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Comparison of Education Policy Through Approaches to Character Education in Indonesia and Japan

Astri Nurfauziah¹**Deni Darmawan**²**Buiyeva Kibrio Ergashevna**³**Affiliation:**

^{1,2,3} Universitas Pendidikan Indonesia,
Bandung, Indonesia

Correspondence:

Jl. Raya Cibiru KM 15 Bandung 40393,
Jawa Barat, 40625, Indonesia. Email:
astrinurfauziah1410@upi.edu

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Abstract

This study aims to compare character education policies in Indonesia and Japan through a descriptive qualitative approach. Character education is an important element in the formation of a moral and responsible generation. In Indonesia, character education is integrated into the curriculum based on Pancasila values, while Japan implements it through moral education (*dotoku kyoiku*) which is structured and systemic. The results of the study show that although both countries have the same goal in shaping the character of students, the approach and implementation are different. Japan stands out in the consistency and integration of moral values in all aspects of school life, while Indonesia has strengths in local values but faces challenges in implementation at the practical level. This study recommends strengthening teacher training and integrating school culture in character education in Indonesia.

Keywords: Education Policy Through Approaches, Character Education, Indonesia and Japan

1. INTRODUCTION

Education is not only aimed at making the nation's life smarter but also at shaping the character of students. This is reflected in Law Number 20 of 2003 concerning the National Education System, which states that education aims to develop the potential of students to become faithful, pious, noble, healthy, intelligent, and responsible people (Ministry of education, 2012; Yuslaini, 2018). Through various approaches that instill moral, ethical, and social values, education aims to shape the character of students who not only focus on academic achievement, but also on the formation of a strong, moral, and responsible personality (Yemmartotillah et al., 2024).

In the era of globalization and value disruption, character education is becoming increasingly important. Character education can help students have a strong identity without abandoning local norms and culture (Waruwu, 2024). Indonesian cultural values are an

important basis for character education. Internalization of cultural values is carried out through families, educational institutions, and the community environment. This aims to strengthen national identity amidst the diversity of Indonesian society (Imtinan et al., 2022).

Indonesia and Japan both pay great attention to character building through education. However, the policy approach and implementation in the field show significant differences. Character education in Indonesia is based on the values of Pancasila which are integrated into the 2013 Curriculum and the Merdeka Curriculum contained in the PPK (Strengthening Character Education) program with the aim of building a golden generation of Indonesia with the spirit of Pancasila through formal, non-formal, and informal education (Randa et al., 2022). Character education in Indonesia places more emphasis on strengthening religious values, nationalism, and morality. This is reflected in the curriculum that

integrates special subjects for character education, such as Religious Education and Pancasila (Randa et al., 2022; R. Wulandari et al., 2025). The approaches used in Indonesia include value instillation, value clarification, and action-based learning. However, implementation in the field is often less than optimal, with many teachers only delivering material without linking it to real actions in everyday life (Aprilia et al., 2024; Syamsurrijal, 2021).

Meanwhile, Japan implements moral education explicitly through special lessons and school culture. Japan prioritizes character education that focuses on the values of togetherness, discipline, and responsibility (Yunansah et al., 2022; Wahid et al., 2023; Wahid & Asrina, 2024). Moral education in Japan is taught through integration into daily life at school, not just as a theory (Aprilia et al., 2024; R. Wulandari et al., 2025). The habituation approach is one of the keys to character education in Japan, where character values are not only taught but also cultivated in students' daily activities (Alifah Aulia Nurfadhilah et al., 2024; Syamsurrijal, 2021).

The fundamental difference between Indonesia and Japan in character education lies in the approach used and its implementation. Character education in Japan is known as *doutoku-kyouiku* (moral education) which is integrated thoroughly in the curriculum from elementary to high school. Character education is not only taught in theory, but is also realized in students' daily lives through routine activities

2. METHOD

This study uses a descriptive qualitative approach with a comparative study method. The descriptive qualitative approach focuses on an in-depth understanding of a phenomenon through narrative and descriptive data collection. The comparative study method is used to compare two or more entities, in this case educational institutions, to understand the differences and similarities in the implementation of character education (Umi

formulated in accordance with the research objectives, so that the findings could

such as community service, flag ceremonies, and mutual cooperation practices. This makes character education a holistic part of students' learning experiences, so that values such as discipline, responsibility, honesty, and hard work become habits that are inherent in their lives. This approach emphasizes habituation and habituation of values in daily activities at school and in society (Harahap et al., 2024; R. Wulandari et al., 2025).

Character education in Indonesia is mostly delivered through teaching moral and ethical values that are often separate from students' daily activities. Character education is usually taught through special subjects such as Pancasila and Citizenship Education (PPKn) and Religious Education (Herlambang, 2021; Herlambang & Abidin, 2022; Permana et al., 2024). This approach tends to be more theoretical and less integrated into students' daily activities. In addition, character education in Indonesia faces challenges such as the lack of consistency between the values taught in schools and in the family, as well as the less active role of parents due to busyness (Harahap et al., 2024; R. Wulandari et al., 2025). Indonesia focuses more on teaching values through a formal curriculum while Japan integrates these values into everyday life. So based on the statement above, the author is interested in comparing character education in Indonesia and Japan. This study aims to compare the two approaches in order to gain insight and inspiration for policy improvements in Indonesia.

Sumiati As & Sofyan Mustoip, 2023). Data were collected through literature studies of educational policy documents, scientific journals, academic articles, and official reports from the ministries of education of each country. The data analysis technique used is content analysis, with a focus on character education policies and their implementation in the formal education system (Moeloeng, 2005)

provide effective solutions for improving IPAS learning.

The next stage involved designing an instrument in the form of a questionnaire to evaluate the usability of Wordwall and Crossword Labs using SUS. Table 1 presents the

3. RESULT AND DISCUSSION

Result

According to Thomas Lickona, character education is a collective effort to help individuals understand, care about, and act on core ethical values such as honesty, responsibility, and respect for others (Antonius, 2022). Character education is an integral part of sustainable national development. The main goal of character education is to form individuals who are moral, competent, and have good character and to create a strong, tolerant, and highly competitive nation (Antonius, 2022). Character education is most effective when it is integrated thoroughly into the curriculum and school culture, not only taught in theory but also through daily practices and habits (Unggul & Banyuasin, 2024). Collaboration between teachers, students, and parents is essential to strengthen the consistency of character values across various contexts of students' lives. In addition, ongoing training for teachers in integrating character education into the learning process is also a key factor for success (Sartika et al., 2025).

In Indonesia, character education is included in national policies such as the 2013 Curriculum and the Merdeka Curriculum. The main values developed

include religiosity, nationalism, independence, integrity, and mutual cooperation. Its implementation is carried out through intracurricular, co-curricular, and extracurricular approaches. Character education in Indonesia is a process of forming moral, ethical, and personality values that aims to produce a generation that is not only academically intelligent but also has noble character, integrity, and social responsibility (Habsy et al., 2024). Literature reviews show that character education in Indonesia should be integrated comprehensively into the curriculum

list of questionnaire statements related to user experience satisfaction based on usability dimensions.

and school culture, not only taught in theory but also through habituation of values in students' daily activities. This approach involves teacher role models, collaboration between schools, families, and communities, and the use of various social programs and activities as a medium for character learning (Rasyid & Wihda, 2024; N. Wulandari et al., 2023).

However, its implementation still faces challenges, especially regarding teacher training and consistency in the field. Some of the challenges in implementing character education in Indonesia include; Lack of consistency and synergy between schools, families, and communities in instilling character values; Limited teacher training and understanding in integrating character education effectively into learning; and The complexity of implementing character education that involves many parties so that it requires high coordination and commitment (Rasyid & Wihda, 2024; N. Wulandari et al., 2023).

Japan is known for its strong moral education system, called *dotoku kyoiku*. The special subject of moral education is called *doutoku*, which literally means "the way of goodness". Through *doutoku*, students are trained to behave well according to social norms, forming independent, disciplined, honest, and responsible characters (Mulyadi, 2014; R. Wulandari et al., 2025). Character education is not only taught in theory, but is also integrated into daily activities such as community service, mutual cooperation, and environmental security programs (*Chiiki Anzen Mappu*), so that moral values become habits and real experiences for students (Arrifah Putri Nadila & Abdal Malik Fajar Alam, 2024). The instillation of values is carried out systematically, starting from daily discipline, social responsibility, to ethics in social interactions. Teachers in Japan are specially

prepared to integrate character values into learning activities.

Discussion

Character education policies in Indonesia are formally regulated through a number of laws and regulations that serve as the basis for the implementation of Strengthening Character Education (PPK). One of the regulations governing this policy is contained in the Regulation of the Minister of Education and Culture Number 20 of 2018 concerning Strengthening Character Education in Formal Education Units, which regulates the implementation of character education through integration in the curriculum and habituation of character values in the school environment, as well as optimizing partnerships between schools, families, and communities (Nurany et al., 2021).

This policy aims to form students who have strong character and integrity, with a focus on five main values in PPK, namely religious, mutual cooperation, integrity, nationalist, and independent. These values are expected to complement each other to form good student character and contribute positively to the nation and state (Rifka & Quddus, 2024).

Character education is implemented through the integration of character values in the learning curriculum, habituation of positive behavior in the school environment, exemplary behavior of teachers and education personnel, active involvement of parents and the community as education partners, and the development of active, creative, effective, and enjoyable learning methods (PAKEM) (Yulina et al., 2023).

Although the policy is clear, the implementation of character education faces challenges such as lack of consistency between schools and families, limited teacher training, and the need for better synergy between various related parties. Therefore, policy development continues to be directed at strengthening collaboration and improving the quality of character education implementation at all levels of education. Overall, character education policy in Indonesia is a strategic part of human resource development based on Pancasila values and social norms, with regulations that systematically regulate the

implementation and strengthening of students' character through formal education and partnerships with families and communities (Alawiyah, 2012).

Character education policy in Japan focuses on the comprehensive integration of moral education into the formal education system from kindergarten to high school. Character education in Japan is known as *doutoku-kyouiku* (moral education), which is a special subject and an integral part of the national curriculum since the 1970s (Mulyadi, 2014). The character education policy in Japan emphasizes the involvement of families and communities as important partners in the formation of children's character. Character education begins at an early age and is supported by the surrounding environment, not only at school but also at home and in the community. The main objective of this policy is to form a generation with integrity, respect for others, independence, responsibility, and the ability to contribute positively to society and the world.

Teachers in Japan receive special training to teach moral education and integrate character values into various subjects and extracurricular activities. This policy ensures that character education does not stand alone, but is integrated into the entire learning process and school life. Although the character education system in Japan is highly structured and effective, this policy faces challenges such as high levels of student stress due to strict academic and social demands (Arrifah Putri Nadila & Abdal Malik Fajar Alam, 2024).

Overall, the character education policy in Japan emphasizes the integration of moral education into the formal curriculum, the habituation of values through daily activities, and the involvement of families and communities, with the aim of forming students' characters who are disciplined, responsible, and highly ethical. This model has become a strong foundation for the success of character education in Japan and is an important reference for other countries.

Comparison of Character Education Approaches in Indonesia and Japan

A comparison of character education approaches in Indonesia and Japan shows fundamental differences influenced by the cultural context, education system, and value

foundations of each country. In Indonesia, character education is based on the state ideology (Pancasila), religious values, customs, local culture, and government rules and policies. Meanwhile, the foundation of character education comes from Japanese cultural values, state ideology, and government policies, which are heavily influenced by Japanese traditions

and social philosophy (Alifah Aulia Nurfadhilah et al., 2024; R. Wulandari et al., 2025).

Indonesia emphasizes the integration of character values in various aspects of education, but is still weak in consistency and evaluation of implementation. And Japan uses a more structured approach, with character education as an explicit part of the curriculum, and full support from the social environment.

Table 1 Comparison of Character Education Approaches in Indonesia and Japan

Aspect	Indonesia	Japan
The Foundation of Character Education	State ideology, customs and culture, religious values, government rules and policies	Cultural values, state ideology, and government policy regulations
The main purpose	Forming individuals who are faithful, pious, have noble morals, and have a national spirit	Forming individuals who are disciplined, responsible, respectful of others, and able to live harmoniously in society
Main approach	Approaches to instilling values, clarifying values, learning by doing, role models, and habituation	An integrated habituation approach in everyday life
Implementation in the curriculum	Character education is often taught through special subjects such as Pancasila and Religious Education, as well as the integration of values in learning.	Moral education (<i>doutoku-kyouiku</i>) as a special subject integrated into the national curriculum with the habituation of values through routine school activities.
Character Value Focus	Strengthening religious values, nationalism, and morality through special subjects and learning materials. As well as religious values, nationalism, independence, mutual cooperation, integrity	Emphasis on the values of togetherness, respect, hard work, courtesy, empathy, discipline, and responsibility are integrated into daily activities at school.
The Role of Teachers	Teachers still tend to provide examples of character through materials, lacking real action. Teachers as role models are important in instilling character, but training still needs to be improved.	Teachers emphasize the realization of moral values in everyday life, not just theory. Teachers receive special training and become real examples in applying character values in everyday life.
The Role of Family and Society	The involvement of families and communities is still less than optimal, becoming a major challenge. Thus, families and communities are expected to play an active role in supporting character education.	Families and communities are very active in supporting character education, strengthening the internalization of values. The school environment and community play a major role in consistently instilling character values.
Learning methods	Theoretical and practical approaches through value teaching and special activities. Through special subjects such as Religious Education and Character Education; teachers as role models; reinforcement through materials and examples. Lectures, value discussions, behavioral	Moral learning is combined with real practices such as community service, mutual cooperation, and social activities. Moral education (<i>doutoku</i>) as a special subject in elementary school that teaches the "path of goodness"; instilling values through direct practice and habituation. Direct methods

	observations, and habituation are also used as character education learning methods in Indonesia.	(simulation, reflection), social experience, observation of behavior in real contexts.
Problems Faced	Juvenile delinquency, free sex, vandalism, thuggery; implementation of character education is not optimal; Lack of teacher training, not consistent in all schools, formal implementation.	Similar problems to Indonesia, but high stress levels in Japan affect the character of the younger generation. Teachers' workload is high, but the system is well-established and integrated.

Indonesia places more emphasis on character education through special subjects that strengthen religious, moral, and nationalistic values, with an approach of instilling values and teacher role models. However, implementation is still more on theory and material examples than real actions in students' daily lives. Japan prioritizes character education that is integrated into students' daily lives through the habituation of values of togetherness, discipline, and responsibility. Character is not taught explicitly as a theory alone, but is accustomed through activities and social interactions at school (Syamsurrijal, 2021; R. Wulandari et al., 2025).

Culture and social context greatly influence the approaches of both countries. Japan instills character values through habits and direct practices, while Indonesia still relies on formal teaching and special materials. Studies suggest that Indonesia can adopt Japanese habituation practices to improve the effectiveness of character education, especially in connecting the values taught with students' real daily behavior (Alifah Aulia Nurfadhilah et al., 2024; Aprilia et al., 2024).

Thus, this comparison shows that although both countries have the same goal in shaping the character of the young generation, the approach and implementation differ according to the cultural context and education system of each. In short, the character education approach in Japan emphasizes more on holistic value habituation and integration in daily life, while in Indonesia it uses more value teaching approaches through special subjects and habits that still need to be strengthened. This difference is influenced by the cultural background and education system of each country (Alifah Aulia Nurfadhilah et al., 2024; R. Wulandari et al., 2025).

Policy Implications

Japan integrates character education (doutoku) thoroughly into the curriculum and daily activities in schools, such as community service and flag ceremonies, so that character values become habits that are inherent in students. Indonesia can adopt this approach by adding special subjects on morals and integrating character values into routine school activities so that character formation is more effective and natural .

Schools in Japan emphasize discipline, responsibility, and independence as part of students' daily routines, such as classroom cleaning (souji), eating together, and club activities. Indonesia can adopt a school culture approach that forms character through real activities and good habits, such as cleanliness, cooperation, and orderliness, not just through theory.

Teachers in Japan not only teach science but also become moral and character role models for students. Indonesia needs to improve the training and role of teachers so that they can become role models in shaping students' character, not only as teachers but also as moral guides (Harahap et al., 2024; R. Wulandari et al., 2025). Character education in Japan is supported by the active involvement of families and communities in shaping children's character. Indonesia can strengthen the synergy between schools, families, and communities for consistent instillation of character values in various student environments.

Although many Japanese practices can be adopted, Indonesia must adapt to the local cultural, social, and diversity contexts for character education to be acceptable and effective. In addition, challenges such as inconsistent implementation and limited resources must be addressed through ongoing policies and training (Alifah Aulia Nurfadhilah et al., 2024; Harahap et al., 2024; Septiani et al., 2023). Character education in Japan provides an

example that character cannot be formed only through theory, but through a comprehensive system, supportive culture, and consistent practice. Indonesia can learn from this to develop more effective and down-to-earth character education policies and strategies.

Overall, character education in Japan provides many valuable lessons for Indonesia, especially

4. CONCLUSION

A comparison of character education policies between Indonesia and Japan shows that both countries are committed to the formation of a generation with character, although through different approaches. Indonesia emphasizes the integration of character values into all aspects of the curriculum, school activities, and educational culture, with a focus on religious, nationalist, independent, mutual cooperation, and integrity values. However, its implementation still faces challenges such as lack of teacher training, unsystematic evaluation, and suboptimal environmental involvement. To strengthen character education, Indonesia needs to organize teacher training, build a supportive school culture, and develop a comprehensive character evaluation system.

In contrast, Japan implements character education through a more structured and

in terms of integrating character values into the curriculum and daily life, the role of teachers and families, and the habituation of values through routine activities. Adopting and adapting these principles can strengthen character education in Indonesia and help shape a young generation that is ethical, disciplined, and responsible.

explicit approach, such as moral lessons (*dōtoku*), daily activities that shape behavior (e.g. *tokkatsu*), and close cooperation between schools, families, and communities. Values such as discipline, responsibility, cooperation, and respect are at the heart of character education in Japan.

From the results of this comparison, Indonesia can learn important lessons from the Japanese education system, especially in terms of consistency of implementation, in-depth teacher training, and active involvement of the entire education ecosystem in character building. By strengthening existing policies and improving practices in the field, character education in Indonesia can be more effective in forming a generation that is moral, has integrity, and is globally competitive.

5. ACKNOWLEDGE

By strengthening existing policies and improving practices in the field, character education in Indonesia can be more effective in

forming a generation that is moral, has integrity, and is globally competitive.

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