


Article type:  
Original Research

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# Character Education Management for Vocational School Students Based on Local Socio-Cultural Values: A Multi-Location Qualitative Study

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## ABSTRACT

**Objective:** This study analyzed the management of character education for vocational school students in line with local socio-cultural values.

**Methods and Materials:** This qualitative, multi-location case study was conducted at SMK Negeri 1 Sampang and SMK Negeri 1 Tambelangan in Indonesia. Data were collected from 34 participants, including principals, vice principals, Pancasila Student Profile facilitator teams, subject teachers, guidance counselors, and students. Data collection included participant observation, semi-structured interviews, and document analysis of school vision and mission statements, regulations, curriculum documents, P5 modules, teaching modules, activity reports, and student violence records. Data were analyzed using the Miles, Huberman, and Saldaña interactive model, including data condensation, data display, and conclusion verification.

**Findings:** Both schools managed character education through planning, organizing, implementing, supervising, and evaluating. Character values were integrated into intracurricular, co-curricular, extracurricular, religious, and daily habituation activities. Character formation was shaped by the Pancasila Student Profile, Madurese local wisdom, religious community values, Islamic boarding school culture, teacher role modeling, and school–family–community collaboration. However, violence and bullying records increased from 2019 to 2023. At SMK Negeri 1 Sampang, bullying rose from 15 to 40 cases, and physical violence from 10 to 30 cases. At SMK Negeri 1 Tambelangan, bullying increased from 18 to 28 cases, and physical violence from 15 to 31 cases.

**Conclusion:** Character education in vocational schools functions as a socio-cultural management system grounded in institutional structure and local values. However, stronger preventive and reflective strategies are needed to reduce violence and bullying.

**Keywords:** Character, Moral Development, Vocational Education, Social Values, Cultural Characteristics, School Health Services.

## Article history:

Received 17 Feb 2026  
Revised 22 Mar 2026  
Accepted 01 Apr 2026  
Published online 01 May 2026

## How to cite this article:

Wibisono, M. I. Y., Hariyati, N., & Nursalim, M. (2026). Character Education Management for Vocational School Students Based on Local Socio-Cultural Values: A Multi-Location Qualitative Study—International Journal of Body, Mind and Culture, 13(5), Article e2026-1313. <https://doi.org/10.61838/ijbmc.v13i5.1313>



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## Introduction

Moral and character education has increasingly become a central concern in contemporary education due to its critical role in shaping students' values, attitudes, and personalities (Susanti, 2022). The quality of a nation's human resources strongly determines its capacity to achieve developmental goals, making education not only a vehicle for knowledge transmission but also a foundation for ethical and social formation (Maisyaroh et al., 2024). Alongside rapid technological development, various socio-ethical problems such as bullying, drug addiction, and cybercrime continue to escalate, positioning character education not merely as a complement to academic learning, but as an ethical fortress for younger generations (Zulela et al., 2022). In this context, schools, together with families and communities, play a strategic role in shaping student character (Santoso et al., 2020), serving as formal institutions that transmit fundamental values such as honesty, accountability, and respect for others (Birhan et al., 2021). Education, in its philosophical foundation, is oriented toward cultivating nobility of character, where respect for truth becomes the core of intellectual and moral virtue (Pritchard, 2023).

In the Indonesian context, character education is inseparable from the preservation of cultural and national values rooted in Pancasila, which positions schools as formal institutions responsible for developing students' morality and personality (Maisyaroh et al., 2023). Government initiatives such as Strengthening Character Education (PPK) and the Merdeka Curriculum seek to institutionalize these values, yet their implementation has not been consistently effective across educational levels. Vocational high schools (SMK), in particular, face structural challenges in integrating the development of technical competence with moral and character formation (Rachman et al., 2024). Empirical studies indicate that integrating character values into vocational curricula can develop both technical and moral competencies when supported by consistent modeling and reinforcement by teachers and school leaders, as shown at SMK Mardhotullah Al-Islamy (Shodikin et al., 2024). Similarly, research at SMK Muhammadiyah 1 Mertoyudan reports that PPK implementation was in the "good" category (76.54%), with strong planning and implementation, yet evaluation

aspects remained suboptimal (Prasetyo, 2019). These findings indicate that while character education programs exist, their managerial dimensions, particularly evaluation and sustainability, remain problematic.

The Pancasila Student Profile (Profil Pelajar Pancasila) further institutionalizes character education through six core traits: belief in God Almighty, appreciation of global diversity, cooperation, creativity, critical reasoning, and independence (Hadi, 2023). Its implementation is operationalized through four learning channels: school culture, intracurricular activities, extracurricular activities, and the Pancasila Student Profile Strengthening Project (P5). Structural differences between the 2013 Curriculum and the Merdeka Curriculum lie particularly in time allocation, with P5 receiving 20–30% of learning time, unlike the 2013 Curriculum, which did not allocate specific time for character development (Karla, 2023). However, empirical studies reveal persistent implementation challenges. Research in Yogyakarta shows that, despite the internalization of P5 values, the organizational and evaluation aspects remain weak (Adriana & Nawawi, 2025). Other studies demonstrate the strategic role of Scouts activities Meiana (2023), extracurricular programs, intracurricular learning, and school culture in character development (Dewantara & Juliansyah, 2023; Muslim, 2021). Collectively, these studies highlight that character education has been widely implemented programmatically, yet managerial coherence across planning, organizing, implementation, monitoring, and evaluation remains fragmented.

Despite these developments, empirical research that systematically examines comprehensive character education management, including planning, organizing, implementation, monitoring, and evaluation, remains limited, particularly in government-designated Centers of Excellence (PK) vocational schools (Yahya et al., 2024). These schools are designed as institutional models of excellence, yet systematic academic studies on the management of character education within them remain limited (Satibi, 2023). This gap becomes increasingly significant when juxtaposed with social realities indicating a decline in student morality and character, reflected in recurring violence in educational

environments. National data recorded by KPAI reported 2,355 cases of violence against children by August 2023, including physical, psychological, sexual violence, and bullying (Aranditio, 2024). Additional reports from Yayasan Cinta Guru and FSGI confirm persistent patterns of school violence across educational levels, including vocational schools (Zuhri, 2025).

This national trend is also reflected at the local level in Sampang Regency, East Java. Secondary data from guidance and counseling teachers at SMK Negeri 1 Sampang and SMK Negeri 1 Tambelangan (Figures 1-3) show fluctuating but generally increasing trends of

physical violence and bullying from 2019 to 2023. Both schools experienced sharp increases in physical and psychological violence after the pandemic period, indicating that character education efforts have not yet translated into effective behavioral transformation. These empirical realities reveal a structural tension between the existence of formal character education programs and the persistence of student violence, suggesting weaknesses not merely at the programmatic level but also in the educational management and institutional governance of character education.

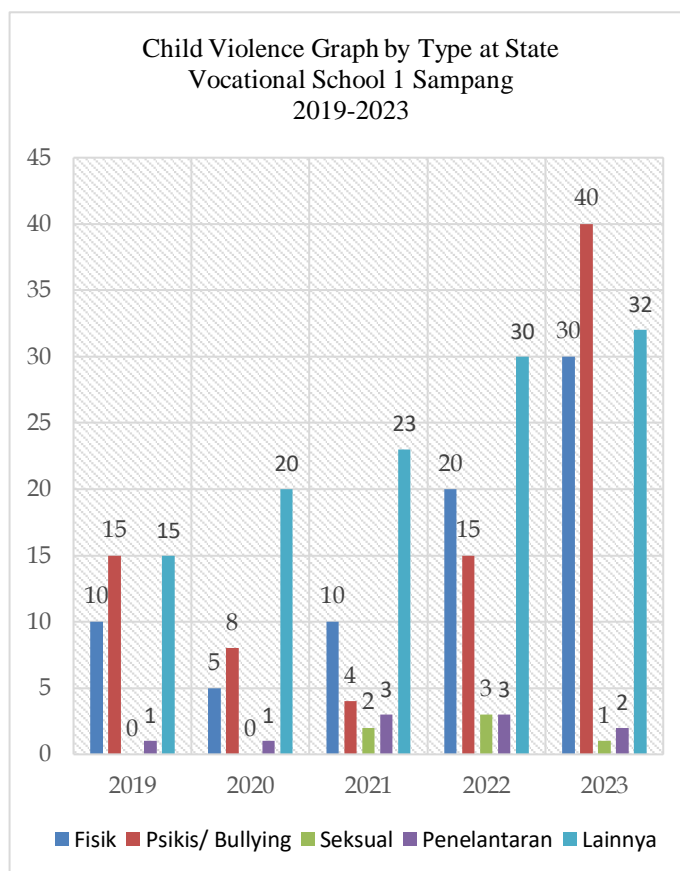
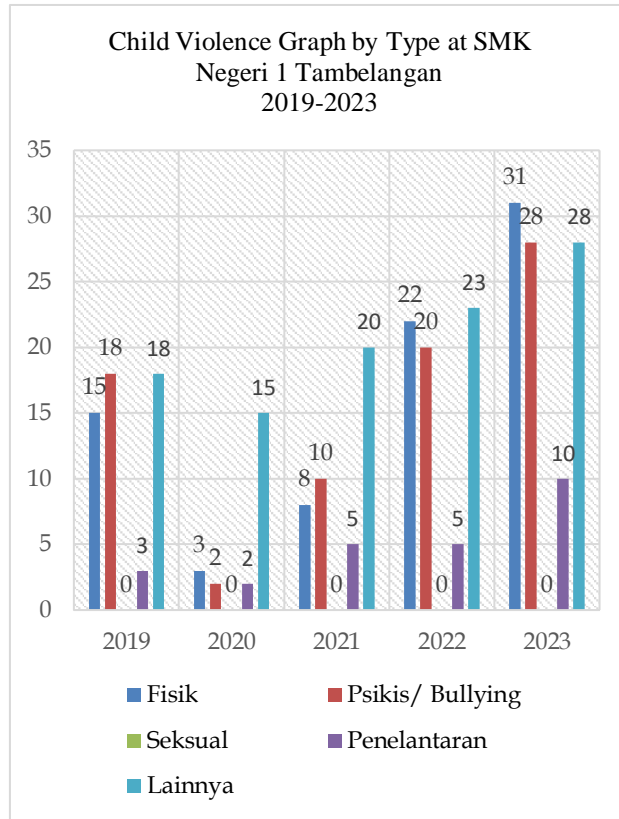


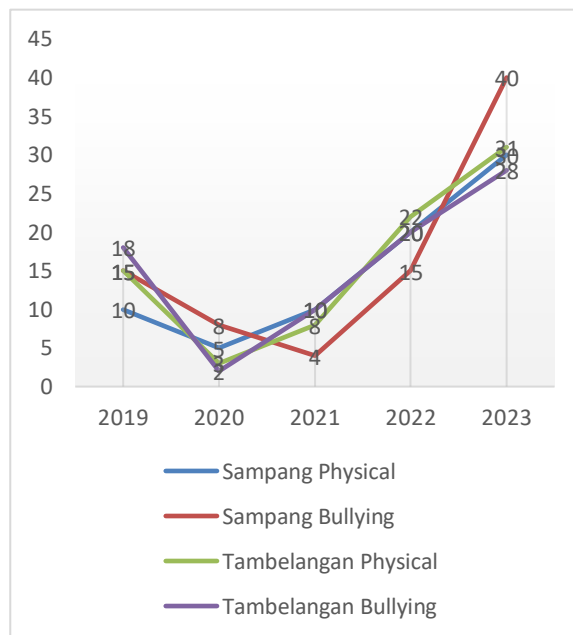
Figure 1

Secondary data, as of January 8, 2024



**Figure 2**

Secondary data, as of January 10, 2024



**Figure 3**

Cases of physical violence and bullying for the 2019–2023 period

Based on this gap, this study examines how character education is managed in two Centers of Excellence vocational schools in Sampang Regency, East Java: SMK Negeri 1 Sampang and SMK Negeri 1 Tambelangan. This research specifically investigates the processes of planning, organizing, implementing, monitoring, and evaluating character education across formal and informal school contexts, including intracurricular learning, school culture, extracurricular activities, and student organizations. Theoretically, this study contributes to the development of knowledge on character education management in vocational education institutions. Practically, the findings are expected to provide strategic guidance for school leaders, policymakers, and curriculum developers in designing sustainable, culturally grounded, and systemically integrated character education models aligned with the Pancasila Student Profile.

## Methods and Materials

### Study Design

This study uses a qualitative approach with a multi-location case study design to gain an in-depth understanding of character-building education management in the real-life context of schools (Yeni et al., 2024). "Cases" in this study are defined as schools as educational organizations, so that each school, SMK Negeri 1 Sampang and SMK Negeri 1 Tambelangan, is

positioned as a whole case with its management system, school culture, and socio-cultural dynamics. The units of analysis include the institutional level (school policy and governance), the programmatic level (planning, organizing, implementing, monitoring, and evaluating character education), and the actor level (principals, vice principals, P5/grade 5 facilitator teams, subject teachers, guidance counselors, and students). A multi-location design was used to enable cross-case analysis to identify patterns of similarities and differences in character education management practices (Yeni et al., 2024).

The research informants consisted of two principals, two vice principals, four members of the P5/grade 5 facilitator team, eight subject teachers, two guidance counselors, and 16 students (eight students per school), for a total of 34 participants. Participants were selected through purposive sampling based on their direct involvement in character education management, and the sample was then expanded through snowball sampling until the data reached theoretical saturation. Data were collected through participant observation, semi-structured interviews, and documentation studies, which included observation of learning activities, P5, extracurricular activities, school meetings, in-depth interviews lasting 45–90 minutes per informant, and analysis of documents such as the school's vision and mission, regulations, curriculum documents, P5 modules, teaching modules, activity reports, and student case data.

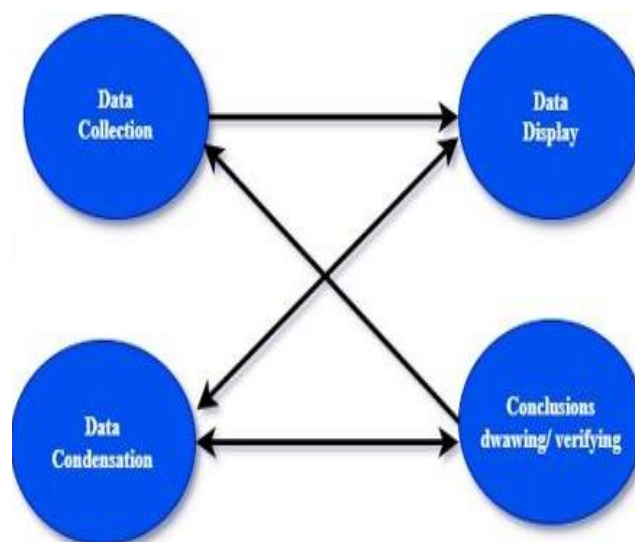


Figure 4

*Interactive Models in Data Analysis: Miles, Huberman, and Saldana, 2014*

Data analysis was conducted interactively using the Miles, Huberman, and Saldaña model, which includes data condensation, data presentation, and conclusion drawing and verification (Miles et al., 2014). The coding process was conducted inductively, developing themes directly from field data, followed by cross-case analysis to compare character education management patterns between the two schools (Yeni et al., 2024). Data reliability was ensured through trustworthiness strategies, including credibility, transferability, dependability, and confirmability (Makmun & Fatimah, 2024; Susanto & Jailani, 2023), with the application of source and method triangulation, member checking with school principals and character coordinator teachers, and a research audit trail.

This research was conducted in accordance with the principles of educational research ethics, with informed consent obtained from all participants. For underage students, consent was obtained through school permission, parental/guardian consent, and student

consent (assent). Confidentiality of identity was maintained through the use of pseudonyms and informant codes, as well as the closed management of sensitive data, particularly related to cases of student violence, to avoid social or psychological impacts on participants.

### Findings and Results

The results of the study show that both SMK Negeri 1 Sampang and SMK Negeri 1 Tambelangan have a strong commitment to shaping students' character through structured character education programs. These findings were obtained from interviews with school principals and BK teachers, as well as observations of intracurricular and extracurricular activities at the school. Cross-case analysis of the planning aspects of character education programs in both schools is presented in Table 1 below.

**Table 1**

*Cross-Case Analysis of Character Education Program Planning*

No	SMKN 1 Sampang	SMKN 1 Tambelangan
1	Systematic and collaborative planning is carried out by observation, psychological assessment, and behavioral evaluation by teachers, homeroom teachers, and student teams.	The character education program is designed with reference to the school's vision and mission, which emphasizes the formation of religious, independent, and noble character.
2	The program is prepared based on students' character needs, with an emphasis on the values of honesty, discipline, responsibility, and religion.	The school identifies students' character through observations, assessments, and collaboration among school residents and management.
3	Integration of the dimensions of the Pancasila Student Profile and the local context, namely local wisdom and entrepreneurship, to ensure that the program is relevant to the cultural background of Madura.	Religious character is the focus of the character education program due to the strong surrounding community values, as it is based on Islamic boarding schools.
4	Program preparation involves all school residents and is approved by the Principal.	The character education program is prepared and run collaboratively by the head of the education unit, school residents, and parents, and is a shared responsibility.
5	The implementation is carried out comprehensively through intracurricular, co-curricular, and extracurricular activities, as well as daily habituation.	Character values are integrated into KBM (teaching modules), P5 projects, extracurricular activities such as scouting, Rohis, and Hadrah, as well as daily habituation.
6		Religious programs, such as congregational prayers, recitation of the Yasin letter, and tahfid, became habits for forming spiritual character and discipline.
7		Socialization is carried out through meetings with students' parents, workshops, and street vendor briefings to help parents instill character values in students.
8		The evaluation is carried out to adjust the program to students' needs and the real-world challenges faced in education.

During the planning stage, both schools not only developed administrative programs, but also began mapping student character through behavioral observation, psychological assessment, and reflection on students' daily experiences. At SMK Negeri 1 Sampang,

character planning explicitly integrated the values of honesty, discipline, responsibility, and religiosity, along with the cultural context of Madura and local entrepreneurship, as the basis for the program's social relevance. Meanwhile, at SMK Negeri 1 Tambelangan,

planning was more oriented towards the values of religiosity, spiritual discipline, and collective morality

rooted in the culture of Islamic boarding schools and the norms of the surrounding pesantren community.

**Table 2**

*Cross-Case Analysis of the Organization of Character Education Programs*

No	SMKN 1 Sampang	SMKN 1 Tambelangan
1	The organization of character education programs is carried out systematically with a clear division of tasks for all school residents.	The school demonstrates its commitment to strengthening character by allocating a dedicated budget within the RKAS.
2	The principal is the director; TFP is the planner; the teacher integrates character values in the classroom, while the homeroom teacher and the activity coach supervise and familiarize the grades through intra-, co-, and extracurricular activities.	A clear organizational structure, organized management, and a firm division of duties support character education programs.
3	The organizational structure involves school management, quality, curriculum, student affairs, and TFP to support the effectiveness of character education programs.	Routine habits such as reciting prayers and shaking hands with teachers are practiced to build character.
4	Each element of the organization has its own main tasks and detailed functions, such as preparing schedules, implementing student council and extracurricular activities, developing partnerships, and providing infrastructure.	The budget is managed in a planned manner, with each activity submitted through management and budgeted systematically.
5	Coordination and communication between units is the key to the sustainability of the character education program.	The learning schedule is made flexible so that implementing character education programs does not interfere with KBM.
6	Human resource development focuses on the principles and management of character values for teachers to implement.	The focus of character development is directed at religious values, discipline, good manners, and social care.
7	Students and parents are actively involved in monitoring and supporting character development.	Human resource collaboration and supporting facilities involve teachers, BK, parents, the community, and the use of school infrastructure.
8	An integrated and collaborative organizing system makes character values not only taught, but thrive as a sustainable school culture.	Effective cross-field coordination is the key to the success of a structured and sustainable character education program.

In terms of organization, the findings show that character education is not positioned as an additional program, but as an institutional function distributed throughout the school's organizational structure. The roles of the principal, guidance counselors, homeroom teachers, P5 facilitator team, student council, and parents form a collaborative network that enables character values not only to be taught but also to be operationalized within the school system. At SMK Negeri

1 Sampang, the organizational structure is characterized by a clear division of roles and cross-unit coordination. At the same time, at SMK Negeri 1 Tambelangan, it is strengthened through structural support, including RKAS budget allocations, religious routines, and the integration of character-building into the school schedule. These findings show that character is not built by a single actor but by an organizational ecosystem that sustainably shapes school culture.

**Table 3**

*Cross-Case Analysis on the Implementation of Character Education Programs.*

No	SMKN 1 Sampang	SMKN 1 Tambelangan
1	The character education program is implemented in practice through the SOP and KOSP as the main references.	The character education program is integrated into all school activities, including intracurricular, co-curricular (P5), and extracurricular activities, as well as habituation and school culture.
2	The implementation involves the principal, teachers, administrative staff, students, parents, and committees collaboratively.	The principal coordinates the involvement of all school residents and parents in implementing the program.

3	The strategy is based on mapping students with a collaborative, creative, emotional, and open communication approach.	Implementation is based on SOPs and written guidelines as legal references, strategies, and evaluations.
4	A religious approach is applied through a system of rewards and non-physical sanctions to foster discipline.	School residents function as role models through their attitudes, speech, and appearance.
5	Character values are integrated in intracurricular, co-curricular, and extracurricular activities, including the P5 Project.	Habits such as 5S, joint prayer, congregational prayer, and social activities strengthen the internalization of values.
6	Positive habits, such as 5S, congregational prayers, community service, and social activities, are used as a school culture.	Extracurricular activities and the student council are directed to foster responsibility, leadership, and collaboration.
7	Teachers and administrative staff serve as role models in discipline, ethics, and daily behavior.	Counseling Guidance Services are promotive in character development.
8	Evaluations are carried out periodically through supervision, teacher reports, class discussions, and homeroom teacher observations to ensure program adaptability.	Parenting programs and cooperation with community leaders strengthen shared responsibility.
9		Monitoring and evaluation are carried out through reflection, observation, and reporting to ensure the program's suitability.

In terms of implementation, both schools demonstrated that character values were internalized through daily practices, not just through formal documents such as SOPs and KOSPs. Implementation took place in intracurricular activities, P5 projects, extracurricular activities, daily habits, and teacher-student social interactions. At SMK Negeri 1 Sampang, the prominent approaches are habit formation through teacher role modeling, strengthening the 5S culture, and

integrating character values into students' social activities. At SMK Negeri 1 Tambelangan, the implementation emphasizes religious discipline, a collective spiritual culture, and character building based on the school and the surrounding communities. These findings show that character is formed through a repetitive social process, not through formal instruction alone.

**Table 4**

*Cross-Case Analysis of Supervision of Character Education Programs.*

No	SMKN 1 Sampang	SMKN 1 Tambelangan
1	The character education program is systematically prepared to meet students' needs, in accordance with regulations and SOPs.	Program supervision is carried out internally by school principals, teachers, TAS, student teams, TFP, and discipline, and externally by supervisors, offices, committees, parents, and community leaders.
2	Organizing involves all elements of the school and the community	The principal plays a strategic role through supervision, evaluation, example, and coordination
3	Teachers act as educators, supervisors, and role models	Teachers accompany and supervise students through KBM and personal approaches
4	Integrated implementation of intra, cocurricular, extracurricular, 5S culture, religious activities, and P5 Projects	The main challenges are limited religious understanding and a lack of enthusiasm for character habituation.
5	Supervision is carried out internally by the school and externally by parents and the community.	The strategy is carried out with a humanist approach, active communication, exemplary, and the integration of character values.
6	Routine evaluation through observation, supervision, and program improvement meetings	School committees as liaison, supporters, and socialization facilitators
7	The school committee serves as a communication liaison and supervisor between the school and parents.	The synergy of the school, parents, committees, and the community determines the success of supervision.
8	Synergy of schools, committees, and communities to build a sustainable character education ecosystem	The foundation of the program's success is the support of school principals, teachers, TAS, parents, and the community.

In terms of supervision, schools emphasize system-based and regulatory supervision, the involvement of all

school residents, teachers' roles as role models and supervisors, and the integration of supervision into

school culture. Supervision is carried out internally and externally, with periodic evaluations and follow-ups,

involving the active role of the school committee and synergy with parents and the community.

**Table 5**

*Cross-Case Analysis of Character Education Program Evaluation.*

No	SMKN 1 Sampang	SMKN 1 Tambelangan
1	Evaluation of character education programs is carried out internally by the school and externally by the Education Office, supervisors, committees, and parents.	Evaluation is carried out systematically by a special team, as per the principal's decree.
2	Implementation involves all elements of the school through intracurricular, cocurricular, and extracurricular activities.	Using internal (school) and external (supervisors, offices, committees, parents) models.
3	The assessment is based on the dimensions of the Pancasila Student Profile, as reflected in the academic report card, P5, and extracurricular scores.	Collaborative instruments include input, process, and product aspects.
4	The results of the evaluation were followed up through rehabilitation, BK services, and collaboration with parents.	Focus on the six dimensions of the Pancasila Student Profile.
5	Evaluation serves as a strategic reflection to maintain the program's quality and sustainability.	It is carried out periodically through observation, attendance, and reflection.
6	The synergy of the school, parents, committees, and supervisors determines success.	Results are used to improve the program continuously.
7		Involve school residents and parents in evaluation meetings.
8		It serves as reflection and development, not just judgment.

In terms of evaluation, the school conducts internal and external evaluations, involves a special team and all school residents, and conducts assessments aligned with the dimensions of the Pancasila Student Profile. Evaluation is also used as the basis for a comprehensive follow-up plan, carried out regularly and flexibly, that prioritizes synergy between the school and parents. Evaluation is positioned as a means of reflection and sustainable development, enabling the effective implementation of character education programs.

The results of the study show that character education management in both schools is not culturally neutral, but is shaped by the local socio-cultural context. At SMK Negeri 1 Sampang, student character values are developed by integrating the Pancasila Student Profile with Madurese local wisdom, community religious values, and the local community's entrepreneurial ethos. Values such as respect for teachers, group solidarity, and social responsibility are not only taught but also lived as social norms in the school. At SMK Negeri 1 Tambelangan, the pesantren culture, collective religiosity, and spiritual norms of the Islamic boarding school community shape students' character orientation, which is more focused on spiritual discipline, moral obedience, and social manners.

However, the findings also show that the internalization of these cultural values does not always occur reflectively but is more often structural and normative, through routines, habits, and institutional rules. This means that student character is shaped more by social mechanisms (habit formation) than by deep personal reflection on meaning. This shows that character education operates more as a system of cultural socialization than as a space for individual psychological dialogue about values and meaning. Thus, local socio-cultural values function as a normative framework for shaping behavior, rather than as an arena for students' critical reflection on these values.

The findings also show a structural tension between a strong character education management system and the reality of increasing cases of violence and bullying among students. Data from 2019–2023 shows a significant increase in physical violence and bullying in both schools, especially after the pandemic. These results indicate that the existence of character education programs, organizational structures, SOPs, and positive cultural habits has not automatically led to consistent changes in students' social behavior.

Analysis shows that character management is more dominant at the structural-administrative level

(planning, programs, schedules, regulations, habits). At the same time, responses to patterns of student violence are still reactive, such as counseling services, rehabilitation, and disciplinary approaches, rather than preventive interventions based on mapping students' social-emotional risks. In other words, there is a gap between program design and student behavior in reality, where the character system operates institutionally but has not fully addressed the psychosocial dynamics of conflict, power relations between students, and the culture of bullying that develops in peer interactions.

These findings indicate that character education in both schools has shaped value structures and norms, but has not yet fully transformed students' social relationships. Therefore, the claim of "strong character building" is more accurately understood as a measure of the strength of the character management system, rather than a direct indicator of low student violence. Thus, the results of the study confirm that the effectiveness of character education management cannot be measured solely by the existence of programs and management structures, but must be assessed through tangible changes in social interaction patterns and a reduction in violent behavior in the school environment.

### Discussion and Conclusion

The difference in orientation between SMK Negeri 1 Sampang, which emphasizes religiosity, and SMK Negeri 1 Tambelangan, which integrates character with vocational learning and DUDI partnerships, shows that character education is not a universal system but a contextually constructed practice. This finding is in line with the views of [Syamsudin et al. \(2025\)](#). However, this study reveals a more specific dimension, namely that the local socio-cultural context is not just a "background" but a mechanism that shapes the priorities of values themselves. Thus, the character that is built is not the result of the transfer of abstract values, but of institutional adaptation to the cultural structure, the community's religiosity, and local economic orientation. This reinforces the argument that character education cannot be reduced to a single normative model but must be understood as a process of value socialization that operates within a particular social ecosystem, rather than merely the technical implementation of a curriculum.

The use of the five management functions (planning, organizing, implementing, supervising, and evaluating) indeed demonstrates structural consistency, as emphasized in the literature ([Maulia et al., 2024](#); [Sari et al., 2022](#); [Suhani & Andriyani, 2025](#); [Wang et al., 2023](#)). However, this study shows that the presence of a neat managerial structure does not automatically correlate with measurable transformation in student behavior. Effectiveness in this study appears more as institutional and organizational effectiveness than as empirical effectiveness based on longitudinal behavioral change. In other words, the success shown represents the strength of the management system rather than direct evidence of a reduction in social conflict, violence, or student behavioral deviance. This shifts the meaning of "effective" from a normative meaning to a structural-administrative meaning, so that claims of effectiveness must be understood in a limited and contextual manner.

The conceptual model, constructed with reference to Lickona [34], Presidential Regulation No. 87 of 2017, UNESCO, Law No. 20 of 2003, and Permendikbud No. 20 of 2018, demonstrates normative consistency in policy; however, theoretically, it remains closely aligned with classical management theory and the normative moral paradigm. The added value of this research does not lie in the novelty of managerial functions. However, the finding is that character education functions as an institutional cultural socialization system, in which moral values are formed through school habitus, social habituation, and normative structures, rather than through deep individual psychological reflection. Thus, the conceptual contribution of this research is more appropriately positioned as a socio-cultural character management model, rather than as a cultural psychology model in a strong theoretical sense. Character is formed as a social-collective identity, not as a reflective personal psychological construct.

In addition, this study also reveals a side that is rarely discussed in the literature on character education, namely, the potential for undesirable effects of a strong normative system, such as moralization of behavior, pressure to conform, and the risk of exclusion of students who do not fit in with the dominant norms of the school. When character is formed primarily through mechanisms of discipline, habituation, and social structure, there is a risk that character education will function as a tool of social regulation rather than as a

space for the development of students' autonomous moral awareness. Therefore, character education in this context is more appropriately understood as a project of shaping the school's social order, rather than solely a project of individual development. These findings enrich the discourse on character education by showing that character building not only has positive effects but also has a dimension of social control that needs to be managed reflectively and ethically.

The management of character education strengthening in schools is carried out through five main functions: planning, organizing, implementing, supervising, and evaluating. At the vocational high school level, character education helps ensure that students possess morality, integrity, professionalism, and social responsibility. The integration of the values of the Pancasila Student Profile into intracurricular, co-curricular, and extracurricular activities has been shown to strengthen character formation, with the support of structured and consistent school management. The principal's leadership plays an important role as a policy director and in creating a conducive school culture. At the same time, the teacher is the primary agent in the internalization of character values in learning. Synergy with family and community also greatly contributes to the consistent application of values, enabling students to practice them in their daily lives. Several obstacles arise, namely, limited resources, differences in teacher competencies, and the influence of the social environment. This emphasizes that strengthening character education is a sustainable process that requires innovation and adaptation. This research emphasizes that character education must be at the core of education policy and provides a conceptual basis for developing character management models that can be applied more broadly through the involvement of schools, families, and communities. Other research on similar topics can focus on the development of character education programs through three main roles: the classroom, school cultural activities, and community involvement, as structured, integrated parts. Further research can delve deeper and detail the roles of society and families in supporting character education programs in schools. One of the obstacles that arises is the limitation of resources, differences in teacher competence, and the influence of the social environment. These limitations show the need for more specific follow-

up research, for example, by formulating models of the roles of teachers, school culture, and community involvement in supporting character education in vocational schools.

### Acknowledgments

The authors express their gratitude and appreciation to all participants.

### Declaration of Interest

The authors of this article declared no conflict of interest.

### Ethical Considerations

The study protocol adhered to the principles outlined in the Declaration of Helsinki, which provides guidelines for ethical research involving human participants. Ethical considerations in this study were that participation was entirely optional.

### Transparency of Data

In accordance with the principles of transparency and open research, we declare that all data and materials used in this study are available upon request.

### Funding

This research was carried out independently, with personal funding, and without financial support from any governmental or private institution or organization.

### Authors' Contributions

All authors equally contribute to this study.

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