

The Role of School Culture Habituation in Fostering Students' Social Care Character Through the Sebumi Program

by

Risqia Putri Damayanti ¹, Najib Jauhari ²

^{1,2} Universitas Negeri Malang, Indonesia

Corresponding Email: risqia.putri.2531747@students.um.ac.id

Article History Submitted: August 10, 2026 Revised: September 2, 2026 Accepted: September 30, 2026 Keywords: school culture, social care, character education, Sebumi Program.	Abstract The rapid development of digital technology has influenced students' social interaction patterns, leading to a decline in social awareness and an increase in individualistic attitudes. This condition encourages schools to implement school culture habituation as a strategy for strengthening character education. This study aims to analyze the implementation of the Sebumi Program and its role in fostering students' social care character at SMP Negeri 19 Malang. A qualitative descriptive approach was employed. Data were collected through observations, interviews, and documentation, and analyzed using the interactive model of Miles, Huberman, and Saldaña. Data credibility was ensured through source and technique triangulation. The findings reveal that the Sebumi Program is implemented regularly through Edufun and Gelar Karya activities as part of the school's culture. The program contributes to improving students' social care character, as reflected in their empathy, cooperation, responsibility, environmental awareness, and participation in social activities. These findings indicate that consistent school culture habituation effectively strengthens students' social care character. © Copyright 2026 by Author(s). This is an open-access article under the CC-BY-SA license. 
--	--

Introduction

The rapid development of digital technology has transformed students' patterns of social interaction. Digital media provides opportunities for accessing information, communication, and learning, but excessive and uncontrolled gadget use may reduce face-to-face communication and interpersonal engagement (Assawal & Awaru, 2023). Reduced direct interaction can affect students' opportunities to practice empathy, cooperation, responsibility, and concern for others. Therefore, schools need to develop students' social character alongside academic achievement (Revalina et al., 2023). This need is consistent with Indonesia's Strengthening Character Education (PPK) policy, which emphasizes the integration of character values into learning activities and school culture through continuous involvement of the entire school community

(Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2017; Kementerian Pendidikan Kebudayaan Riset dan Teknologi, 2022).

School culture provides an important context for character formation because values, norms, traditions, and habitual practices are continuously experienced by members of the school community (Lestari & Ain, 2022; Lutfiana et al., 2021). Character formation through habituation does not occur merely through the transmission of moral concepts, but through repeated opportunities to recognize, experience, and practice values in concrete situations. Character becomes meaningful when students not only understand what is good but also develop positive dispositions and demonstrate those values through action. In the context of school culture, habituation provides repeated social situations in which these three dimensions can develop through interaction, reflection, and practice. Previous studies likewise indicate that habituation integrated into school culture can strengthen character through consistent routines and participation in school activities (Amelia & Ramadan, 2021; Rahayu & Harmanto, 2022).

The habituation process is particularly important because character cannot be formed effectively through occasional activities or verbal instruction alone. When students repeatedly encounter the same values in authentic situations, externally encouraged behaviors can gradually become familiar practices and eventually be performed with less dependence on teacher direction. Thus, habituation provides a bridge between knowing a value and applying it in everyday behavior. School culture strengthens this process because the practice of character is not limited to the classroom but is supported by institutional routines, teacher behavior, peer interaction, and school leadership. This makes school culture a social environment in which character values can be continuously reinforced through everyday experiences (Amelia & Ramadan, 2021; Hafidz, 2024; Lutfiana et al., 2021).

In Social Studies (IPS), social care is an important competency because students are expected to understand social life, demonstrate empathy, cooperate with others, respect diversity, and participate in addressing social problems. Consequently, character education in IPS cannot depend exclusively on classroom explanation. Classroom learning may provide students with conceptual knowledge about social values, but authentic interaction is needed to transform that knowledge into attitudes and behavior. School-based habituation provides such opportunities by allowing students to repeatedly communicate, collaborate, take responsibility, and respond to social and environmental situations. In this sense, classroom learning and school culture are complementary: classroom learning provides cognitive understanding, whereas school culture provides repeated contexts for applying and internalizing those values (Amaniyah & Nasith, 2022; Amelia & Ramadan, 2021).

The integration of habituation into school culture may therefore offer an advantage over conventional character education that primarily relies on classroom instruction. In a classroom-centered approach, students may understand concepts such as cooperation or responsibility without necessarily having sufficient opportunities to practice them in authentic situations. In contrast, an integrated habituation approach places students in repeated social situations that require them to communicate, cooperate, solve problems, care for shared spaces, and take responsibility for collective tasks. The combination of cognitive reflection and direct action can strengthen the connection between moral understanding and actual behavior. This mechanism is particularly relevant in responding to the individualistic tendencies that may emerge from excessive digital engagement because students are repeatedly encouraged to replace isolated interaction with direct communication, collaboration, and collective participation.

Previous studies have established the relationship between school culture and character education. Rahayu and Harmanto (2022) found that consistent school habituation strengthens core character values, while Hafidz (2024) reported a positive relationship between school culture and student character. Amaniyah and Nasith (2022) showed that integrating Social Studies with school culture can strengthen students' social care character, while Fadli (2021) emphasized the importance of sociocultural learning environments in developing positive values through everyday interaction. These findings demonstrate the importance of school culture, but previous studies have generally examined school culture, character education, or Social Studies separately.

However, research examining a specific school habituation program that simultaneously integrates literacy, reflection, creativity, and socio-environmental action remains limited. In particular, limited attention has been given to how complementary activities can create a continuous sequence from understanding values, reflecting on them, practicing them collaboratively, and applying them through concrete social action. This gap provides a basis for examining the Sebumi Program at SMP Negeri 19 Malang.

The Sebumi Program is a continuous school culture initiative conducted every Friday before classroom instruction. It consists of Edufun and Gelar Karya. Edufun develops literacy, communication, creativity, critical thinking, and reflection through reading, discussion, presentation, and collaborative learning. Gelar Karya provides authentic experiences through collaborative projects, environmental care, and social participation. The two activities therefore have complementary functions: Edufun provides opportunities for students to discuss and reflect on values, while Gelar Karya provides opportunities to translate those values into

concrete collective action. Through repeated participation, students are given opportunities to connect knowledge, attitudes, and behavior within the same school culture framework.

The program also reflects the objectives of Social Studies education, which emphasize the development of socially responsible citizens through meaningful learning experiences. Prosocial behavior in Social Studies can strengthen social interaction and reduce ethnocentric tendencies (Afni et al., 2026). Meaningful Social Studies learning should connect classroom knowledge with real social experiences (Setyowati & Fimansyah, 2018), while engagement with authentic social problems can help students construct explanations based on direct experiences (Gunawan et al., 2026). Therefore, the Sebumi Program provides a relevant context for examining how school culture can support the development of social care character through continuous social practice.

The novelty of this study lies in examining Sebumi as an integrated school culture habituation model that combines literacy-based learning through Edufun with socio-environmental action through Gelar Karya. Unlike studies that examine school culture, character education, or Social Studies separately, this study emphasizes the synergy between reflection-oriented activities and action-oriented activities in fostering students' social care character. Accordingly, this study analyzes the implementation of the Sebumi Program and its role in developing students' social care character at SMP Negeri 19 Malang, while providing practical insights into sustainable school-based character education.

Method

This study employed a qualitative descriptive approach to understand the implementation of the Sebumi Program and its role in developing students' social care character. This approach was selected because it enables the researcher to explore participants' experiences, perspectives, and the social context of educational programs (Creswell & Creswell, 2023).

The research was conducted at SMP Negeri 19 Malang from 28 February to 30 April 2026. The study involved the principal, vice principal for curriculum affairs, Social Studies teacher, guidance and counseling teacher, and ten students who actively participated in the Sebumi Program. Participants were selected through purposive sampling because they had relevant knowledge and direct experience with the program (Creswell & Creswell, 2023). To maintain confidentiality and facilitate data analysis, participants were coded as P1 (principal), P2 (vice principal for curriculum affairs), P3 (Social Studies teacher), P4 (guidance and counseling teacher), and S1–S10 (students).

Data were collected through passive participant observation, semi-structured interviews, and document analysis (Abdussamad, 2021). Observation focused on students' interactions, participation, cooperation, responsibility, environmental behavior, and responses to peers during Edufun and Gelar Karya activities. The researcher used an observation guide to record behaviors relevant to the five social care indicators examined in the study. Semi-structured interviews were conducted using an interview guide covering program objectives, implementation, school support, teacher involvement, student experiences, and perceived changes in students' social behavior. Documentation included activity schedules, photographs, official school documents, and other materials related to the implementation and continuity of the Sebumi Program. These three techniques were used complementarily to obtain comprehensive information regarding the implementation of the program and the development of students' social care character.

The research instruments consisted of an observation guide, a semi-structured interview guide, and a documentation guidelines. The observation guide was used to record students' behavior and social interaction during Sebumi activities, particularly in relation to empathy, cooperation, responsibility, environmental awareness, and social participation. The interview guide was used to explore participants' experiences and perceptions regarding program implementation, school support, and changes in students' social behavior. The documentation checklist was used to organize supporting evidence related to program planning, implementation, participation, and continuity.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Data analysis was conducted continuously during the research process to identify patterns, relationships, and meanings in participants' experiences. Information obtained from observations, interviews, and documentation was condensed by selecting and organizing data relevant to the research focus. The condensed data were then displayed in narrative and tabular forms to identify patterns and relationships among the findings. Conclusions were subsequently drawn and verified by comparing emerging interpretations with the available empirical evidence.

The trustworthiness of the findings was strengthened through source and technique triangulation (Abdussamad, 2021). Source triangulation was conducted by comparing information obtained from the principal, vice principal, teachers, and students. Technique triangulation was conducted by comparing findings obtained from observation, interviews, and

documentation. The use of multiple sources and techniques enabled the researcher to examine the consistency of information and strengthen the credibility of the findings.

The research was conducted with permission from SMP Negeri 19 Malang. Because the study involved students as research participants, their identities were protected through the use of participant codes (S1–S10). The information obtained during the research was used solely for academic purposes and was presented in a manner that did not disclose the participants' personal identities.

Result and Discussion

Implementation of the Sebumi Program as a School Culture Habituation Initiative

The findings show that Sebumi is a flagship school program for character education through school culture. It is conducted every Friday before formal learning and involves the principal, teachers, staff, and students. Its consistency indicates that Sebumi has become an institutionalized school habit rather than an incidental activity.

Observation and document analysis showed a systematic implementation: school management plans activities, schedules are communicated through the regular agenda, students participate in Edufun and Gelar Karya, and teachers conduct reflection and evaluation. This sequence makes Sebumi a structured habituation system.

Interview data with the principal confirmed that Sebumi has been implemented since 2023 as a regular weekly activity.

"The Sebumi Program has been implemented since 2023 and has become a regular activity held every Friday before classroom learning begins. We involve the entire school community because character development is more effective when everyone participates through continuous habituation." (P1, April 29, 2026)

The principal explained that the program was designed to cultivate positive social character through continuous practice.

"If these values are only explained in the classroom, students may understand them theoretically. However, when they continuously practice them in real situations, the values become more meaningful and eventually develop into everyday habits, both at school and in the community." (P1, April 29, 2026)

The vice principal for curriculum affairs confirmed that the program is integrated into the weekly schedule so that all students have equal opportunities to participate.

"The Sebumi Program has been integrated into the school's regular Friday agenda, ensuring that all students have equal opportunities to participate in every activity." (P2, April 28, 2026)

Sebumi consists of two complementary activities. Edufun emphasizes literacy, communication, creativity, reflection, and collaboration, while Gelar Karya emphasizes collaborative projects, environmental care, and collective participation. Their integration makes Sebumi a structured habituation model for character development.

Table 1. Main Activities of the Sebumi Program

Program	Activities	Objectives	Integrated Character Education (PPK) Values
Edufun	Literacy activities, reading, group discussions, and value reflection	To foster a literacy culture, reflective thinking skills, empathy, and responsibility.	Religious, Independence, Integrity, Mutual Cooperation
Gelar Karya	Community service, environmental care activities, and collaborative projects	To cultivate cooperation, environmental awareness, responsibility, and students' social participation.	Religious, Nationalism, Mutual Cooperation, Integrity

Table 1 shows that both activities implement PPK values while supporting the five social care indicators examined in this study: empathy, cooperation, responsibility, environmental awareness, and social participation.

Implementation of Character Values through Edufun and Gelar Karya

Edufun emphasizes literacy, communication, creativity, collaboration, and reflection through reading, discussion, presentation, and collective reflection. Observation showed that students expressed opinions, respected different perspectives, and completed group tasks. These activities supported empathy, responsibility, and cooperation. Independence appeared in completing tasks and presentations, mutual cooperation in teamwork, integrity in honest expression and responsibility, and religious values in respectful communication.

Gelar Karya provides authentic experiences through environmental clean-up, school-garden maintenance, waste sorting, and product creation using materials from the surrounding environment. Students shared responsibilities, assisted one another, and completed tasks across differences in ability and background, providing direct experiences of cooperation, solidarity, and collective responsibility.

Gelar Karya also reflects PPK values. Mutual cooperation appears in collective tasks, nationalism in responsibility for the school as a shared space, integrity in completing duties without constant supervision, and religious values in maintaining environmental cleanliness and sustainability as part of responsibility toward God's creation and the surrounding environment.

The Social Studies teacher reported noticeable improvements in students' classroom interactions after regular participation in Sebumi.

"Through the regular implementation of Edufun and Gelar Karya, we have observed significant improvements in students' attitudes. They have become much easier to engage in group work. Individualistic tendencies resulting from excessive gadget use have gradually diminished because students are continuously encouraged to interact directly, share responsibilities, and solve problems collaboratively." (P3, April 28, 2026)

Similar observations were reported by the guidance and counseling teacher.

"The program has made character guidance much easier. Continuous habituation has helped students become more sensitive and empathetic. Now, whenever a student experiences difficulties during school activities, classmates usually respond spontaneously by offering help or simply providing companionship." (P4, April 28, 2026)

Triangulation of observation, interview, and document analysis indicates that Sebumi has become an integral part of school culture. Sustained participation in Edufun and Gelar Karya provides meaningful experiences that facilitate students' social care character development.

Formation of Students' Social Care Character

Triangulated findings from observations, interviews with school leaders, teachers, and ten students, and document analysis indicate development in five social care indicators: empathy, cooperation, responsibility, environmental awareness, and social participation.

For empathy, students increasingly helped classmates experiencing academic or non-academic difficulties without waiting for teacher instructions. Student interviews confirmed greater awareness of peers' needs after regular participation in Sebumi.

"I think the Sebumi Program is enjoyable because we often work together in groups. Now, when one of my friends has difficulty, I usually help immediately." (S1, April 24, 2026)

Other students also reported becoming more accustomed to accompanying and helping friends experiencing learning difficulties or personal problems, indicating that repeated collaboration encouraged empathy through direct social interaction.

Cooperation was visible in both Edufun and Gelar Karya. Students divided responsibilities, discussed solutions, made collective decisions, and assisted group members. Observation consistently showed collaboration during literacy discussions, environmental projects, and group activities.

Interview data confirmed that regular collaboration strengthened friendships, communication, and willingness to work with classmates from different backgrounds. S3, S5, and S7 reported greater comfort discussing ideas, respecting opinions, and completing group assignments together.

Responsibility also increased. Students completed assigned tasks independently, maintained classroom cleanliness, cared for school facilities, and fulfilled duties in collaborative activities without frequent reminders.

The guidance and counseling teacher confirmed that students had gradually developed greater personal responsibility in their daily routines.

"Now, whenever students see plastic waste in the corridor after Gelar Karya activities, they immediately pick it up and throw it into the trash bin without waiting for teachers' instructions, which was rarely observed during the early stages of the program." (P4, April 28, 2026)

Students also reported becoming more responsible for completing group assignments and maintaining the school environment because these behaviors had gradually become daily habits.

Environmental awareness developed through repeated waste disposal, classroom cleaning, school-garden care, and protection of facilities without teacher supervision, especially during Gelar Karya.

One student described how repeated environmental activities gradually turned responsible behavior into a habit.

"I used to forget to throw rubbish into the proper bin. Now I have become much more accustomed to disposing of waste properly. At first, it happened because teachers often reminded us, but over time it simply became a habit." (S2, April 24, 2026)

The statement illustrates that repeated environmental activities transformed externally encouraged behavior into an internally motivated habit.

Social participation was the final indicator. Students became more active in school activities, more confident expressing opinions, and more willing to join programs requiring teamwork and communication.

Interview data indicated that Sebumi encouraged students to interact confidently with peers from different classes and participate more actively in school activities.

"I have become more confident participating in school activities. I used to feel embarrassed whenever teachers asked me to come forward or help with school events, but now it feels normal. I am much more confident than before." (S6, April 24, 2026)

Other students (S4, S8, S9, and S10) similarly reported greater willingness to participate, collaborate, and apply social care values in daily life, including at home and in the community.

Table 2. Synthesis of Findings on Students' Social Care Character

Indicator	Observation Findings	Interview Confirmation
Empathy	Students helped classmates who experienced difficulties in learning activities or school programs.	S1 and S8 reported that they had become more accustomed to helping and accompanying classmates who needed assistance.
Cooperation	Students actively participated in discussions, shared responsibilities, and completed group tasks collaboratively.	S3, S5, and S7 stated that they had become more cooperative, developed closer relationships with their peers, and were more accustomed to working collaboratively.
Responsibility	Students completed group assignments and took care of school facilities without requiring reminders from teachers.	S4 and S9 reported becoming more responsible for both their assigned tasks and the school environment.
Environmental Awareness	Students maintained school cleanliness, disposed of waste properly, and took care of the school environment.	S2 explained that maintaining cleanliness had become a habit performed consciously.
Social Participation	Students became more actively involved in school activities and interacted more frequently with members of the school community.	S6 and S10 stated that they had become more confident in participating in school activities and had begun applying social care values at home.

Overall, observation, interview, and document findings indicate positive changes in empathy, cooperation, responsibility, environmental awareness, and social participation. Consistent habituation through Edufun and Gelar Karya has therefore become part of school culture and supports students' social care character.

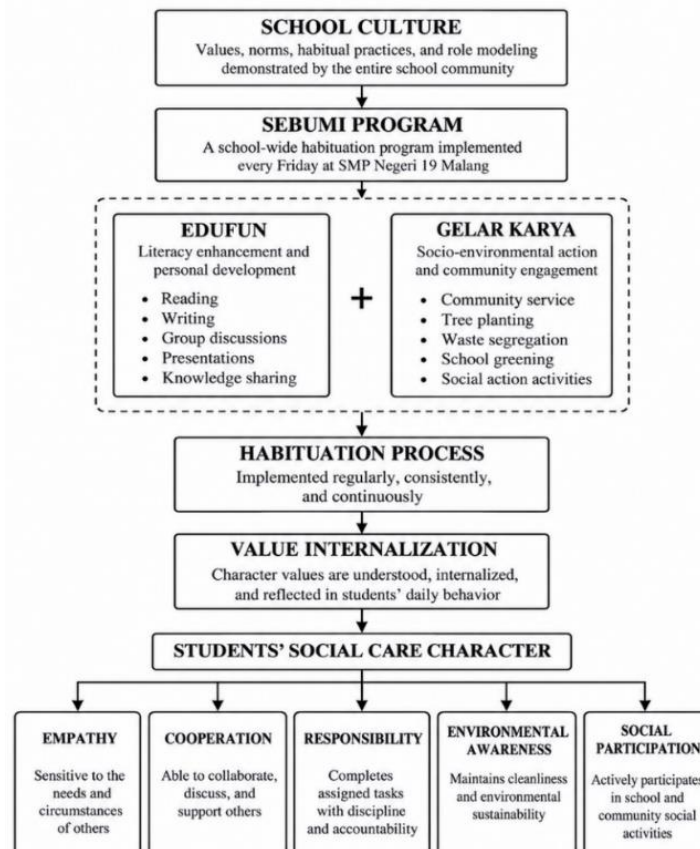


Figure 1. Conceptual Model of Students' Social Care Character Development through the Sebumi Program

Figure 1 illustrates the process: school culture provides the foundation for Sebumi; regular Edufun and Gelar Karya activities create meaningful experiences; repeated participation forms positive habits; and habituation facilitates internalization of values that develop into empathy, cooperation, responsibility, environmental awareness, and social participation.

Program Sebumi as an Implementation of School Culture

This study shows that Sebumi has become an integral part of school culture through the consistent implementation of Edufun and Gelar Karya. Rather than being routine activities alone, both create authentic contexts in which students repeatedly practice social values. Thus, character development moves beyond cognitive understanding and becomes embedded in everyday behavior.

The findings reinforce the view that repeated experiences and teacher role modelling facilitate internalization of character values (Ananda et al., 2022), while school culture provides a social environment for continuous character development (Lutfiana et al., 2021). Successful character education depends on synergy among school culture, teacher role modelling, school leadership, and active student participation (Maulana, 2022). This supports Amelia & Ramadan

(2021) and Hafidz (2024), who emphasize the role of continuous school habituation in strengthening character. This study extends previous research by showing how school culture can be operationalized through a structured habituation model that integrates literacy and socio-environmental action into one sustainable program.

Edufun and Gelar Karya have complementary roles: Edufun develops literacy, reflection, communication, and collaboration, while Gelar Karya enables students to apply these values through environmental stewardship and collective action. This integration makes character education meaningful in authentic social contexts (Nugroho & Muhroji, 2022) and supports Fadli (2021) view that effective character education integrates cognitive, affective, and behavioral dimensions.

Empathy, cooperation, responsibility, environmental awareness, and social participation developed through continuous interaction and were visible beyond program activities, suggesting that repeated participation transformed positive values into habits. These findings extend Amaniyah & Nasith (2022), who argued that Social Studies can strengthen social care through meaningful learning. The present study shows that this effect can be reinforced when classroom learning is supported by school culture that continuously provides authentic opportunities to practice social values. School culture and classroom learning are therefore complementary components of character development.

The findings also emphasize prosocial behavior as an outcome of Social Studies education. Afni et al. (2026) showed that prosocial behavior can reduce ethnocentric attitudes through inclusive interaction and mutual understanding. The present study expands this perspective by showing that prosocial behavior is strengthened through continuous school-culture habituation, giving students repeated opportunities to practice empathy, cooperation, and mutual respect.

The findings are also consistent with Gunawan et al. (2026), who emphasized meaningful engagement with authentic social phenomena. Through environmental care, teamwork, and collective problem-solving, Sebumi allows students to connect social responsibility with direct experience and practical action.

This study supports Setyowati & Fimansyah (2018), who highlighted meaningful Social Studies learning that engages students in social problems. Structured habituation gives students continuous opportunities to apply social values, integrating knowledge, attitudes, and behavior. The main contribution is an integrated school culture habituation model combining literacy-based Edufun and socio-environmental Gelar Karya. Whereas previous studies commonly

examined school culture, character education, or Social Studies separately, this study demonstrates their integration as complementary strategies for fostering social care character.

Practically, the findings suggest that successful character education depends less on the number of programs than on implementation quality and consistency. Continuous habituation, teacher role modelling, school leadership, and active student participation are key factors. This is consistent with PPK policy, which integrates character development into school life through collaboration among the school community (Kementerian Pendidikan dan Kebudayaan Republik Indonesia, 2017; Kementerian Pendidikan Kebudayaan Riset dan Teknologi, 2022). Sebumi can therefore inform schools developing sustainable literacy, social, and environmental programs.

The study has limitations. It was conducted in one junior high school, so the findings provide an in-depth understanding rather than broad generalization. The qualitative approach also does not statistically measure program effectiveness. Future research should involve more diverse schools and quantitative or mixed-methods designs.

Teacher Role Modeling and School Leadership

The development of social care character through Sebumi was also supported by teacher role modeling and school leadership. Character habituation cannot be separated from the behavior demonstrated by adults within the school environment because students encounter values not only through program instructions but also through how teachers and school leaders participate in everyday activities. Previous research has emphasized the importance of teacher role modeling and school culture in the internalization of character values (Ananda et al., 2022; Maulana, 2022).

In the context of Sebumi, school leadership provided the structural conditions necessary for habituation. The principal established the program as a regular school activity and involved the wider school community, while the vice principal integrated Sebumi into the weekly school schedule. Their roles ensured that the program was implemented consistently rather than depending on temporary initiatives. This institutional support strengthened the continuity required for habituation.

Teachers, meanwhile, functioned as facilitators and behavioral models during activities. Their involvement created opportunities for students to observe, practice, and receive reinforcement for socially responsible behavior. The guidance and counseling teacher's observation that students increasingly helped one another spontaneously indicates that teacher-supported habituation can eventually encourage peer-to-peer reinforcement. As students

repeatedly experience cooperative behavior as part of the school environment, social care becomes reinforced not only by teachers but also through interactions among students.

This finding supports the argument that successful character education depends on the interaction of school culture, teacher role modeling, leadership, and active student participation (Maulana, 2022). The contribution of Sebumi therefore lies not only in the design of Edufun and Gelar Karya but also in the consistency with which the school community collectively sustains the program.

The complementary roles of Edufun and Gelar Karya further strengthen this process. Edufun develops literacy, reflection, communication, and collaboration, while Gelar Karya enables students to apply these values through environmental stewardship and collective action. Their integration creates a repeated cycle in which students encounter values, discuss them, practice them, and experience their social consequences. This finding extends previous studies that have examined school culture, character education, and Social Studies separately by demonstrating how the three can be connected through an integrated habituation program.

The findings therefore suggest that the sustainability of character education depends less on the number of separate programs than on the consistency and integration of the practices embedded within school culture. A program becomes meaningful when school leadership provides institutional support, teachers model and facilitate the desired values, and students are repeatedly given opportunities to practice them. In Sebumi, these elements operate together through a weekly routine that connects literacy, reflection, collaboration, environmental action, and social participation.

The study nevertheless has limitations. It was conducted in one junior high school and employed a qualitative descriptive approach, so the findings provide an in-depth understanding of the implementation and perceived behavioral changes rather than statistically measurable evidence of program effectiveness. The findings should therefore not be interpreted as evidence that Sebumi alone caused the observed changes. Future studies could examine similar programs across multiple schools and employ quantitative or mixed-methods approaches to investigate the relationship between school culture habituation and students' social care character more broadly.

Conclusion

This study demonstrates that Sebumi functions as a school culture habituation initiative for fostering social care character at SMP Negeri 19 Malang. Through Edufun and Gelar Karya, students developed empathy, cooperation, responsibility, environmental awareness, and social participation. Continuous habituation embedded in everyday school life enables students not

only to understand character values but also to internalize and apply them through authentic social experiences.

The study contributes an integrated habituation model combining literacy activities and socio-environmental action within Social Studies education. Its sustainability depends on consistent implementation, teacher role modelling, school leadership, and active participation of the school community. Sebumi may therefore serve as a practical reference for schools seeking to strengthen social care character through sustainable school culture initiatives.

Because the study was conducted in one junior high school using a qualitative approach, its generalizability is limited. Future studies should examine similar programs in diverse settings and use quantitative or mixed-methods approaches to provide broader evidence of effectiveness.

References

- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. CV. Syakir Media Press.
- Afni, N., Herawaty, H., Guntara, F., Rahman, A. K., & Zurahmah. (2026). Strategi guru IPS dalam mengurangi dampak etnosentrisme melalui pengembangan perilaku prososial dalam pembelajaran IPS (Studi kasus di SMP Negeri 5 Duampanua). *Jurnal PIPSI (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 11(2). <https://doi.org/10.26737/jpipsi.v11i2.8539>
- Amaniyah, I. F., & Nasith, A. (2022). Upaya penanaman karakter peduli sosial melalui budaya sekolah dan pembelajaran IPS. *Dinamika Sosial: Jurnal Pendidikan Ilmu Pengetahuan Sosial*, 1(2), 81–95. <https://doi.org/10.18860/dsjpips.v1i2.1377>
- Amelia, M., & Ramadan, Z. H. (2021). Implementasi pendidikan karakter melalui budaya sekolah di sekolah dasar. *Jurnal Basicedu*, 5(6), 5548–5555. <https://doi.org/10.31004/basicedu.v5i6.1701>
- Ananda, S. R., Hakam, K. A., & Ganeswara, G. M. (2022). Internalisasi sikap hormat dan tanggung jawab melalui kisah hikmah serta keteladanan guru pada pembelajaran daring di sekolah menengah. *Jurnal Pendidikan Karakter*, 13(1). <https://doi.org/10.21831/jpka.v13i1.46385>
- Assawal, M. R., & Awaru, A. O. T. (2023). Interaksi sosial siswa pengguna gadget di Sekolah Menengah Kejuruan Negeri 1 Kabupaten Enrekang. *Pinisi Journal of Sociology Education Review*. <https://doi.org/10.26858/pjser.voi1.39927>
- Creswell, J. W., & Creswell, J. D. (2023). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (6th ed.). SAGE Publications.
- Fadli, M. R. (2021). Implementation of Sociocultural Based Character Education in Senior High School. *Jurnal Pendidikan Karakter*, 12(2), 134–145. <https://doi.org/10.21831/jpka.v12i2.41957>
- Gunawan, T., Sudrajat, S., & Hutami, T. S. (2026). Scientific explanation sebagai kerangka konseptual pembelajaran permasalahan sosial di SMP. *Jurnal PIPSI (Jurnal Pendidikan*

- Ilmu Pengetahuan Sosial Indonesia*), 11(2), 129–142.
<https://doi.org/10.26737/jpipi.v11i2.7148>
- Hafidz, S. (2024). Apakah budaya sekolah mempengaruhi karakter siswa? Kajian meta-analisis. *Jurnal Ilmiah WUNY*, 6(1), 42–50. <https://doi.org/10.21831/jwuny.v6i1.72277>
- Kementerian Pendidikan dan Kebudayaan Republik Indonesia. (2017). *Penguatan Pendidikan Karakter (PPK)*. Kementerian Pendidikan dan Kebudayaan.
- Kementerian Pendidikan dan Kebudayaan Riset dan Teknologi. (2022). *Panduan Penguatan Pendidikan Karakter di Satuan Pendidikan*. Kemendikbudristek.
- Lestari, D., & Ain, S. Q. (2022). Peran budaya sekolah terhadap pembentukan karakter siswa kelas V sekolah dasar. *MIMBAR PGSD Undiksha*, 10(1), 105–114. <https://doi.org/10.23887/jjpsd.v10i1.45124>
- Lutfiana, R. F., Mey, A. A., & Handayani, T. (2021). Analisis implementasi budaya sekolah dalam membentuk karakter religius peserta didik. *Jurnal Pendidikan Karakter*, 12(2), 174–183. <https://doi.org/10.21831/jpka.v12i2.35499>
- Maulana, M. I. (2022). Teachers' enactments of character education: A case study from Indonesia. *Jurnal Pendidikan Karakter*, 13(2). <https://doi.org/10.21831/jpka.v13i2.50224>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE.
- Nugroho, D. D. B., & Muhroji. (2022). Budaya sekolah dalam menumbuhkan karakter peduli lingkungan di sekolah dasar. *Jurnal Basicedu*, 6(4). <https://doi.org/10.31004/basicedu.v6i4.3233>
- Rahayu, D. A., & Harmanto. (2022). Penguatan lima nilai utama karakter melalui budaya sekolah di Madrasah Aliyah Negeri Sidoarjo. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 3542–3562. <https://doi.org/10.31004/jpdk.v4i5.7171>
- Revalina, A., Moeis, I., & Indrawadi, J. (2023). Degradasi moral siswa dalam penerapan nilai-nilai Pancasila ditinjau dari makna dan hakikat pendidikan kewarganegaraan sebagai pendidikan karakter. *Jurnal Pendidikan Karakter*, 14(1), 53–62. <https://doi.org/10.21831/jpka.v14i1.57131>
- Setyowati, R., & Fimansyah, W. (2018). Upaya peningkatan citra pembelajaran IPS bermakna di Indonesia. *Jurnal PIPSI (Jurnal Pendidikan Ilmu Pengetahuan Sosial Indonesia)*, 3(1), 14–17. <https://doi.org/10.26737/jpipi.v3i1.544>