous improvement. The novelty of this finding lies in the integration of formative assessment, reflective evaluation, and mentoring-oriented intervention as part of a culturally grounded character education system based on the values of Gapura Pancawaluya.

The findings reveal that the evaluation process operates through three interconnected mechanisms. First, continuous monitoring is conducted through observations of attendance, compliance with school regulations, communication ethics, participation in school activities, and daily behavioral practices. Second, periodic evaluations are carried out through school evaluation meetings, teacher development programs, and cross-departmental coordination to assess program effectiveness and students' character development. Third, incidental evaluations are implemented when behavioral issues arise, allowing schools to provide immediate guidance and intervention through collaboration among teachers, counselors, parents, and school administrators. These mechanisms indicate that character education evaluation at SMAN 5 Bandung functions not merely as a measurement process but as an ongoing strategy for character development and behavioral improvement.

The findings are consistent with previous studies highlighting the importance of continuous and developmental evaluation in character education. Stufflebeam and Zhang (2021) emphasize that effective educational evaluation should support improvement and accountability through systematic monitoring and feedback. Fullan (2020) argues that reflective evaluation cultures contribute significantly to sustainable school improvement. Similarly, Lickona (2021), Nucci et al. (2024), Arthur et al. (2021), and Berkowitz and Bier (2017) stress that character development requires continuous observation, reflection, and reinforcement rather than isolated assessment practices. Furthermore, Morris, White, and Ryan (2023), Davidson, Lickona, and Khmelkov (2022), and Sanderse (2021) demonstrate that effective character education evaluation should focus on behavioral growth, moral development, and the cultivation of positive school culture rather than solely on measurable academic indicators.

The similarities between this study and previous research may be explained by the shared understanding that character formation is a gradual and developmental process requiring continuous assessment and feedback. However, this study differs from many previous investigations because it integrates evaluation directly into daily school culture and character habituation practices. While many evaluation models focus primarily on measuring outcomes, the present study emphasizes mentoring, reflection, and behavioral guidance as central components of evaluation. These differences may be influenced by the school's commitment to local wisdom-based character education and its emphasis on fostering long-term behavioral transformation rather than short-term behavioral compliance.

This study contributes to the literature by extending current understandings of character education evaluation through a model that combines accountability, reflection, and personal development. The findings demonstrate that evaluation can serve not only as a tool for measuring program effectiveness but also as a mechanism for strengthening character internalization and sustaining school culture. Consequently, this study provides an alternative framework for evaluating character education programs that is more holistic, developmental, and culturally responsive.

Practically, the findings suggest that schools should develop evaluation systems that integrate monitoring, reflection, mentoring, and stakeholder collaboration into everyday educational practices. Educational policymakers may also consider incorporating developmental and character-oriented indicators into school evaluation frameworks.

Academically, future research may investigate the effectiveness of similar evaluation models across different educational levels and cultural contexts, particularly in relation to long-term character development outcomes and school culture transformation.

#### **F. Supporting and Inhibiting Factors in the Implementation of Gapura Pancawaluya Character Education**

One of the significant contributions of this study is the identification of supporting and inhibiting factors within a local wisdom-based character education framework. While previous studies have generally examined school culture, leadership, parental involvement, or digital challenges separately, this study demonstrates how these factors interact simultaneously within the implementation of Gapura Pancawaluya character education. The novelty of this finding lies in its portrayal of character education as a dynamic process shaped by both internal institutional strengths and external socio-digital influences. This perspective provides a more comprehensive understanding of the conditions necessary for sustaining local wisdom-based character education in contemporary schools.

The findings indicate that the successful implementation of Gapura Pancawaluya character education is supported by several interconnected factors, including the commitment of school leaders, teachers, educational staff, students, parents, alumni, and community members. A positive school culture characterized by religiosity, discipline, cleanliness, and social responsibility further strengthens the internalization of character values. In addition, the integration of digital communication, students' participation in habituation programs, and the school's quality-oriented culture contribute to the sustainability of character education initiatives. Conversely, the study identified several inhibiting factors, including limited financial resources, the influence of unfiltered digital media, students' exposure to instant gratification culture, and the challenges posed by diverse social environments outside the school. These findings suggest that character education is influenced not only by educational programs but also by broader social, technological, and environmental conditions.

The results are consistent with previous studies emphasizing the importance of supportive educational ecosystems in character development. White and Warfa (2021) argue that positive school culture and community involvement are essential for successful character education. Similarly, Epstein (2021) highlights the critical role of partnerships among schools, families, and communities in promoting students' holistic development. Bronfenbrenner's ecological systems theory (2021) further explains that individual development is shaped by interactions among multiple social environments. Studies by Berkowitz and Bier (2017), Arthur et al. (2021), Kristjánsson (2021), and Wiggan et al. (2023) also demonstrate that collaborative educational communities contribute significantly to character formation. Regarding the inhibiting factors, the findings align with OECD (2023), Livingstone and Third (2017), Schieble et al. (2022), and the World Health Organization (2023), which report that digital technology can create challenges related to self-regulation, digital citizenship, mental well-being, and social interaction among adolescents.

The similarities between this study and previous research may be attributed to the universal influence of school culture, stakeholder collaboration, and social environments on character development. However, this study differs in its emphasis on the interaction between local wisdom-based character education and contemporary digital challenges. While many previous studies focus either on positive educational factors or on the risks associated with digital technology, the present study examines both dimensions within a single analytical framework. This difference may result from the unique context of Gapura Pancawaluya implementation, which combines local cultural values, Islamic educational principles, and contemporary educational realities in the digital era.

This study contributes to the literature by expanding current understandings of character education beyond pedagogical strategies and school programs. The findings demonstrate that the sustainability of character education depends on the interaction between cultural values, institutional commitment, community participation, and digital influences. Consequently, the study offers a more comprehensive framework for understanding the opportunities and

challenges of implementing local wisdom-based character education in modern educational settings.

Practically, the findings suggest that schools should strengthen collaboration among stakeholders, develop sustainable funding strategies, and enhance digital literacy programs to support character education. Policymakers may consider integrating digital citizenship, media literacy, and local wisdom values into character education policies and curriculum frameworks. From an academic perspective, future research should explore how digital environments influence the effectiveness of local wisdom-based character education and examine strategies for balancing cultural identity preservation with the demands of digital transformation.

#### **G. The Influence of the Internalization of Core Pancawaluya Values on Students' *Insan Kamil* Profile**

A major contribution of this study lies in its empirical verification of the relationship between the internalization of local wisdom-based character values and the development of students' *Insan Kamil* profiles. While previous studies have generally discussed character education from conceptual, philosophical, or qualitative perspectives, this study quantitatively demonstrates the significant contribution of the Core Pancawaluya Values (*cageur*, *bageur*, *bener*, *pinter*, and *singer*) to the formation of *Insan Kamil*. The novelty of this finding lies in the integration of Sundanese local wisdom and Islamic educational philosophy within a measurable explanatory model, thereby providing empirical evidence of how culturally rooted character values contribute to holistic student development.

The findings revealed that both the internalization of the Core Pancawaluya Values and students' *Insan Kamil* profiles were categorized as very high, with mean scores of 89.02 and 89.55, respectively. Statistical analyses confirmed that the data met the assumptions of normality and linearity, indicating the appropriateness of further inferential analysis. The regression analysis demonstrated a positive relationship between the two variables, expressed by the equation  $Y = 9.998 + 0.894X$ . Furthermore, the t-test showed a significance value of 0.000 ( $p < 0.05$ ), confirming that the internalization of Pancawaluya values significantly influences students' *Insan Kamil* profiles. The coefficient of determination ( $R^2 = 0.663$ ) indicates that 66.3% of the variance in students' *Insan Kamil* profiles can be explained by the internalization of the Core Pancawaluya Values, while the remaining 33.7% may be influenced by other educational, familial, social, or personal factors.

These findings are consistent with previous studies emphasizing the positive relationship between character education and holistic student development. Lickona (2021) argues that sustained character education contributes significantly to behavioral transformation and moral development. Similarly, Berkowitz and Bier (2017) found that well-implemented character education programs positively influence students' social, emotional, and academic outcomes. Kristjánsson (2021), Arthur et al. (2021), Nucci et al. (2024), and Wright et al. (2023) also report that character education strengthens moral identity, personal flourishing, and responsible citizenship. Within Islamic educational discourse, the findings are consistent with Hasanah (2021), Al-Attas (2020), and Al-Banna (2020), who emphasize the integration of spiritual, moral, intellectual, and social dimensions in the formation of a complete Muslim personality. Furthermore, studies by Tirri (2021), Thoenig and Walton (2022), and Lavy (2020) suggest that holistic educational approaches contribute positively to students' well-being, self-regulation, and character development.

The similarities between this study and previous research may be attributed to the universal role of character education in shaping students' moral awareness, social responsibility, and personal development. However, this study differs from many previous investigations because it examines character development through the lens of local cultural values integrated with the Islamic concept of *Insan Kamil*. Most previous studies have focused on general character education frameworks, positive psychology, or citizenship education, whereas this study specifically investigates how the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* contribute to the development of a holistic Islamic personality. These differences may be explained by variations in theoretical frameworks, cultural contexts, and measurement indicators used across studies.

This study contributes to the advancement of character education scholarship by providing empirical evidence that local wisdom-based character education can significantly influence holistic student development. The findings extend existing theories of character education by demonstrating that culturally embedded values are not merely symbolic cultural assets but can function as measurable predictors of character formation. Moreover, the study bridges local wisdom studies, Islamic educational philosophy, and contemporary character education research, thereby enriching interdisciplinary discussions on holistic human development in educational settings.

Practically, the findings suggest that schools should strengthen the integration of local wisdom values into educational programs, school culture, and student development initiatives. Educational policymakers may also consider incorporating local cultural values into character education frameworks to enhance contextual relevance and effectiveness. From an academic perspective, future research should investigate other variables that may influence the development of *Insan Kamil*, including family background, digital environments, peer relationships, religious commitment, and socio-cultural factors. Longitudinal and comparative studies across different regions and educational levels may also provide deeper insights into the long-term effectiveness of local wisdom-based character education models.

## CONCLUSION

The findings revealed that the internalization of Gapura Pancawaluya character education at SMAN 5 Bandung was implemented systematically through intracurricular, co-curricular, extracurricular, and school culture activities, as well as through the involvement of all educational stakeholders. Character education was not positioned merely as an additional program but became an integral part of the school educational system through habituation, exemplary behavior, the strengthening of school culture, and students' social experiences in daily life. These findings indicate that local culture-based character education has strong relevance in developing students holistically in the modern era. The internalization model of Gapura Pancawaluya character education at SMAN 5 Bandung was carried out through the stages of value transformation, value transaction, and value transinternalization. In the transformation stage, the school introduced and instilled character values through learning and mentoring activities. The value transaction stage was conducted through active interaction in educational and social activities, while the transinternalization stage was implemented through consistent habituation and school culture so that character values became part of students' behavior. This process was strengthened through role modeling by school members, positive habituation, and a religious and disciplined school culture. The findings also showed that the success of character education implementation was influenced by the involvement of all educational stakeholders, including the principal, teachers, educational staff, students, parents, and the community. Supporting factors included the commitment of the academic community, a conducive school environment, a strong quality culture, the use of digitalization, and support from parents and the community. However, the implementation of character education also faced several challenges, such as limited program funding and the influence of unfiltered digital media on students' behavior. Based on the quantitative analysis, the internalization of the Core Pancawaluya Values had a positive and significant influence on students' *Insan Kamil* Profile at SMAN 5 Bandung, contributing 66.3% to character formation. These findings indicate that character education based on the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* has strong relevance in developing religious, disciplined, responsible, and socially competent students in accordance with the concept of *insan kamil* in Islamic education. Therefore, Gapura Pancawaluya character education has strong potential to be developed as a contextual, adaptive, and sustainable local culture-based character education model.

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