



Mapping Management Patterns of Character Education Based on Local Wisdom

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Abstract: This study maps management patterns in local wisdom-based character education, identifies dominant value orientations, and examines their effects on student behavior and school climate in junior high schools. A Systematic Literature Review guided by PRISMA 2020 was conducted using Scopus data retrieved through Publish or Perish. Of 91 records identified, 14 articles met the inclusion criteria for thematic and bibliometric analysis. The findings show that local wisdom traditions such as Kawruh Pamomong, Siri', Malee, Lonto Leok, and Panca Sthiti Dharmaning Prabu are implemented through school leadership, teacher-parent collaboration, and culturally responsive learning. These practices consistently emphasize honesty, discipline, religiosity, and social responsibility. Their implementation contributes to better student behavior, stronger socio-emotional development, and a more inclusive school climate. The review also reveals persistent gaps in methodological rigor, comparative studies, and explicit management frameworks. Overall, the study underscores the need for structured, measurable, and culturally grounded management models to strengthen character education in junior high schools.

Abstrak: Penelitian ini bertujuan memetakan pola manajemen pendidikan karakter berbasis kearifan lokal, mengidentifikasi orientasi nilai dominan, serta menelaah dampaknya terhadap perilaku siswa dan iklim sekolah pada jenjang SMP. Kajian ini menggunakan Systematic Literature Review berpedoman PRISMA 2020 dengan sumber data Scopus melalui Publish or Perish. Dari 91 artikel yang teridentifikasi, 14 artikel memenuhi kriteria inklusi untuk analisis tematik dan bibliometrik. Hasil kajian menunjukkan bahwa kearifan lokal seperti Kawruh Pamomong, Siri', Malee, Lonto Leok, dan Panca Sthiti Dharmaning Prabu diintegrasikan melalui kepemimpinan sekolah, kolaborasi guru-orang tua, serta pembelajaran yang responsif budaya. Pola tersebut menegaskan nilai kejujuran, disiplin, religiusitas, dan tanggung jawab sosial. Implementasinya berdampak pada perbaikan perilaku siswa, perkembangan sosial-emosional, dan iklim sekolah yang lebih inklusif. Kajian ini juga menemukan masih terbatasnya studi komparatif, ketegasan kerangka manajemen, dan rigor metodologis, sehingga diperlukan model manajemen yang terstruktur, terukur, berkelanjutan, dan berbasis budaya untuk memperkuat pendidikan karakter di SMP serta mendukung kebijakan sekolah dan pengambilan keputusan pendidikan secara lebih efektif.

A. Introduction

Rapid technological advancement, the acceleration of information exchange, and global disruption have significantly transformed the educational landscape, including the ways schools shape students' character development. In many countries, education is no longer viewed merely as the transmission of knowledge but as a process of fostering social, emotional, and moral competencies that enable students to live responsibly in diverse and rapidly changing societies. UNESCO emphasizes that education should promote respect for cultural diversity, tolerance, and peaceful coexistence, while studies on adolescence indicate that this developmental stage is characterized by major cognitive, emotional, social, and behavioral transitions that require meaningful educational support (UNESCO, 2023; APA, 2002). In the Indonesian context, educational disruption is also accompanied by concerns regarding the erosion of local cultural values and the increasing prevalence of risky adolescent behaviors, making character education an urgent priority that must be managed systematically and sustainably (Ekasari et al., 2021; Sudirman et al., 2024).

However, character education in schools is often treated as an additional program rather than as an integrated system embedded within school leadership, curriculum, culture, and stakeholder relationships. International literature consistently demonstrates that character education and social-emotional learning are more effective when implemented through whole-school and systemic approaches rather than isolated classroom interventions (Berkowitz, 2021; Domitrovich et al., 2017). In practice, many schools continue to face inconsistencies between the values formally taught and the social climate students experience in their daily interactions. At the junior high school level, this challenge becomes even more complex because adolescents are in a critical phase of identity formation, emotional regulation, and peer-oriented social development, requiring schools to function not only as academic institutions but also as supportive environments for personal growth (Chao, 2022; APA, 2002). Therefore, the central issue lies not only in identifying which values should be taught but also in understanding how those values are systematically managed within school systems.

Within this context, local wisdom becomes highly relevant as a source of contextual, culturally grounded, and meaningful values for students. UNESCO highlights that quality education should recognize culture, local communities, and diversity as essential foundations of meaningful learning rather than merely decorative elements of the curriculum (UNESCO, 2023; UNESCO, 2021). In a multicultural country such as Indonesia, local wisdom traditions including mutual cooperation, deliberation, tolerance, religiosity, and social responsibility represent not only cultural heritage but also ethical frameworks for character formation. These values are more effectively internalized when manifested through concrete educational practices, including teacher role modeling, school rituals, local narratives, symbolic representations, and culturally responsive leadership practices. Consequently, local wisdom-based character education should not be understood solely as the introduction of regional culture into learning materials, but rather as a strategic educational management approach that connects cultural identity with student behavior

formation and inclusive school culture development (Rizqi et al., 2025; Sumarlam et al., 2021).

Previous studies have demonstrated that local wisdom contributes positively to character education through ethnopedagogical approaches, cultural value integration, and collaboration among schools, families, and communities. International research further suggests that moral and character education becomes more effective when teachers and parents work collaboratively and when educational practices incorporate narrative, symbolic, and socially meaningful experiences that are closely related to students' daily lives (Birhan et al., 2021; Sakti et al., 2024). In Indonesia, several studies have examined cultural concepts such as *Siri'*, *Malee*, *Lonto Leok*, *Panca Sthiti Dharmaning Prabu*, and *Kawruh Pamomong* as foundations for strengthening discipline, religiosity, social responsibility, and school leadership (Jamaluddin et al., 2022; Effendi et al., 2020; Gunada et al., 2024). Nevertheless, most existing studies primarily focus on implementation practices within specific educational contexts, resulting in fragmented findings that provide limited understanding of the underlying management patterns that sustain these practices systematically.

Another limitation of the existing literature is the dominance of small-scale case studies, the lack of comparative cross-cultural research, and the limited use of standardized outcome measurements. Although many studies successfully demonstrate that local wisdom-based approaches are beneficial, they often fail to explain the managerial mechanisms that make such approaches effective, sustainable, and transferable across educational settings. In the broader literature on character and moral education, methodological weaknesses such as overly descriptive analysis, limited behavioral indicators, and insufficient evaluation frameworks have long been recognized as critical issues (Was et al., 2006; Ji et al., 2021). Similarly, recent studies on schoolwide support for social-emotional learning emphasize that the success of character-based education depends heavily on organizational capacity, leadership alignment, and systemic institutional support rather than merely on instructional materials (Domitrovich et al., 2017). Without a clear management perspective, local wisdom-based character education risks remaining fragmented, incidental, and difficult to institutionalize within school systems.

Based on these conditions, a significant research gap exists between the richness of local wisdom practices and the scarcity of systematic managerial mapping within the field. To date, few studies have specifically examined management patterns of local wisdom-based character education at the junior high school level, despite adolescence being a critical stage for identity development, emotional regulation, and social adaptation (Chao, 2022; APA, 2002). Furthermore, limited research has synthesized the relationships among school leadership, curriculum integration, school culture, and community participation as an interconnected ecosystem of character education. UNESCO also stresses that culturally responsive education should be reflected not only in learning content but also in educational policies, institutional culture, and learning environments that promote

humanity, inclusiveness, and peaceful coexistence (UNESCO, 2023; UNESCO, 2021). This gap highlights the need for a study that not only identifies what schools implement but also explains how such practices are managed, who is involved, and how these approaches influence student development and school climate.

The novelty of this study lies in positioning local wisdom as an organizing principle within character education management rather than merely as instructional content. By integrating a systematic literature review with bibliometric analysis, this study provides a comprehensive synthesis of dominant management patterns, key actors, implementation strategies, and the relationships between cultural values and educational outcomes. This approach aligns with the PRISMA 2020 framework, which emphasizes transparency and methodological rigor in evidence synthesis within educational research (Page et al., 2021). Conceptually, this study further demonstrates that local wisdom operates at the managerial level by shaping leadership practices, curriculum structures, school routines, and relational school culture. Therefore, the primary contribution of this research is not only its focus on local wisdom-based character education but also its management-oriented perspective that offers a more integrated, measurable, and culturally grounded framework for strengthening school leadership and national character education policies (Berkowitz, 2021; Ghamrawi et al., 2025).

Accordingly, this study seeks to answer three main research questions: (1) What dominant management patterns emerge in local wisdom-based character education at the junior high school level? (2) How are local cultural values integrated into school management practices? and (3) What impacts do these practices have on student behavior and school climate? By addressing these questions, this study aims to contribute theoretically by strengthening the sociocultural perspective within character education management, practically by providing guidance for school leaders and teachers in designing culturally responsive character education programs, and strategically by offering insights for policymakers in developing more structured, measurable, and contextually relevant character education frameworks. Ultimately, this study argues that the effectiveness of character education depends not only on the values being taught but also on the capacity of schools to systematically manage, institutionalize, and sustain those values throughout the entire educational system (Rizqi et al., 2025; Sakti et al., 2024; Domitrovich et al., 2017).

B. Method

This study employed a Systematic Literature Review (SLR) design to identify, evaluate, and synthesize research related to the management of local wisdom-based character education in junior high schools. The use of the SLR method is essential because it enables the integration of scientific evidence across diverse educational contexts while also providing a comprehensive mapping of research trends, conceptual patterns, and effective strategies in character education management (Ghamrawi et al., 2025). To ensure transparency, consistency, and methodological rigor, this study followed the PRISMA 2020

guideline proposed by Page et al (2021). In addition to thematic synthesis, the study also incorporated bibliometric analysis to examine keyword co-occurrence and temporal research trends, allowing both qualitative interpretation and quantitative visualization of the research landscape.

The literature search was conducted on 4 November 2025 using the Scopus database through Harzing's Publish or Perish software. Scopus was selected because it provides extensive international coverage of peer-reviewed publications in the field of education, including journals, conference proceedings, and book series, making it one of the most reliable databases for educational research (Irwanto, 2025). The search strategy employed the keyword formulation TITLE-ABS-KEY ("local culture" OR "local wisdom" AND "character education"), adapted from the work of Parhan & Dwiputra (2023) and adjusted to fit the context of local wisdom-based character education in Indonesia. The search was limited to publications published between 2015 and 2025 in order to capture recent developments and contemporary discussions within the field.

The study selection process was conducted systematically based on predefined inclusion and exclusion criteria to ensure relevance, credibility, and scientific validity. Articles were included if they: (1) focused on junior high school or adolescent educational contexts; (2) discussed local wisdom-based character education; (3) examined management-related dimensions such as school leadership, curriculum integration, institutional culture, or implementation strategies; and (4) presented clear methodological procedures and empirical findings. Only academic journal articles published in peer-reviewed indexed journals were included. Meanwhile, conference proceedings, editorials, reviews, reports, and non-academic publications were excluded from the analysis. In addition, studies lacking methodological rigor or sufficient empirical evidence were not considered eligible for inclusion.

The screening procedure consisted of several stages. First, all records retrieved from Scopus were exported into Microsoft Excel to facilitate data organization, duplicate removal, and preliminary screening. Second, titles and abstracts were reviewed to determine the relevance of each study to the topic of local wisdom-based character education. Third, full-text assessment was conducted to evaluate whether the articles fulfilled all inclusion criteria. From the 91 articles initially identified, only 14 studies met the required criteria and were retained for final analysis. This reduction was not merely a quantitative filtering process, but rather a quality-oriented selection intended to ensure that the final dataset consisted only of studies with strong conceptual relevance, contextual appropriateness, and methodological clarity.

Data extraction was conducted using a structured coding matrix developed by the researchers. The extracted information included publication year, research setting, educational level, type of local wisdom, management role, implementation strategy, key actors, and reported educational outcomes. Thematic analysis was subsequently conducted through three stages: open coding, categorization, and synthesis. Open coding was applied to identify recurring concepts related to educational values, leadership practices, school

culture, and student development. These concepts were then grouped into broader thematic categories such as value internalization, leadership alignment, curriculum integration, and socio-emotional outcomes. Finally, the findings were synthesized to identify dominant management patterns and conceptual relationships across studies.

To complement the thematic analysis, bibliometric analysis was performed using VOSviewer software. The network visualization feature was used to identify relationships among frequently occurring keywords, while overlay visualization was utilized to examine the chronological development of research themes over time. Through these visualizations, the study was able to map dominant conceptual clusters and identify emerging trends within the field of local wisdom-based character education. The integration of thematic synthesis and bibliometric mapping therefore strengthened the analytical depth of the study by combining interpretative analysis with structural visualization of the literature.

Figure 1 illustrates the PRISMA flowchart used in this study. The process began with the identification of 91 records retrieved from Scopus through Publish or Perish. After the removal of non-journal documents and irrelevant publications, the remaining studies underwent title and abstract screening. Full-text assessment was then conducted to evaluate methodological quality, contextual relevance, and alignment with the objectives of the study. Following the eligibility assessment, 14 articles fulfilled all inclusion criteria and were included in the final synthesis. The PRISMA flowchart demonstrates that the review process was conducted systematically and transparently, ensuring the credibility and reliability of the findings presented in this study.

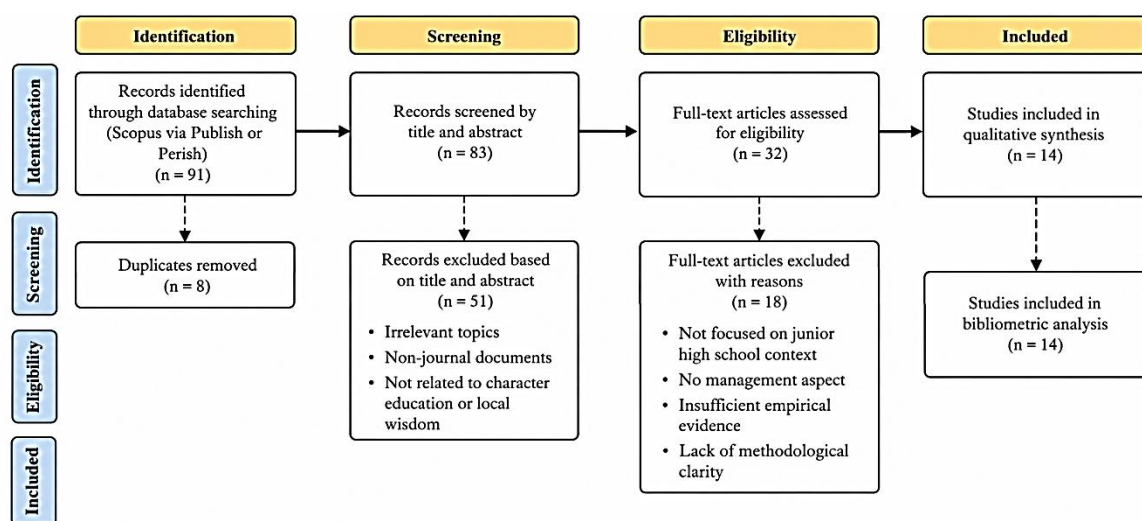


Figure 1. PRISMA Flowchart

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Table 1. Inclusion and Exclusion Criteria

Category	Inclusion Criteria	Exclusion Criteria
Publication Year	Articles published between 2015–2025	Articles published before 2015
Educational Level	Junior high school/adolescent context	Elementary, senior high school, or higher education only
Research Focus	Character education and local wisdom	Studies unrelated to character education
Scope of Study	Management, leadership, implementation, or school culture	Studies without educational relevance
Article Type	Peer-reviewed journal articles	Proceedings, editorials, reviews, blogs
Methodological Quality	Clear methods and empirical findings	Weak methodological rigor

C. Result

The literature search identified 91 records from Scopus through Publish or Perish. After removing irrelevant documents and applying the inclusion and exclusion criteria, 14 articles were retained for final analysis. These studies were then synthesized using bibliometric mapping and thematic analysis to identify the dominant patterns of local wisdom-based character education at the junior high school level.

Keyword Co-Occurrence Analysis

The keyword co-occurrence network shows that the literature is organized around two dominant concepts: character education and local wisdom. These terms appear as the largest and most central nodes in the network, indicating that they function as the main conceptual anchors of the reviewed studies. The network also shows strong connections with related terms such as adolescents, boarding school, Islam, educational values, and cultural context.

This pattern suggests that local wisdom-based character education is discussed across diverse sociocultural and institutional settings. Rather than standing alone, local wisdom is consistently linked with moral development, school culture, and context-specific educational practices.

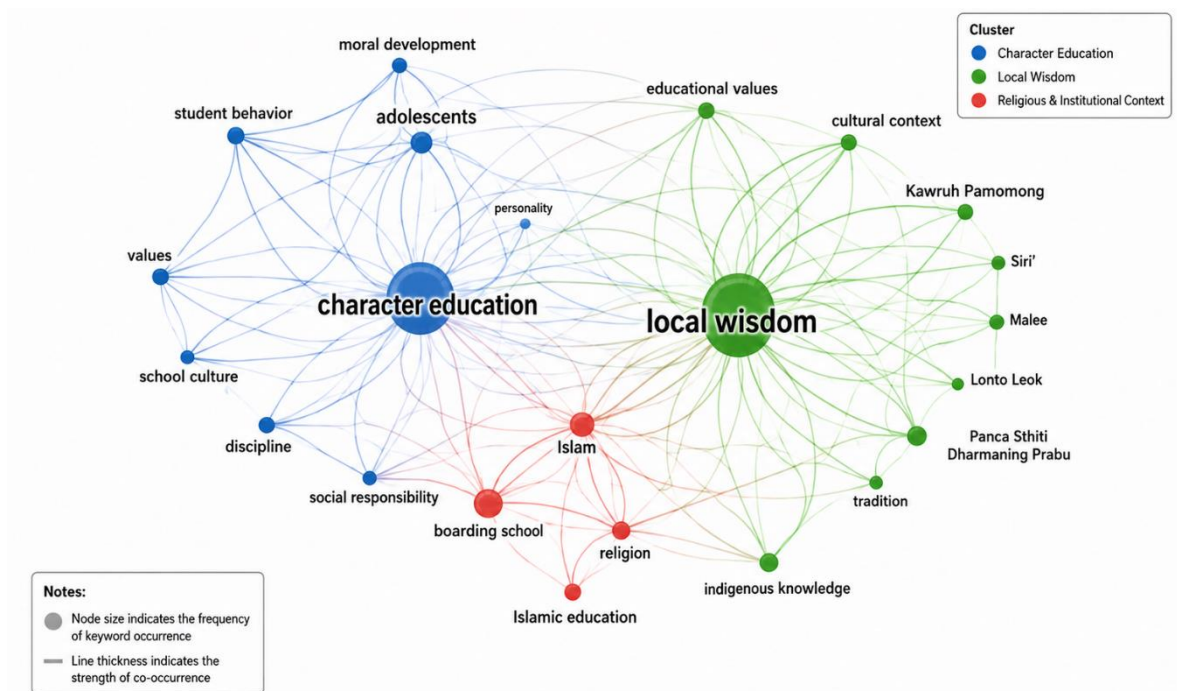


Figure 2. Network Visualization of Keyword Co-Occurrence

Temporal Trends in Research Development

The overlay visualization indicates a shift in research focus over time. Earlier studies tended to address broader themes such as religion, social issues, and institutional context, whereas more recent studies increasingly emphasize local wisdom, educational values, and character development. Keywords such as Kawruh Pamomong, local wisdom, and educational values appear more prominently in recent years, showing a growing academic interest in culturally grounded character education.

This trend suggests that the field has moved from general discussions of character education toward more specific studies that connect cultural heritage with educational outcomes.

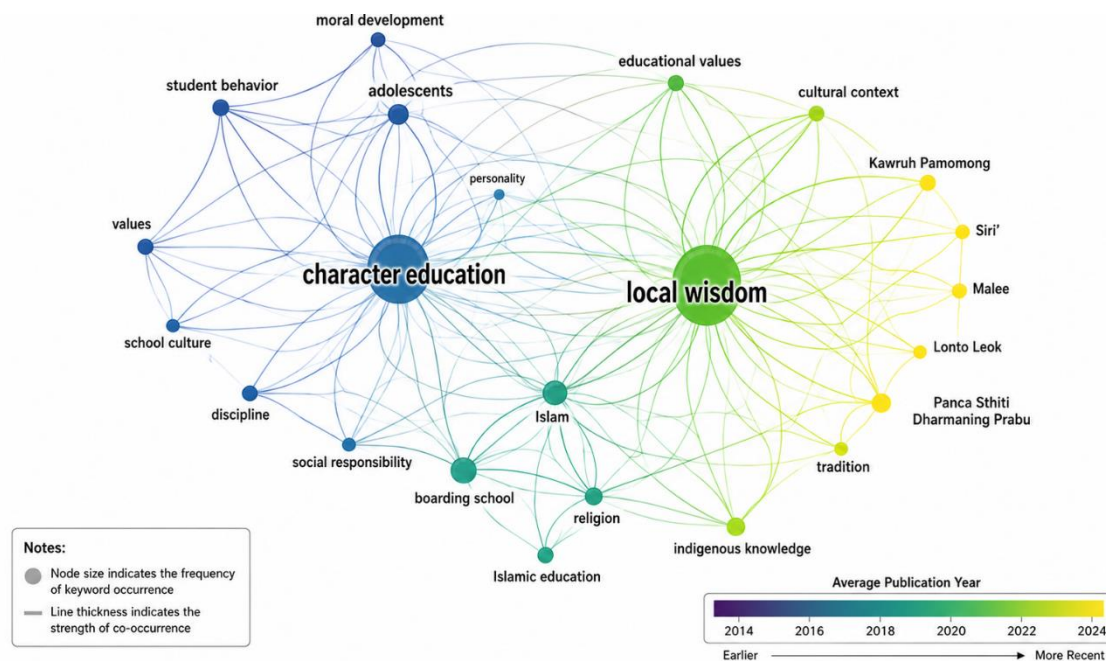


Figure 3. Overlay Visualization of Temporal Research Trends

Synthesis of Local Wisdom-Based Character Education

The thematic synthesis of the 14 selected articles shows that local wisdom-based character education is implemented through several cultural forms, including Kawruh Pamomong, Siri', Malee, Lonto Leok, Panca Sthiti Dharmaning Prabu, Sasak culture, Papuan local wisdom, Javanese proverbs and symbols, Malay folklore, and local wisdom integrated with health values.

Across the studies, these forms of local wisdom were associated with different management roles, such as value internalization, moral reinforcement, leadership-based cultural management, religious-cultural integration, and behavioral management. The main actors involved were school leaders, teachers, parents, students, and communities. School principals frequently played a central role in aligning local values with school policies and culture, while teachers translated these values into classroom activities and school routines.

The implementation strategies varied across studies but commonly included family-school collaboration, curriculum integration, storytelling, symbolic media, boarding school routines, and culturally responsive leadership. The outcomes reported in the reviewed studies were generally positive and appeared at both the student and school levels. At the student level, the studies reported stronger honesty, discipline, empathy, moral awareness, religiosity, and social responsibility. At the school level, local wisdom contributed to a more inclusive, ethical, and culturally responsive school climate.

Table 2. Analytical Synthesis of Local Wisdom-Based Character Education

Type of Local Wisdom	Management Role	Key Actors	Implementation Strategy	Outcomes
Kawruh Pamomong	Value internalization and parenting alignment	Teachers, parents	Family-school collaboration	Honesty, empathy
Siri' (Bugis-Makassar)	Moral control and social norms	Teachers, community	Integration in learning process	Discipline, dignity
Malee (Aceh)	Character reinforcement	Teachers	Cultural value integration	Moral awareness
Lonto Leok (Manggarai)	Leadership-based cultural management	School leaders	Transformational leadership practices	Collective responsibility
Panca Sthiti Dharmaning Prabu	Leadership framework	Principals	Value-based school leadership	Ethical school culture
Sasak culture	Religious-cultural integration	Boarding schools	Integration with Islamic education	Religious character
Papuan local wisdom	Contextual learning environment	Teachers	Dormitory-based education	Religious character
Javanese proverbs and symbols	Environmental value internalization	School community	School signage and symbolic media	Discipline, nationalism
Malay folklore	Narrative-based learning	Teachers	Storytelling integration	Cultural identity
Local wisdom and health values	Behavioral management	Teachers, students	Integrated character-health education	Healthy lifestyle behavior

Overall, the findings show that local wisdom-based character education in junior high schools is not merely a cultural addition to instruction, but part of a broader management process involving leadership, curriculum, school culture, and stakeholder collaboration. The literature consistently positions local wisdom as a foundational element in character formation. However, the review also reveals limited comparative studies, weak methodological rigor in some articles, and a lack of explicit management frameworks.

D. Discussion

The findings of this study demonstrate that local wisdom functions as a dominant value system in shaping character education at the junior high school level. Values such as honesty, discipline, religiosity, empathy, and social responsibility were consistently embedded through culturally grounded practices including storytelling, proverbs, school rituals, symbolic media, and community participation. These findings indicate that local wisdom is not merely introduced as cultural content, but is systematically integrated into educational practices that influence students' moral understanding and behavior. This condition reflects Lickona (1991) perspective that character education involves the integration of moral knowing, moral feeling, and moral action, where values become

meaningful when experienced in concrete social contexts. In this study, local wisdom traditions such as Siri', Malee, Kawruh Pamomong, and Lonto Leok provided students with contextual moral references closely connected to their daily lives and cultural environments. The findings are consistent with Sugara & Sugito (2022), who emphasize that ethnopedagogical approaches strengthen social and emotional development through contextual learning experiences, as well as Sumarlam et al (2021), which show that cultural symbols and school signage can effectively internalize values within school environments. Likewise, Jamaluddin et al (2022) found that the Bugis-Makassar concept of Siri' contributes significantly to students' moral awareness and discipline. However, this study extends previous research by demonstrating that local wisdom does not only operate at the instructional level, but also functions as an organizing principle that shapes curriculum integration, school routines, and institutional culture.

The results further reveal that local wisdom-based character education contributes positively to student behavior and school climate. Across the reviewed studies, students demonstrated stronger moral awareness, discipline, empathy, religiosity, and healthy social behavior, while schools experienced more inclusive, ethical, and culturally responsive environments. These findings support Vygotsky's sociocultural theory, which explains that learning and value internalization occur through social interaction and culturally mediated experiences (Hidayati et al., 2023). In this context, local wisdom acts as a cultural instrument through which students interpret moral values and translate them into daily behavior. The findings align with Afrianto & Yusuf (2024), who found that local wisdom-based character education positively influences adolescent reproductive health behavior, and Yani et al (2025), which demonstrated improvements in clean and healthy living practices among adolescents through culturally grounded character education. Similarly, Gunada et al (2024) highlighted that leadership practices rooted in local cultural values contribute to the creation of a more humanistic and value-oriented school environment. This study therefore confirms that the impact of local wisdom-based character education extends beyond individual behavioral outcomes and influences broader institutional dimensions, particularly school climate and relational culture. These findings imply that character education becomes more effective when educational values are reinforced consistently through leadership, school culture, and daily social interactions rather than through isolated classroom instruction alone.

Another important finding of this study concerns the management patterns underlying local wisdom-based character education. The reviewed studies consistently show that successful implementation depends on the collaboration among school leaders, teachers, parents, students, and communities. School principals play a strategic role in aligning local cultural values with school vision, policies, and institutional culture, while teachers operationalize those values through classroom learning, school routines, and student activities. Parents and communities also contribute by reinforcing value consistency between school and social environments. These findings indicate that character education is not an individual pedagogical activity but a systemic process involving multiple educational

actors. This result supports [Sakti et al \(2024\)](#), who demonstrate that integrating local cultural values strengthens character education by fostering community involvement and culturally responsive collaboration. In addition, the findings reflect broader perspectives on whole-school approaches in character education proposed by [Berkowitz \(2021\)](#), which stress that sustainable character development requires alignment between curriculum, leadership, school relationships, and institutional practices. Through this perspective, local wisdom-based character education can be understood as a management ecosystem where cultural values are institutionalized through organizational structures, social interactions, and leadership practices.

The findings also reveal that local wisdom-based character education is closely related to adolescent developmental needs. Junior high school students are in a critical phase of identity formation, emotional regulation, and peer-oriented social development, making culturally responsive educational support particularly important. Local wisdom provides adolescents with ethical guidance and social identity frameworks that help them navigate emotional and social challenges in rapidly changing environments. This finding is relevant to [Chao \(2022\)](#), who explains that adolescents often experience identity instability due to insufficient developmental support during transitional phases. In the Indonesian educational context, the integration of local wisdom into character education therefore becomes increasingly important amid concerns regarding educational disruption, moral degradation, and weakening cultural attachment among younger generations ([Ekasari et al., 2021](#); [Sudirman et al., 2024](#)). By connecting educational practices with students' sociocultural backgrounds, local wisdom-based approaches enable schools to create more meaningful, relevant, and emotionally supportive learning environments. This reinforces UNESCO's view that education should promote humanity, cultural diversity, and peaceful coexistence through culturally grounded educational systems ([UNESCO, 2023](#); [UNESCO, 2021](#)).

Despite these positive findings, this study also identifies several important limitations within the existing literature. Most previous studies primarily focus on implementation practices without sufficiently explaining the managerial mechanisms that sustain local wisdom-based character education systematically. In addition, many studies rely heavily on qualitative descriptive approaches with limited use of measurable indicators and standardized evaluation frameworks. This condition supports the critique raised by [Was et al. \(2006\)](#), who argue that character education research often fails to provide rigorous evaluation of educational outcomes. Similarly, [Ji et al \(2021\)](#) emphasize the importance of developing measurable social-emotional and character indicators to strengthen the validity of character education research. Furthermore, comparative cross-cultural studies and longitudinal investigations remain limited, particularly those focusing specifically on adolescents at the junior high school level. As a result, although the existing literature consistently demonstrates positive educational impacts, there is still insufficient understanding regarding the sustainability, transferability, and effectiveness of different management models across educational contexts.

Therefore, this study contributes to the literature by providing a management-oriented synthesis of local wisdom-based character education. Unlike previous studies that tend to discuss cultural implementation separately, this study integrates educational management, cultural values, leadership, school culture, and student outcomes into a more comprehensive conceptual framework. The findings demonstrate that the effectiveness of character education depends not only on the values being taught, but also on how schools systematically manage, institutionalize, and sustain those values within educational systems. This perspective strengthens sociocultural approaches to educational management and highlights the importance of culturally responsive leadership in supporting student development and inclusive school environments. Consequently, future research should focus on developing measurable management frameworks, conducting comparative and longitudinal studies, and examining how local wisdom-based character education can respond to contemporary adolescent challenges such as digital culture, emotional well-being, and social fragmentation.

E. Implication

The findings of this study provide important implications for theory, educational practice, and policy development in local wisdom-based character education. Theoretically, this study strengthens the sociocultural perspective in educational management by demonstrating that local wisdom functions not only as a source of moral values but also as an organizing principle that shapes leadership practices, school culture, curriculum integration, and student development. Practically, the findings imply that effective character education requires a whole-school approach involving school leaders, teachers, parents, and communities in creating consistent value internalization through culturally responsive learning environments, school routines, and collaborative educational practices. School principals are therefore encouraged to integrate local wisdom into institutional policies, leadership strategies, and school culture, while teachers should contextualize character education through meaningful cultural experiences that are relevant to adolescents' social and emotional development. At the policy level, the study highlights the importance of strengthening culture-based character education within national educational programs by developing structured management frameworks, measurable evaluation indicators, and sustainable implementation guidelines that support the institutionalization of local cultural values in schools. Furthermore, the findings suggest that local wisdom-based character education can become a strategic response to contemporary educational challenges, including moral degradation, cultural disconnection, emotional instability, and the influence of digital disruption among adolescents.

F. Limitation and Suggestion for Further Research

This study has several limitations that should be acknowledged critically. First, the review relied exclusively on the Scopus database, which, although internationally

recognized and comprehensive, may have excluded relevant studies published in local or non-Scopus indexed journals. As a result, the reviewed literature may not fully represent the diversity of local wisdom-based character education practices implemented across different regions in Indonesia. Second, the use of a Systematic Literature Review (SLR) design limits the study to secondary data analysis and does not allow direct observation of contextual dynamics, implementation challenges, or lived experiences within schools. In addition, the relatively small number of eligible studies included in the final synthesis reflects the strict inclusion criteria applied in this research, but it also indicates that empirical evidence in this field remains limited. Another limitation concerns the methodological tendencies of the reviewed studies, which were dominated by qualitative descriptive approaches and often lacked standardized instruments or measurable indicators to assess behavioral, socio-emotional, and institutional outcomes comprehensively. Consequently, although the reviewed studies consistently reported positive impacts, the generalizability and comparability of the findings across educational contexts remain constrained.

Based on these limitations, several recommendations for future research can be proposed. Future studies should expand the scope of data sources by incorporating additional international and national databases to obtain a broader and more representative body of literature. Empirical studies using mixed-methods and longitudinal designs are also needed to examine how local wisdom-based character education influences students' moral development, emotional well-being, and school climate over time. Furthermore, comparative studies across regions, cultural traditions, and school types would provide deeper understanding regarding the effectiveness and adaptability of different management models in diverse educational settings. Future researchers are also encouraged to develop validated measurement instruments that can assess character development, socio-emotional competencies, leadership effectiveness, and culturally responsive school climate more systematically. In addition, considering the rapid influence of globalization and digital culture on adolescents, further research should investigate how local wisdom-based character education can respond to contemporary challenges such as identity formation, social fragmentation, emotional instability, and digital media exposure among junior high school students.

G. Conclusion

This study examined the management patterns of local wisdom-based character education at the junior high school level through a systematic literature review and bibliometric analysis of selected studies published between 2015 and 2025. The findings demonstrate that local wisdom is not merely positioned as cultural content within instructional activities, but functions as a foundational management principle that shapes school leadership, curriculum integration, institutional culture, and stakeholder collaboration. Various forms of local wisdom, including Kawruh Pamomong, Siri', Malee, Lonto Leok, and Panca Sthiti Dharmaning Prabu, were consistently integrated into educational practices through culturally responsive leadership, family-school collaboration,

symbolic and narrative learning, and school-based cultural routines. These approaches contributed positively to students' honesty, discipline, empathy, religiosity, social responsibility, and socio-emotional development, while also fostering more inclusive, ethical, and culturally grounded school climates.

The study further reveals that the effectiveness of character education depends not only on the values being taught, but also on how those values are systematically managed, institutionalized, and sustained within educational systems. In this regard, school leaders, teachers, parents, and communities play interconnected roles in ensuring the consistency of value internalization across learning environments and social contexts. At the same time, the review identifies important gaps within the existing literature, particularly the limited focus on management dimensions, the lack of methodological rigor and measurable indicators, and the scarcity of comparative and longitudinal studies related to adolescent development. By synthesizing these findings, this study contributes conceptually by strengthening the sociocultural perspective in educational management and by offering a management-oriented framework for local wisdom-based character education. Ultimately, this study underscores that culturally grounded educational management can serve as a strategic approach to strengthening adolescent character formation, preserving cultural identity, and responding to contemporary educational challenges in increasingly complex and disruptive social environments.

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