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THE FIVE KARTIKA VALUES: DEVELOPING STUDENT CHARACTER IN ISLAMIC RELIGIOUS EDUCATION

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Abstract

This study aims to examine the role of Kartika values in developing the character of students in SD Kartika XIX-6. This research is motivated by the fact that there are still problems of student character such as lack of discipline and responsibility, so efforts are needed to strengthen and develop character values in a sustainable manner in the school environment. This study uses a qualitative method with a descriptive approach, the subjects in this study consist of 23 students in grade III as questionnaire respondents, and teachers as research informants. The data collection method was carried out through observation, interviews, and questionnaires with instruments in the form of observation sheets, interview guidelines, and questionnaire sheets. The results of the study show that the Kartika values have been applied through habituation activities, classroom learning, and school programs. The application has an impact on the formation of disciplined behavior, responsibility, and active involvement of students in learning activities and school activities, in addition, students have begun to show attitudes that reflect virtuous values, love for the homeland, intelligent, skilled and disciplined in daily life in the school environment.

Keywords: Character Education; 5 Kartika Values; Elementary School; Student Character Development; Religious Education.

Abstrak. Penelitian ini bertujuan untuk mengkaji peran 5 nilai kartika dalam mengembangkan karakter siswa di SD Kartika XIX-6. Penelitian ini dilatarbelakangi oleh fakta bahwa masih ada permasalahan karakter siswa seperti kurangnya disiplin dan tanggung jawab, sehingga diperlukan upaya untuk memperkuat dan mengembangkan nilai-nilai karakter secara berkelanjutan di lingkungan sekolah. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif, subjek dalam penelitian ini terdiri dari 23 siswa kelas III sebagai responden kuesioner, dan guru sebagai informan penelitian. Metode pengumpulan hasil observasi dilakukan melalui observasi, wawancara, dan kuesioner dengan instrumen berupa lembar observasi, pedoman wawancara, dan lembar kuesioner. Hasil penelitian menunjukkan bahwa 5 nilai kartika telah diterapkan dan berperan melalui kegiatan pembiasaan, pembelajaran di kelas, dan program sekolah. Aplikasi tersebut berdampak pada terbentuknya perilaku disiplin, tanggung jawab, dan keterlibatan aktif siswa dalam kegiatan pembelajaran dan kegiatan sekolah, selain itu, siswa sudah mulai menunjukkan sikap yang mencerminkan nilai-nilai kebajikan, cinta tanah air, cerdas, terampil dan disiplin dalam kehidupan sehari-hari di lingkungan sekolah.

Kata kunci: Pendidikan Karakter; 5 Nilai Kartika; Sekolah Dasar; Pengembangan Karakter Mahasiswa; Pendidikan Agama

Background

In the study of education, there are two terms that are often used and have similar forms, namely pedagogy and pedagogic. Pedagogy refers to the practice of education, while pedagogic is the science that studies education. The term pedagogic comes from the word pedagogic which originally meant service, but over time its meaning developed into a profession that has noble values. Conceptually, pedagogy describes the role of a person who is tasked with guiding children in their growth and development process to be able to be independent and responsible. The educator's process not only focuses on imparting knowledge but also includes all developments, these aspects include physical development, health, skills, thinking skills, feelings, willingness, social relationships, to the formation and development of faith.

In fact, education is a very important pillar in the cognitive development of students because education has a very significant influence, especially in terms of the process of shaping the character of a nation and state. In Law Number 2 Article 3 of 2003 concerning the National Education System, it is stated that "The role of national education itself is to be able to build or improve competencies and create a dignified personality of the nation's civilization. This aims to find prospective students so that they can become healthy, creative, knowledgeable, well-behaved, skilled, democratic and accountable, and have faith in God Almighty.

The researchers assume that knowledge can be obtained through Education, which is a sustainability mechanism in self-development carried out by humans. Covering human shortcomings and weaknesses, it is necessary to undergo a process called Education that will help provide insights. Human knowledge not only from formal education, but the family and the community around a person can also provide basic instruction.

Character in Education refers to the development of students' potential to become individuals who have faith, piety, noble character, and have independent and responsible abilities as democratic citizens. Character education emphasizes the integration of Kartika's values into the learning curriculum, encompassing moral knowledge, moral feelings, and moral behavior to form a competitive and ethical young generation. In Indonesia, this approach is based on Pancasila and Law Number 20 of 2003 concerning the National Education System, which makes character education the main foundation of National Development. Character education aims to instill noble values such as honesty, responsibility, and empathy through a holistic approach that involves students' daily thoughts, feelings, and behaviors.

Based on his research, Wijaya E., et al. (2024), explained that the perspective of the Pancasila Philosophy emphasizes that character education must be based on the nation's basic values such as justice, mutual cooperation, humanity, integrity, and discipline. However, in schools these values are only taught theoretically without any real application in daily life. As a result, many schools place more emphasis on academic achievement so that students are highly knowledgeable but less strong in moral and social terms. This condition is further exacerbated by the influence of the environment and social media which often contradicts the values of Pancasila. According to Ulfa E., et al. (2024), the problems of character education that often occur in education today are bullying, academic cheating, lack of discipline, intolerance, fights, skipping school, vandalism, and promiscuity, as a result of the absence of parental roles and the gap in educational policies between the curriculum and real practice.

Based on the results of research by Wijaya E., et al. (2024), regarding the problem of character education and the application of Pancasila values, it shows that the implementation of character education and Pancasila values in Indonesia in general has gone well but still faces a number of challenges. Values such as mutual cooperation, humanity, justice, integrity, and nationalism have been proven to be instilled in civil society, religion, and technology-supported. Collaboration between schools, teachers, families and communities is a major factor in success, while obstacles in character education are caused by a lack of facilities, uneven teacher competence, and policy needs. In the study, Wijaya E., et al. (2024) emphasized that strengthening Pancasila values is able to form character learning profiles, increase tolerance, strengthen ethics, and help students in facing confrontations in the digital era and the industrial revolution 4.0.

Character education is very important in the educational process, especially at the elementary school level which is the beginning of the foundation of student character formation, with the existence of character education in elementary school, students will not only distinguish which behavior is right and which is wrong, which actions are good and which actions are not good, but accustom them to behave according to the character values that

have been embedded such as having A polite, responsible, honest, noble character, respectful and empathetic personality. The benefits of character education include shaping student character, and creating a generation with integrity.

In the study (Zuchdi, 2010), it was concluded that character education integrated into elementary school learning has been proven to be effective in reducing social problems of juvenile delinquency such as student fights, violence, and other immoral behaviors. Seeing how important character education is in shaping the next generation of the nation with quality and noble character, the implementation of character education must be carried out comprehensively and integrated in the national education system. To achieve maximum results, strong synergy and cooperation between schools, families, and communities are needed.

According to Muhammad Fadhil al-jamaly, Islamic education is basically an effort to guide, guide, and teach students so that they can live in harmony with Islamic principles. More than that, Islamic education also plays a role as a means of unifying science. Islamic religious education itself can be interpreted as an educational stage that is delivered based on Islamic teachings. As for guidance and nurturing for students so that they can recognize, understand, feel, believe, have faith, have noble ethics, and practice the teachings of Islam sourced from the Quran and Hadith.

As for the results of research related to the problems of Islamic Education that occurred at SD Kartika XIX-6, the reality is due to low motivation in learning Islamic knowledge in depth, so that it can affect performance and success in academic achievement. The need for this motivation aims to improve student performance and learning success. In addition, there is another problem, namely the lack of special educators for diverse religious education, so that there is only one Islamic religious teacher in the school. The impact on students who, in addition to embracing Islam, do not understand their respective religions. As for the solutions that can be recommended by the author so that students get religious education in accordance with their respective beliefs, schools can better prepare and facilitate every religious educator other than Islam itself. So, with this proposal, it can help improve academic achievement in the religious field.

Method

This study uses a qualitative method with a descriptive approach that aims to describe in depth and complete the habituation and habits in the application of the 5 Kartika Values in elementary schools. The object of this research was carried out on 23 students in grade III of SD Kartika XIX-6 by observing the habits and habits that occur in schools in applying the 5 Kartika Values. The data collection techniques carried out in this study included interviews, observations, and questionnaires. Interviews were conducted to obtain direct information from

teachers about the 5 Kartika Values, observations were made to directly observe the behavior, activities, and interactions of school residents related to the application of these values, while the questionnaire was designed to strengthen data in the application of the 5 Kartika Values at SD Kartika XIX-6.

Results and Discussion

Results

In the psychological world, the word "character" has its own meaning. In essence, character is a collection of traits that remain and continue to exist, and become a sign of a person's self-identification. Character is often associated with behavior, and its actualization, is not much different between the two. Both character and behavior are actions that are carried out without thinking, because they have become part of oneself or become a habit. Character or behavior is the part of the soul that makes a person act spontaneously.

Because character is like values that are firmly rooted in a person. These values grow out of things like life experiences, learning processes, sacrifices, and even challenges faced. Everything is mixed with the values that already exist within oneself, forming a kind of internal compass that influences how a person struggles, behaves, acts, and thinks (Soeharno Soedarsono). Soemarno Soedarsono argued that a child's character can be formed, but it requires time and patience, as well as constant support from the people around him. This character building process must begin with familiarizing yourself with good things from an early age. Character (moral) is something that exists in the heart, which drives a person to do something without thinking.

There are several opinions from several sources that according to Poerwadarminta, character is a basic trait, disposition, and all psychological aspects that make everyone unique (Syarbini, 2012: 13). Simon Phillips is of the view that character consists of the values that make up the system, which underlie the way of thinking, behaving, and acting (Fathul Muin, 2011: 160). Alwisol interprets character as a reflection of behavior that displays values, which can be true or false, implicitly and explicitly. It is clear that character is different from personality which does not involve value at all.

In Hinduism, humans can be seen as complex beings characterized by three main qualities: Sattawam, King, and Tams. Sattwam represents positive qualities such as kindness and deep knowledge. Rajas embodies strong passion and desire, while, Tamas is reflected in a reluctance to act and a lack of understanding. The combination of these three basic qualities makes up human identity. The uniqueness of each person comes from the dominance of these qualities, which have an impact on positive or negative actions. Everyone needs to control this

power to bring out the best qualities in them. It also plays a role in character building, which should be directed towards increasing the potential for positive things.

Referring to comparative studies from several countries can be used as evaluation material for several countries. This time it will be discussed about the progress of a country because it has citizens with superior character. Because, in reality, a nation that wants to develop needs a solid and resilient character. Not only that, the welfare of a nation starts from the character of citizens. It is said that developed countries depend not only on wealth and technology, but also on the motivation and character of society. So that character education is a solution to restore human civilization.

Regarding the importance of character education, namely to restore the civilization of a nation. Educational institutions are expected to be more active and creative in designing learning methods that can develop a student's character. Not only that, learning is also required to be holistic and contextual in order to encourage dialogical and critical thinking. Thus, the benefits of good character can be needed for the progress of a nation.

In line with the explanation above, character education in the context of national education has a strategic role in forming students who have noble character, strong personalities, and are able to contribute positively to the nation's civilization. 5 Kartika Values are present as a reference for character education applied in the Kartika school environment and are in line with the policies and directions of character education development in Indonesia. The 5 values aim to build student character, strengthen Kartika's school identity, support the vision and mission of the Kartika Jaya Foundation which is in line with the goals of national education, and are expected to create a positive and inspiring learning environment.

Based on the results of the interview, Isma explained that she was one of the teachers appointed as a representative of SD Kartika XIX-6 in participating in socialization activities in the implementation of the 5 Kartika Values in schools under the management and policies of the Kartika Jaya Foundation. In the socialization activity, Isma was not present alone, but with representatives of other Kartika Jaya Foundation schools, starting from elementary, junior high, junior high, vocational school, and kindergarten education levels spread across several cities. Socialization activities for the implementation of the 5 Kartika Values were carried out through online meetings using *Zoom Meetings* and offline meetings facilitated by the Korim in each region. The socialization was carried out ahead of the start of the new school year, precisely on May 27, 2025.

The Kartika 5 Value Program is an expansion of the 8 Dimensions of the Postgraduate Profile. These 5 values are virtue, love of the homeland, intelligence, skilled, and discipline. 5 Kartika Values were chosen by the Kartika Foundation as the foundation of education to form the character of students who are religious, with integrity, nationalist, innovative, and

independent. This is in accordance with the Vision and Mission of the Kartika Jaya Foundation itself. His vision is, "To create a big family of the Army that is virtuous, fair, intelligent, and skilled. While the mission of the Kartika Jaya Foundation is, "1. Improving the quality of human resources through social, religious, and humanitarian activities; 2. Assisting and facilitating the development of facilities and infrastructure that support social, religious, and humanitarian activities; 3. Cooperate with relevant agencies and organizations in supporting the development of the foundation."

Based on this vision and mission, 5 Values Kartika is a program designed by the Kartika Jaya Foundation as an effort to strengthen students' character education. The application of the 5 Kartika Values supports students in forming a wise attitude on a daily basis. Virtuous values teach students to build good relationships with God, fellow humans, the environment, and themselves. Through the 5 Kartika Values, students at SD Kartika XIX-6 are taught and accustomed to carry out worship according to their beliefs, be polite and polite to their peers and teachers, and foster a sense of mutual respect and appreciation for existing differences. In addition, the 5 Values of Kartika also instills awareness in students to respect themselves through habituation of discipline, responsibility, and perseverance in carrying out learning activities.

Based on the results of the interview, Isma explained that the 5 Values of Kartika is a character education policy program from the Kartika Jaya Foundation which is still relatively new. The 5 Kartika Values are only socialized and begin to be implemented simultaneously at the beginning of the new school year. Its implementation is still in the experimental stage to test whether the values are appropriate and can be applied in the long term in schools. Because, in addition to improving the character of students, the 5 Kartika Values are also used as school identity. These 5 values are the characteristics of the Kartika Jaya Foundation school to be introduced to the public that the schools under the Kartika Jaya Foundation's policy are able to produce graduates who are in accordance with the five values. Therefore, in semester 2, 5 Kartika Grades have changed to the implementation trial stage so that teachers at SD Kartika XIX-6 need to prepare a special report card for the assessment of 5 Kartika Grades.

Because Kartika's 5 Values are included in the new policy, the results of observations regarding the gap between conceptually designed values and implementation practices in the field have not been clearly identified. Thus, indicators that show obstacles and success in the implementation of the 5 Kartika Values implemented by all school residents at SD Kartika XIX-6 have not been clearly identified, but the implementation of the 5 Kartika Values at SD Kartika XIX-6 is going well because it is in accordance with the existing character education policy. Prior to the implementation of the 5 Values Kartika program, students and teachers at SD

Kartika XIX-6 had implemented existing character education and made it a habit and habit in schools to create a safe and comfortable learning atmosphere.

The obstacle that arises in the implementation of the 5 Kartika Values at SD Kartika XIX-6 is the increasing administrative burden of teachers, especially in the design and implementation of student character assessments. Teachers are required to prepare an assessment instrument that represents the achievement of the 5 Kartika Values as part of reporting to the foundation. This condition poses its own challenges for teachers because they have to adjust to the existing learning administration. Realizing these obstacles, the Kartika Jaya Foundation plays an active role by providing assistance to schools under its management. One form of assistance provided by the Kartika Jaya Foundation is the provision of a 5 Value Kakartika assessment template to ease the administrative burden of teachers. This template is designed to assist teachers in conducting assessments in a structured and uniform manner.

Based on the results of observations and interviews during the research process at SD Kartika XIX-6, the author identified various forms of implementation of the 5 Kartika Values applied in schools. Implementation is realized through habituation, learning activities, and supporting programs that are in line with the character values developed. To provide a systematic overview, the form of implementation of the 5 Kartika Values in SD Kartika XIX-6 is presented in the form of a table:

Table 1. The Fifth Kartika Values

Kartika Value	Instrument Shape	Remarks	Activity Documentation
Virtuous	Routine religious activities, commemoration of religious holidays, and habituation of manners	This activity acts as a means of spiritual and moral development of students, as well as shaping attitudes, manners, and religious self-awareness in daily life	Congregational Dhuhur Prayer 
Love of the Homeland	Flag ceremony, national day commemoration, healthy gymnastics, and extracurricular activities	This activity plays a role in fostering a sense of nationalism, concern for the social environment, and appreciation for the nation's identity and values	Flag Ceremony 
Skilled	Active learning and extracurricular activities	This habituation plays a role in encouraging students to develop practical skills, independence, and the ability to apply natural knowledge in a real-world context	Futsal Extracurricular 

Kartika Value	Instrument Shape	Remarks	Activity Documentation
Smart	Discussions and group work	This habituation plays a role in supporting students to develop logical, critical, and active thinking skills in the teaching and learning process	Learning Activities 
Discipline	Application of school rules and class rules	This habituation plays a role in supporting the formation of an orderly attitude, responsibility, and consistency of students in obeying school rules	ANBK Activities 

The results of the research at SD Kartika XIX-6 show that habits and habits in schools have been internalized through the application of the 5 Kartika Values. Virtue values are reflected in students' efforts to build a good relationship with their God through awareness in the implementation of Dzuhur prayers and Dzuhur prayers in congregation, prayer habits before and after learning activities, adhan practice, and participating in various religious activities at school. This habituation is an important means to instill religious values and form spiritual attitudes from an early age.

The habit of Dhuha prayer and Dhuhr prayer is carried out on the basis of students' awareness of their obligations to God. Dzuhur prayer and dzuhur prayer are carried out alternately every day between students from SD Kartika XIX-6 and SD Kartika XIX-7 in the school prayer room while the dzuhur prayer is carried out in the school hall. Before entering the Dzuhur prayer time, students who are appointed to chant the adhan will first practice the adhan in the school prayer room. On Friday, September 16, 2025, SD Kartika XIX-6 and SD Kartika XIX-7 collaborated to enliven the Prophet Muhammad's Birthday activities.

In addition, the value of love for the homeland is realized through the active participation of students in flag ceremony activities, morning gymnastics, extracurriculars, and involvement in commemoration of national holidays. This activity serves as a medium to instill nationalism, discipline, and a sense of responsibility as citizens. The flag ceremony and morning gymnastics activities at SD Kartika XIX-6 were held in the school field, this activity was carried out alternately every week with SD Kartika XIX-7. Despite limited space, SD Kartika XIX-6 and SD Kartika XIX-7 can adjust these habits and habits well and regularly based on the scheduling of the existing agenda. Meanwhile, the Scout extracurricular activities which were carried out on Saturday, September 13, 2025, students carried out marching activities (PBB) accompanied by teachers. Students from grades 1-6 will be grouped into several squads to be trained simultaneously on the basis of the UN and will be tested afterwards.

Intelligent, skilled, and disciplined values are applied in the classroom learning mechanism, where students are encouraged to play an active role in developing critical and communicative thinking skills, as well as getting used to following learning rules and regulations. Through the consistent application of the 5 Kartika Values, students not only experience an improvement in pedagogical skills, but also show positive character development in teaching and learning activities. This can be seen based on the results of observations and observations of the implementation of learning in the classroom where students at SD Kartika XIX-6 are always enthusiastic in participating in learning activities. Students' intelligence and skills will be evident in learning activities that produce products or hands-on trials as well as learning that can develop students' critical thinking. Students at SD Kartika XIX-6 have high creativity and competitiveness. Therefore, teachers at SD Kartika XIX-6 sometimes use and utilize technology in learning activities. Meanwhile, the attitude of discipline can be seen from the habits of students who always comply with the rules and regulations of schools and classes. If the teacher cannot accompany the learning in person and is only given an assignment, the students obediently follow the instructions given by the teacher to stay in the classroom and do their respective assignments.

Based on the results of interviews with the school and supported by the documentation of the activity, it can be affirmed that the implementation of the 5 Kartika Values at SD Kartika XIX-6 is not only conceptual, but concretely realized in the daily practice of school residents. The results of the interviews show that there is harmony between the Foundation's policies, the role of teachers, and the school culture in instilling the values of virtue, love of the homeland, skilled, intelligent, and disciplined. This is strengthened by documentation of religious activities and extracurricular activities as well as a brief description of the application of the 5 Kartika Values which reflect the habituation of character values consistently. The documentation is empirical evidence that character education is carried out through habituation, example, and active participation of students at SD Kartika XIX-6.

As a data booster, the author distributed a research questionnaire on the application of 5 Kartika Values in SD Kartika XI-6 which was attended by 23 grade III students. There are 3 statements that discuss the habituation and application of the 5 Kartika Values, namely Virtue, Love of the Motherland, Skilled, Smart, and Discipline in each point. Students can choose one of the alternative answers Strongly Agree (SS), Agree (S), Disagree (TS), and Strongly Disagree (STS). The following is a questionnaire distributed in the classroom:

Table. 2 Questionnaire 5 Kartika Values at SD Kartika XIX-6

No	Statement	SS	S	TS	STS
1.	I always tell the truth in every situation, both to teachers and friends.	14	9	-	-
2.	I am polite in speaking and acting to anyone.	10	12	1	-
3.	I show empathy by helping friends who are struggling.	7	16	-	-

No	Statement	SS	S	TS	STS
4.	I treat all friends fairly without discrimination of ethnicity, religion, or background.	18	5	-	-
5.	I maintain the cleanliness of the school environment as a form of concern for the homeland.	8	12	3	-
6.	I followed the flag ceremony in an orderly and respectful manner.	9	10	4	-
7.	I completed tasks quickly and on time.	6	12	5	-
8.	I actively participate in extracurricular activities to develop skills.	9	10	4	-
9.	I continue to practice my skills through experience and practice.	11	10	2	-
10.	I always try to learn new things to increase my knowledge.	13	10	-	-
11.	I listened carefully to the teacher's explanation during the lesson.	9	14	-	-
12.	I actively ask if there is material that I don't understand.	7	14	2	-
13.	I remained orderly and studied well even though there was no teacher in the class.	5	15	3	-
14.	I obey the school rules with self-awareness.	13	9	1	-
15.	I am orderly and do not scramble to use common facilities or goods.	15	8	-	-

Based on the results of the distribution of the questionnaire on the application of 5 Kartika Values in grade III students at SD Kartika XIX-6, it shows that virtuous values show a positive response of 99% and a negative response of 1%, which indicates that the internalization of the values of honesty, politeness, and empathy in students has taken place optimally and needs to be maintained through consistent habituation. The value of love for the homeland received a positive response of 90% and a negative response of 10%, this result illustrates that the implementation of these values is good, but behavioral aspects such as order in the flag ceremony and concern for environmental cleanliness still need further strengthening. The skilled score received a positive response of 84% and a negative response of 17%, indicating that the development of students' skills is still in the developmental stage and needs more attention, both through intracurricular and extracurricular activities. Smart scores received a positive response of 97% and a negative response of 3%, this result indicates that students have shown behaviors that reflect smart values, including the ability to learn new things, pay attention to the teacher's explanations, and the courage to ask questions when facing learning difficulties. The discipline score received a positive response of 94% and a negative response of 6%, although this achievement is relatively high, the application of discipline independently, especially when there is no teacher supervision, is still a common challenge found in elementary school students (Wulandari et al., 2024).

As for the comparison with character education in Indonesia According to a study conducted by Kulsum and Muhid (2022), the education system in Indonesia tends to focus more on cognitive aspects or intellectual intelligence, while character formation such as attitudes, morals,

and morals has not received balanced attention. This inequality contributes to various behavioral problems among students, such as lack of manners, low sense of responsibility, and lack of ability to establish social relationships. This shows that the values of character education have not been fully internalized in daily life. Character education in Indonesia actually has a solid foundation, because it is rooted in religious values, Pancasila, culture, and the goals of national education. Its application is carried out through various methods, such as teaching, habituation, example, and law enforcement during the educational process. However, practice in the field still needs strengthening, especially in creating a balance between scientific development and character building, so that the goals of national education can be realized more optimally.

Discussion

Islamic Religious Education is an effort and process of teaching something (education) continuously between teachers and students, with the ultimate goal of creating noble morals. Instilling Islamic values in the soul, sense and thought and achieving harmony and balance are its main characteristics (Rahman, 2012). According to Muhaimin (2004), these main characteristics have become part of a person's way of life, namely the views and attitudes that they have in various aspects of life.

To enrich our understanding, it is necessary to explain PAI in the regulations that apply in Indonesia. According to the Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning religious education and religious education, Chapter 1 Articles 1 and 2 are emphasized, "Religious and religious education is education carried out through subjects or lectures at all levels of education which aims to provide knowledge and form the attitude, personality of human beings who believe and fear God Almighty, as well as the skills and abilities of students in responding to religious values, as well as to prepare students to become human beings who can carry out and practice their religious teachings" (Ministry of Law, 2015).

In other regulations, it is stated that PAI is a conscious and planned effort in preparing students to know, understand, appreciate and believe, be pious, and have noble character in practicing the teachings of Islam from the main source of the holy book of the Qur'an and hadith. Regarding the objectives of PAI in schools, Darajat (1993) put forward several objectives as follows. First, to cultivate and develop and form positive and disciplined student attitudes and love for religion in life as part of the essence of Islam; obey the commands of Allah and His Messenger. Second, obedience to Allah and His Messenger is the intrinsic motivation of students towards the development of science so that they are aware of faith and knowledge and its development to achieve the pleasure of Allah SWT. Third, nurturing and shaping students to understand religion correctly, and apply it as a religious skill in various aspects of life.

Having Ethics or Virtue is a crucial value that must be preserved as a reflection of the identity and pride of the Indonesian nation. According to Djaetun, the term Budi Luhur means that "Budi" is an inner character that is manifested through words, deeds, and behavior. Meanwhile, "Sublime" means a mental behavior that is of high quality or the best level. Therefore, it can be concluded that a person's ethical qualities are reflected in his or her daily speech, behavior, and actions.

On an international scale, kindness or virtue is increasingly recognized as an inseparable part of the world of education. As stated by Zhang et al. (2020), world organizations such as UNESCO are actively improving the implementation of value-based education in order to realize global peace. Research conducted by Carter and Green (2021) shows that education systems in Europe proactively include moral values in their teaching materials. Another study from Wang et al. (2022) found that developing countries find obstacles in cultivating noble values due to limited resources. The results of the study by Taylor et al. (2024) show that global moral education strategies need to be aligned with local culture in order to be accepted in every community.

For the Indonesian people, love for the homeland is an important element that plays a role in uniting various aspects in a country rich in cultural diversity, ethnicity, customs, customs, religion, and ethnicity. Without the spirit of patriotism, this nation will find it difficult to create safe and harmonious conditions under the umbrella of the Unitary State of the Republic of Indonesia. In this context, patriotism is seen as a blessing as well as a source of wealth that reflects diversity, not as a cause of conflict or division. Patriotism has an important role as a common binder and strength, which affirms that love for the homeland is the main foundation to strengthen the unity and stability of the nation. These values underline the spirit of unity in diversity, which is the main pillar of the nation's sustainability and progress.

Therefore, instilling a solid national identity based on the nation's history is very necessary. This step aims to build the spirit of patriotism and love for the homeland as well as a protector from the bad influence of ideology such as extreme realism and the negative impact of globalization. Love for the homeland is a form of pride, care, and loyalty to the nation and state. This is reflected in the effort to appreciate local culture, patriotism is generally understood in academic studies as a sense of love and emotional bond for the homeland, which is reflected in real attitudes and actions in defending, building, and protecting the country from various threats. Mahbubi (2012, p. 48) explained that the *tintah* of the land is a mindset, attitude, and action that shows loyalty, care, and respect for the language and all elements of the nation's life, both in the environmental, social, cultural, economic, and political realms. One form of implementation that can be applied by students starts with maintaining the cleanliness of the

school environment, being disciplined and behaving positively, singing the national anthem, and obeying school rules.

Skills are personal skills in carrying out missions precisely, quickly, and correctly. According to Zahri et al. (2017 Faiz & Soleh (2021)), competence includes the ability to think, act, speak, and observe in various activities. In line with that, Prawiradilaga (2016) said that skills come from the word "skilled" which means able to act deftly and appropriately, while zubaidah (2016) emphasized that skills can be interpreted as abilities and strengths in completing work well.

In addition, Putri (2020) stated that skills are an effort to acquire competencies to be able to deal with problems quickly and appropriately. Skills also play an important role in achieving life goals, both in creating works and playing social roles (Zuhri, 2019). Thus, skilled reflects the ability of individuals to use their intelligence, ideas, and creativity effectively to produce something of value, in line with the formation of positive character in the world of education.

Intelligence can be seen from various perspectives. Biologically, intelligence is related to a person's ability to adapt to the environment around him. When viewed from psychology, intelligence includes cognitive abilities obtained from parental genetic factors, on the other hand, operational intelligence is a real manifestation of biological and psychological abilities that can be seen from a person's daily activities. Students who have interpersonal intelligence tend to easily understand others and are able to interact effectively in their social environment. Children who have this intelligence not only easily build good friendships, but also show the ability to lead, cooperate and manage conflicts, if students do not have interpersonal intelligence, they will have difficulty in having social relationships with others. Therefore, this intelligence is one of the important factors that affect how students carry out activities at school and daily activities.

Conclusion

This study emphasizes that the implementation of the 5 Kartika Values in SD Kartika XIX-6 is a concrete form of building and developing student character values that are oriented towards habits and habits that are integrated in the school environment. Kartika's 5 values, namely, virtue, love of the homeland, skilled, intelligent, and disciplined are used as the main foundation in shaping students' mistakes, behaviors, and personalities from an early age. 5 Kartika Values are used as normative guidelines and institutional identity for schools under the policies of the Kartika Foundation to distinguish them from other educational units.

This study shows that although the 5 Kartika Values are a relatively new policy and still in the experimental stage, the implementation of the 5 Kartika Values in SD Kartika XIX-6 can

be conducive because it is supported by school culture, teacher examples, and positive habits and habits that have been carried out previously. The obstacles found in this study are only in the form of administrative obstacles and do not have a significant effect on the process of forming student character. These administrative obstacles have been accommodated by the Kartika Foundation with assistance in the form of socialization and the provision of 5 Kartika Values assessment tools to make it easier for teachers to design administration.

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