

## Navigating Digital Disruptions: Internalizing Pancasila Values in Islamic Primary School Character Education

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### Abstract

*The rapid digitalization of education creates a "digital paradox," where hyper-connectivity catalyzes socio-emotional crises and ethical degradation among primary learners. This study investigates the multi-dimensional integration of Pancasila values within Islamic primary Social Studies, addressing the critical research gap regarding the practical value internalization under digital saturation. Employing a qualitative single-case study at SDI Al-Alifah Palembang, researchers utilized observations, interviews, and documentation. Findings indicate that while school-based cultural habituation effectively constructs a "theocentric civic identity," these values remain vulnerable to unmoderated domestic digital exposure and parental time scarcity. The research concludes that sole institutional effort is insufficient; a robust collaborative framework linking schools, families, and community networks is essential. We propose integrating culturally responsive "smart pedagogies" to sustain character development, ensuring that digital natives retain an ethical compass to navigate the multifaceted complexities of contemporary globalized society and the digital era.*

### Abstrak

Digitalisasi pendidikan yang pesat menciptakan "paradoks digital," di mana hiper-konektivitas memicu krisis sosio-emosional dan degradasi etis di kalangan siswa sekolah dasar. Penelitian ini mengkaji integrasi multi-dimensi nilai-nilai Pancasila dalam pembelajaran IPS di sekolah dasar Islam, guna mengatasi kesenjangan penelitian mengenai internalisasi nilai praktis di bawah saturasi digital. Menggunakan studi kasus kualitatif di SDI Al-Alifah Palembang, peneliti menggunakan metode observasi, wawancara, dan dokumentasi. Temuan menunjukkan bahwa meskipun habituasi budaya berbasis sekolah secara efektif membangun "identitas sipil teosentris," nilai-nilai tersebut tetap rentan terhadap paparan digital domestik yang tidak dimoderasi dan keterbatasan waktu orang tua. Penelitian menyimpulkan bahwa upaya institusional saja tidak cukup; diperlukan kerangka kerja kolaboratif yang menghubungkan sekolah, keluarga, dan jaringan komunitas. Kami mengusulkan integrasi "pedagogi cerdas" yang responsif secara budaya untuk menopang pengembangan karakter, memastikan siswa digital mempertahankan kompas etis dalam menavigasi kompleksitas masyarakat global kontemporer.



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## A. INTRODUCTION

### 1. Background

The rapid digitalization of education, accelerated by the transition into Society 5.0, has fundamentally transformed pedagogical paradigms worldwide.<sup>1</sup> While cloud-based platforms and algorithmic learning offer unprecedented informational access, they have catalyzed a severe socio-emotional crisis among primary learners.<sup>2</sup> Global educational discourse increasingly highlights the "digital paradox": hyper-connectivity is often accompanied by a deterioration in linguistic politeness, weakened interpersonal empathy, and the proliferation of individualistic and consumerist behaviors.<sup>3</sup> This phenomenon is particularly acute in cases of cyber-aggression and screen addiction, which pose a direct threat to foundational character development during early childhood.<sup>4</sup>

Recent scholarship has aggressively pursued models of "digital citizenship" and character education to mitigate these disruptions, emphasizing that ethical internalization can no longer be a passive curricular add-on but must function as an immersive ecosystem.<sup>5,6</sup> In the multicultural landscape of Indonesia, this imperative is formally anchored in Pancasila—the state ideology—and operationalized through the Merdeka Curriculum's Project for Strengthening the Pancasila Student Profile (P5).<sup>7</sup> Within Islamic primary schools (SDI/MI), this socio-educational mandate takes on a distinct, dualistic character. Educators are tasked with seamlessly synthesizing state-mandated civic competencies, such as *gotong royong* (mutual cooperation) and global

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<sup>1</sup> Arjuna Indra, "Education System in the Era of Smart Society 5.0," *Jurnal Ilmiah Mandala Education* 10, no. 1 (January 4, 2024): 46, <https://doi.org/10.58258/jime.v10i1.6492>.

<sup>2</sup> Endra Priawasana, "The Digital Paradox: Increased Connectivity and the Decline in Student Attitudes," *Indonesian Journal of Instructional Media and Model* 6, no. 1 (May 31, 2024): 26–33, <https://doi.org/10.32585/ijimm.v6i1.5234>.

<sup>3</sup> Yustinah Yustinah and Suwardi Suwardi, "Digital Literacy and Speech Politeness of The Z Generation Toward 5.0 Society Era," in *Advances in Social Science, Education and Humanities Research*, 2025, 136–55, [https://doi.org/10.2991/978-2-38476-428-0\\_10](https://doi.org/10.2991/978-2-38476-428-0_10).

<sup>4</sup> Gary W. Giumetti and Robin M. Kowalski, "Cyberbullying via Social Media and Well-Being," *Current Opinion in Psychology* 45 (June 2022): 101314, <https://doi.org/10.1016/j.copsyc.2022.101314>.

<sup>5</sup> Lingxi Li, Jana Patricia M. Valdez, and Yingqiao Du, "Digital Citizenship Education at the Early Childhood Level: How Is It Implemented? A Systematic Review," *International Journal of Child Care and Education Policy* 19, no. 1 (August 14, 2025): 13, <https://doi.org/10.1186/s40723-025-00153-2>.

<sup>6</sup> Dita Puspita Dewi et al., "Revitalizing Character Education in The Digital Age Based on The Principle of 'Ing Ngarsa Sung Tuladha' by Ki Hajar Dewantara," *PAEDAGOGIA* 28, no. 2 (June 21, 2025): 293–306, <https://doi.org/10.20961/paedagogia.v28i2.102125>.

<sup>7</sup> Listriyanti Palangda et al., "Implementation of Merdeka Belajar Policy: Constraints in the Pancasila Students Profile Strengthening Project," *International Journal of Multidisciplinary Approach Research and Science* 1, no. 02 (May 31, 2023): 104–16, <https://doi.org/10.59653/ijmars.v1i02.62>.

diversity, with theocentric Islamic moral codes (*akhlaqul mahmudah*), framing civic responsibility as an intrinsic extension of religious devotion.<sup>8</sup>

Despite robust theoretical advancements in character education, a critical research gap persists regarding its practical execution in early educational settings under heavy digital saturation. Most existing literature heavily focuses on secondary or tertiary education, largely overlooking the socio-cognitive vulnerabilities of lower-grade primary students.<sup>9</sup> Furthermore, while previous studies have extensively evaluated the cognitive delivery of the P5 framework,<sup>10</sup> there is a conspicuous lack of empirical research investigating the friction between structured school ecosystems and unmoderated domestic digital environments.<sup>11</sup> The specific tension—where the disciplined internalization of Pancasila and Islamic values in schools is rapidly unraveled by parental time scarcity and unregulated digital exposure at home—remains theoretically underexplored.<sup>12</sup>

Therefore, this study aims to investigate the multi-dimensional integration of Pancasila values within the Social Studies (IPS) learning framework of Islamic primary education, specifically focusing on the socio-digital barriers disrupting value internalization. Building upon foundational field observations at SDI Al-Alifah Palembang, this research proposes a novel collaborative structural framework designed to bridge the school-home digital divide. By systematically mapping the daily habituation of dualistic values against modern digital disruptions, this study contributes a scalable pedagogical model that is essential for sustaining moral and character formation in the 21st-century primary education landscape.

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<sup>8</sup> Fanny Rizkiyani, "Strengthening National Identity Through Civic Education for Young Children: A Case Study of Indonesia," *International Journal of Engineering and Technology* 7, no. 3.25 (April 24, 2018): 291–94, <https://doi.org/10.14419/ijet.v7i3.25.17584>.

<sup>9</sup> Amita Diananda and M Munir Waspada, "Developing Early Childhood Character In The Digital Era: Transition From Society 5.0 To Society 6.0," *Indonesian Journal of Early Childhood Education Studies* 14, no. 1 (June 30, 2025): 35–53, <https://doi.org/10.15294/ijeces.v14i1.23698>.

<sup>10</sup> Asri Asri, Badaruddin Badaruddin, and Muhammad Idris, "Relational and Cognitive Dynamics in Collaborative Learning: Lessons from Pancasila Integration in Indonesia," *Frontiers in Education* 10 (June 18, 2025), <https://doi.org/10.3389/educ.2025.1572715>.

<sup>11</sup> Josef Kuo-Hsun Ma, "The Digital Divide at School and at Home: A Comparison between Schools by Socioeconomic Level across 47 Countries," *International Journal of Comparative Sociology* 62, no. 2 (April 19, 2021): 115–40, <https://doi.org/10.1177/00207152211023540>.

<sup>12</sup> Shinta Adella, "The Relationship Between Digital Parenting and Children's Moral Development in the Technological Era," *Psikologiya Journal* 2, no. 2 (June 28, 2025): 39–47, <https://doi.org/10.62872/pj.v2i2.395>.

## **2. Research Questions**

To systematically evaluate the internalization of Pancasila values within Islamic primary Social Studies and school culture, this study establishes three core problem formulations:

- a. How are Pancasila values curricularly and culturally integrated within the Social Studies (IPS) learning framework and daily routines of Islamic primary schools (SDI/MI)?
- b. What are the primary pedagogical, environmental, and socio-digital challenges that hinder the optimal internalization of these ethical values among lower-grade primary students?
- c. What structural collaborative strategies and pedagogical innovations are required among educators, parents, and community stakeholders to ensure sustainable character development?

## **3. Research Methods**

This study adopts a qualitative single-case study design to explore the complex processes of value internalization within its natural educational setting.<sup>1</sup> This methodology allows for an in-depth, holistic examination of institutional policies, interactive pedagogies, and behavioral outcomes.<sup>13</sup> The empirical investigation was conducted at Sekolah Dasar Islam (SDI) Al-Alifah Palembang, an Islamic primary institution that serves as an informative case for examining the synthesis of nationalistic and religious education in Indonesia. Primary qualitative data were harvested over an intensive field observation window extending from August 18 to September 10, 2021.

To ensure qualitative validity and data triangulation, the research utilized three primary qualitative instruments: systematic classroom and field observations, semi-structured interviews, and comprehensive documentation analysis. Field observations targeted student behavioral interactions during both structured academic hours and informal social spaces, such as communal prayers and recess. In-depth semi-structured interviews were conducted with key school actors, including the vice curriculum director, three primary lower-grade classroom teachers, and a selected sample of 25 second-grade students.<sup>1</sup> Documentation analysis examined the operational lesson plans (RPP), Social

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<sup>13</sup> David E. DeMatthews et al., "Qualitative Case Study Design: Recommendations for Doctoral Students in Educational Leadership Programs," *Journal of Research on Leadership Education*, January 31, 2026, <https://doi.org/10.1177/19427751251411499>.

Studies syllabi, institutional guidelines, and student behavioral evaluation rubrics to assess the alignment between formal curricular design and lived school culture.

The qualitative dataset was systematically analyzed using the interactive qualitative model of data reduction, data display, and conclusion drawing/verification proposed by Miles, Huberman, and Saldana. To elevate the academic rigor of these findings, the empirical case data were synthesized with a comprehensive thematic review of peer-reviewed empirical literature from 2020 to 2025, focusing on primary character education, digital parenting, and Indonesian civic value integration.<sup>14</sup>

## **B. DISCUSSION**

### **1. Curricular and Cultural Integration of Pancasila Values in Social Studies**

The empirical findings from SDI Al-Alifah Palembang indicate that the internalization of Pancasila values is most effective when it transcends cognitive instruction and becomes deeply embedded within the school's socio-cultural ecosystem. Rather than treating Social Studies (IPS) as an isolated academic subject, the school utilizes an integrated pedagogical model where classroom learning is continuously reinforced by institutionalized spiritual and social routines. This approach aligns with contemporary educational systems theory, which posits that sustainable character development in the modern era requires a holistic alignment between formal, informal, and hidden curricula to counter external digital disruptions.<sup>15</sup>

The baseline analysis reveals a highly structured internalization process that systematically maps state ideology onto theocentric Islamic practices. The findings suggest that theological principles—such as Sila 1 (Belief in the One and Only God)—are not taught merely as abstract doctrines but are operationalized through daily micro-habits. These include the *5S* culture (*senyum, salam, sapa, sopan, santun*—smile, greet, welcome, polite, courteous) and communal congregational prayers. This synthesis effectively cultivates a "theocentric civic identity." Crucially, in the context of the "digital paradox" outlined in the Introduction, this identity functions as an internal socio-emotional filter. While unmoderated digital platforms often promote hyper-individualism

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<sup>14</sup> Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014).

<sup>15</sup> Irwan Abdullah et al., "Beyond School Reach: Character Education in Three Schools in Yogyakarta, Indonesia," *Journal of Educational and Social Research* 9, no. 3 (September 1, 2019): 145–59, <https://doi.org/10.2478/jesr-2019-0032>.

and consumerism,<sup>16</sup> framing state civic duties as intrinsic spiritual practices provides primary students with a resilient, internalized ethical compass.<sup>17</sup>

Furthermore, the data suggests that principles of social equity and national unity (Sila 2, 3, and 5) are structurally integrated into classroom sociology to combat digital peer isolation. Empathy and cooperative behavioral traits are actively cultivated through collaborative group tasks and inclusive peer-support initiatives, actively countering the empathetic decline frequently observed in screen-addicted cohorts.<sup>18</sup> Structured patriotic rituals and environmental stewardship (*piket kelas*) physically anchor the students to their local environment, translating the abstract national motto *Bhinneka Tunggal Ika* (Unity in Diversity) into a lived, tangible necessity rather than rote memorization.

To understand how these daily school-wide activities translate into the structured policy dimensions of the *Profil Pelajar Pancasila* (P5) under the Merdeka Curriculum, a multi-dimensional mapping of these institutional practices is presented in Table 1.

**Table 1. Strategic Mapping of Pancasila Internalization and P5 Dimensions in Islamic Primary Schools**

Pancasila Principle (Sila)	Concrete Manifestation at School (SDI/MI)	Targeted Profil Pelajar Pancasila (P5) Dimension	Targeted Domain (Lickona Framework)
<b>Sila 1:</b> Belief in the One and Only God	5S culture, daily prayers, Qur'anic recitation, congregational prayers	Faith, Devotion to God Almighty, and Noble Character	Moral Knowing & Moral Feeling
<b>Sila 2:</b> Just and Civilized Humanity	Non-discriminatory pedagogy, peer empathy, group activities, visiting sick classmates	Global Diversity & Mutual Cooperation	Moral Feeling & Moral Doing
<b>Sila 3:</b> The Unity of Indonesia	Flag ceremonies, national anthem, Pancasila recitation, collective cleaning	Global Diversity & Mutual Cooperation	Moral Doing
<b>Sila 4:</b> Democracy Guided by Inner Wisdom	<i>Musyawaharah</i> for class leadership, democratic discussions, conflict resolution	Critical Reasoning & Creativity	Moral Knowing & Moral Doing

<sup>16</sup> Triyuth Promsiri, "AI and the Psychology of Educational Disruption: Historical Patterns and Cognitive Implications," *Acta Psychologica* 260 (October 2025): 105637, <https://doi.org/10.1016/j.actpsy.2025.105637>.

<sup>17</sup> Meyniar Albina et al., "Discursive Construction of Character Education in Indonesian School Textbooks: A Critical Discourse Analysis," *Qualitative Research Journal*, March 5, 2026, 1-23, <https://doi.org/10.1108/QRJ-10-2025-0383>.

<sup>18</sup> Colleen E. Wynn et al., "The Sociological Role of Empathy in the Classroom," *Teaching Sociology* 51, no. 2 (April 9, 2023): 181-92, <https://doi.org/10.1177/0092055X221123338>.

<b>Sila 5:</b> Social Justice for All	Equal sharing of materials, fair classroom dynamics, inclusive peer relationships	Independence & Mutual Cooperation	Moral Doing
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This integration strategy demonstrates significant global relevance, illustrating how local cultural wisdom can serve as a robust defense mechanism against foreign cultural erosion and digital homogenization. Similar to indigenous defense mechanisms observed in other studies—such as the preservation of *Panca Sesanti* values in the Samin community—the active, cultural habituation program at SDI Al-Alifah proves far more resilient than static academic lessons.<sup>19</sup>

However, applying Bloom's taxonomy to this ideological education reveals critical pedagogical implications. For lower-grade primary students, moral instruction must remain grounded in sensory-based emotional engagement and social imitation. While this school-based ecosystem is currently effective in transitioning students from passive knowledge (*moral knowing*) to active ethical behavior (*moral doing*), these findings also indicate a potential vulnerability. The reliance on structured institutional habituation implies that if these students are placed in unmoderated domestic environments with high parental time scarcity—as identified in the research gap—the internalization process may rapidly deteriorate. This limitation necessitates a further examination of the school-home collaborative frameworks.

## **2. Pedagogical, Environmental, and Socio-Digital Obstacles to Value Internalization**

Building upon the institutional vulnerability identified in the previous section, the empirical data suggests that the robust cultural habituation of Pancasila values within the school ecosystem is severely compromised by structural friction in the broader socio-digital environment. While Islamic primary schools successfully construct a "theocentric civic identity" internally, these values frequently degrade when students transition to unsupportive domestic spaces. This finding directly addresses the research gap outlined in the Introduction regarding the tension between disciplined school environments and unmoderated digital exposure at home.

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<sup>19</sup> Alil Rinenggo and Eny Kusdarini, "Moral Values and Methods of Moral Education at Samin Community," *Jurnal Civics: Media Kajian Kewarganegaraan* 18, no. 1 (April 1, 2021): 26–37, <https://doi.org/10.21831/jc.v18i1.34580>.

The data indicates a pronounced ethical disconnect heavily influenced by contemporary socio-economic realities, specifically parental time scarcity. As parents increasingly face extreme time constraints due to extended working hours or remote geographic employment, their capacity to provide consistent moral mentorship or monitor digital consumption diminishes significantly. Consequently, children are left in a "moral vacuum".<sup>20</sup> This localized phenomenon mirrors global trends observed in recent digital parenting literature, which conceptualizes this dynamic as "digital-led ethical degradation".<sup>21</sup> In the absence of consistent parental mediation, primary students default to smart devices and unmoderated algorithms as surrogate moral compasses.

The underlying theoretical explanation for this rapid internalization failure lies in the ideological clash between the school's curriculum and commercial algorithmic designs. While the school environment actively cultivates communal equity, empathy, and *gotong royong* (Sila 2 and 5), social media algorithms are inherently designed to prioritize hyper-individualistic engagement, instant gratification, and consumerist behaviors.<sup>22</sup> Prolonged exposure to negative digital content and influencers whose behaviors contradict national ethical norms directly correlates with the observed decline in linguistic politeness (*unggah-ungguh*), weakened real-world empathy, and increased digital peer isolation among the cohort. This suggests that without active moderation, the algorithmic homogenization of global digital culture actively deconstructs culturally specific moral frameworks.<sup>23</sup>

Furthermore, these environmental barriers are compounded by significant pedagogical limitations. The findings reveal that many primary educators struggle with a deficit in digital literacy and specialized training in digital-era values pedagogy. Consequently, comprehensive policy frameworks like the *Project for Strengthening the Pancasila Student Profile (P5)* are frequently reduced to superficial bureaucratic

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<sup>20</sup> Elyse Hambacher, Jalea Turner, and Denise Desrosiers, "It's a Form of Psychological Warfare against Educators': Protective Factors for Sustaining Social Justice Education in Contentious Times," *Teaching and Teacher Education* 145 (July 2024): 104612, <https://doi.org/10.1016/j.tate.2024.104612>.

<sup>21</sup> Kurniati Rahmadani and Popi Dayurni, "Development of DILETA: A Digital-Based Ethical Dilemma Simulation Application for Interactive Character Education Learning for Children," *JTP - Jurnal Teknologi Pendidikan* 27, no. 3 (December 31, 2025): 1132–41, <https://journal.unj.ac.id/unj/index.php/jtp/article/view/60334>.

<sup>22</sup> Hannah Metzler and David Garcia, "Social Drivers and Algorithmic Mechanisms on Digital Media," *Perspectives on Psychological Science* 19, no. 5 (September 19, 2024): 735–48, <https://doi.org/10.1177/17456916231185057>.

<sup>23</sup> Nunung Nurjanah et al., "Critical Literacy of Young Citizens in the Digital Era," *Jurnal Civics: Media Kajian Kewarganegaraan* 21, no. 2 (September 21, 2024): 342–51, <https://doi.org/10.21831/jc.v21i2.70232>.

formalities rather than being executed as immersive, critical learning processes. This pedagogical rigidity exacerbates the "crisis of role models" in the digital public sphere. When students observe national figures or digital celebrities exhibiting unethical behaviors—such as public disputes or corruption—they experience profound cognitive dissonance, struggling to reconcile the idealistic morality taught in the classroom with the pragmatic realities broadcasted online.<sup>24</sup>

To contextualize these findings and trace their systemic impacts on student character development, Table 2 synthesizes the epistemological shift from traditional character education barriers to contemporary digital-era disruptions.

**Table 2. Comparative Analysis of Traditional and Digital-Era Barriers in Primary Character Education**

<b>Dimensional Barrier</b>	<b>Traditional Challenges (Pre-Digital Era)</b>	<b>Modern Challenges (Digital Era)</b>	<b>Causal/Ripple Effects on Moral Internalization</b>
<b>Pedagogical Delivery</b>	Abstract, text-heavy instruction; passive student engagement.	Lack of teacher digital literacy; superficial implementation of interactive tools.	Lower student motivation, conceptual detachment, and "learning loss" in ethical execution.
<b>Parental Involvement</b>	General detachment due to a lack of educational awareness.	Mismatched parental digital competency; extreme time scarcity due to modern labor demands.	Inability to moderate algorithmic exposure; emergence of digital-led moral vacuums at home.
<b>Social Interaction</b>	Localized peer and physical playground disputes.	Social media addiction, cyberbullying, and exposure to amoral algorithmic content.	Weakened real-world empathy, digital peer isolation, and decline in linguistic manners ( <i>unggah-ungguh</i> ).
<b>Curricular Consistency</b>	Inflexible curriculum boundaries; reliance on rote memorization of ideology.	Treating moral education (e.g., P5 projects) as administrative compliance rather than lived culture.	Cognitive dissonance; inability to reconcile school morality with digital societal realities.

While these findings highlight critical structural barriers, it is important to acknowledge the limitations of this methodological phase. Relying primarily on school-

<sup>24</sup> Prasetyo Susanto, Maria Dominica Niron, and Faisal Saeed, "Bridging Pedagogy and Technology: The Impact of Pancasila Project Understanding, Digital Literacy, and Teacher Competence on Digital Learning Content Creation," *Journal of Innovation and Research in Primary Education* 4, no. 4 (October 31, 2025): 3600–3609, <https://doi.org/10.56916/jirpe.v4i4.2378>.

based observations and teacher interviews to infer domestic digital behaviors inherently limits the ability to measure the exact frequency and intensity of algorithmic exposure at home. This limitation underscores the necessity of moving beyond school-centric solutions. Addressing this socio-digital crisis requires structural collaborative strategies that actively bridge the school-home divide and integrate culturally responsive smart pedagogies—frameworks that will be systematically explored in the subsequent section.

### **3. Collaborative Structural Strategies and Smart Pedagogical Innovations**

To address the multi-dimensional socio-digital obstacles and the subsequent parental "moral vacuum" identified in the previous section, the findings suggest that Islamic primary schools must fundamentally transition toward systematic, community-integrated frameworks. Character internalization cannot succeed as an isolated institutional variable; it necessitates the active alignment of school, family, and community networks—a paradigm increasingly recognized in global educational discourse as the "Four-Pillar Collaboration Model".<sup>25,26</sup> A critical operational strategy involves bridging the structural school-home divide through formalized digital parenting programs. Rather than expecting parents to organically counteract algorithmic disruptions, educators must proactively equip families with digital mentorship competencies, focusing on online safety and emotional mediation.<sup>27</sup> By establishing synchronized behavioral expectations across dual environments, this collaborative architecture aims to mitigate the "learning loss" of character traits that currently afflicts primary students outside school hours.

Pedagogically, these findings indicate an urgent need to transition from passive, text-heavy moral instruction—which exacerbates the cognitive dissonance discussed previously—toward active, culturally responsive "smart pedagogies." Transforming static instruction into immersive experiences using tools like Augmented Reality (AR) and interactive modules has been shown to substantially raise student engagement, effectively bridging the disconnect between abstract curricular concepts and the students'

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<sup>25</sup> Ade Tuti Komala and Ahmad Sukandar, "Character Education Model Based on Islamic Adab Values in the Tsanawiyah Madrasah Environment," *At Turots: Jurnal Pendidikan Islam* 7, no. 1 (August 26, 2025): 628–38, <https://doi.org/10.51468/jpi.v7i1.1047>.

<sup>26</sup> Khairuddin Hasan, "The Four Pillars of Education by UNESCO and The Metaverse: Repositioning Islamic Education," *BIDAYAH: STUDI ILMU-ILMU KEISLAMAN* 4, no. 1 (June 19, 2023): 85–105, <https://doi.org/10.47498/bidayah.v14i1.1928>.

<sup>27</sup> Laubna Dzakiah, Primatia Yogi Wulandari, and Rudy Cahyono, "Overview of Digital Literacy in Parents with Children Who Have Online Resilience," *Psikoborneo: Jurnal Ilmiah Psikologi* 12, no. 2 (May 30, 2024): 143–51, <https://doi.org/10.30872/psikoborneo.v12i2.14100>.

lived sociocultural realities. Furthermore, the integration of local cultural wisdom (*local genius*) serves as a tangible, localized counterbalance to algorithmic homogenization.<sup>28</sup> For instance, utilizing regional linguistic registers such as Javanese *unggah-ungguh basa* translates abstract civic respect into practiced daily interactions. Similarly, the incorporation of indigenous art forms—such as the Yogyakarta *Bekakak* tradition to contextualize global diversity, Lombok *Banyumulek* pottery to foster *gotong royong* (mutual cooperation), and Batak *Martumba* dances to build community solidarity—provides sensory-rich, culturally grounded learning environments that effectively anchor students' moral reasoning.<sup>29</sup>

To systematically conceptualize the efficacy of value internalization under these divergent influences, the process of moral development must be understood as a dynamic, continuous socio-emotional ecosystem rather than a linear academic outcome. The data strongly implies that the net retention of ethical values in primary students is directly proportional to the synergy between school-based pedagogical strength and active domestic reinforcement. Consequently, even when institutional values pedagogy is highly optimized, its developmental impact will be severely degraded if met with a low coefficient of parental alignment or a high vulnerability to unmoderated algorithmic exposure.<sup>30</sup> Therefore, sustaining character development requires a simultaneous strategic increase in collaborative parental networks and a systemic decrease in unmediated digital exposure, ultimately transforming value internalization into a resilient, shared community practice.

Despite the theoretical robustness of integrating AR and smart ethnopedagogical frameworks to combat digital disruptions, it is crucial to acknowledge the practical limitations of this approach. The reliance on advanced interactive digital media presumes a baseline of technological infrastructure and teacher digital literacy that may not be

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<sup>28</sup> Neha Tuli and Archana Mantri, "Evaluating Usability of Mobile-Based Augmented Reality Learning Environments for Early Childhood," *International Journal of Human-Computer Interaction* 37, no. 9 (May 28, 2021): 815–27, <https://doi.org/10.1080/10447318.2020.1843888>.

<sup>29</sup> Alida Anderson et al., "The Influence of Culturally Responsive Literacy Practices on Students' Literacy Motivation," *Sage Open* 15, no. 2 (April 12, 2025), <https://doi.org/10.1177/21582440251326378>.

<sup>30</sup> Asmayawati, Yufiarti, and Elindra Yetti, "Pedagogical Innovation and Curricular Adaptation in Enhancing Digital Literacy: A Local Wisdom Approach for Sustainable Development in Indonesia Context," *Journal of Open Innovation: Technology, Market, and Complexity* 10, no. 1 (March 2024): 100233, <https://doi.org/10.1016/j.joitmc.2024.100233>.

equitably distributed across all Indonesian educational contexts.<sup>31</sup> While smart pedagogy offers a compelling solution to modern socio-moral challenges, future research must critically investigate scalable, low-resource alternatives to ensure that these advanced character education frameworks remain inclusive and practically viable in diverse socio-economic environments.

### **C. CONCLUSIONS**

This study concludes that while Islamic primary schools effectively cultivate a foundational "theocentric civic identity" through the structural integration of Pancasila values into daily routines, this institutional effort alone is fundamentally insufficient to sustain moral development against the pervasive socio-ethical disruptions of the digital era. Unmoderated algorithmic exposure and severe parental time scarcity frequently plunge young learners into a domestic "moral vacuum," rapidly deconstructing the communal empathy and civic responsibility nurtured within the classroom. To mitigate this digital-led ethical degradation, educational stakeholders must implement structural collaborative frameworks that synchronize school-home behavioral expectations, alongside culturally responsive "smart pedagogies" that anchor abstract moral concepts in localized, interactive experiences. Ultimately, modern character education can no longer function as an isolated curricular formality; it must evolve into a resilient, community-integrated ecosystem that consistently equips digital natives with the ethical compass necessary to navigate the complexities of contemporary globalized society.

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