Character Based Etnoducation: Cultural Intervention into the Character Education Program (Cultural Saturday) in Mataram, Indonesia

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Article Info	Abstract
	The Cultural Saturday Program is an innovative effort to integrate local Sasak cultural values into character education in elementary schools in Mataram, Indonesia. This research evaluates the implementation, effectiveness and challenges of the program, while providing recommendations for future improvements. Using a qualitative descriptive approach, data was collected through interviews, observation and document analysis at SDN 43 Mataram and SD Hadi Sakti. The findings show that there is a structured program that is supported by a strong policy foundation and effective design, although there are challenges in the form of limited funding and minimal parental involvement. This program successfully instills values such as discipline, tolerance and social responsibility through culturally relevant activities. Recommendations include increasing financial support, increasing parental involvement, and utilizing digital technology to enrich cultural learning. This research contributes to discussions about culture-based education and its role in forming character holistically.

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1. INTRODUCTION

Character education is the foundation that important in building moral values and social cohesion. Integrating local cultural values into educational programs can be a solution to the erosion of traditional norms amidst globalization. The Cultural Saturday Program, which started in 2021 based on the direction of the NTB Provincial Government, aims to integrate Sasak cultural heritage into the character-building process of elementary school students in Mataram. While this approach is innovative, the program faces implementation challenges. This research aims to evaluate the effectiveness of the program in increasing cultural literacy and character development, operational constraints, and strategies to optimize its impact.

Character education based on local culture, or "local wisdom," is an educational approach that integrates cultural values and traditions into the curriculum to encourage moral and ethical development in students. This approach aims to instill local values, enhance personal character, and promote social cohesion by leveraging a community's unique cultural heritage.

By integrating cultural values into the curriculum, using holistic educational strategies, and creating a supportive school culture, educators can effectively instill positive values in students. Early recognition and community engagement are key to the success of these programs, although challenges such as cultural diversity and implementation guidelines need to be addressed. Overall, this approach not only enhances individual character but also strengthens social cohesion and local cultural identity.

Implementing Sasak culture-based character education in Lombok is an approach that integrates local wisdom and cultural values into the educational curriculum to encourage character development among students. Research results from Badeni, B., & Saparahayuningsih, S. (2023, Fadli, M., 2021). show that the character education model based on local wisdom is effective in developing students' personalities, increasing learning motivation, discipline, responsibility, honesty and commitment.

Integration of local cultural values in the curriculum, the active role of teachers, and implementation through school culture are the keys to the success of this character education. Apart from that, developing teaching materials that are relevant to local culture can also increase students' interest and motivation in learning. Implementing character education based on local culture requires cooperation from all related parties to achieve optimal results.

The cultural Saturday program is a form of expression of character education based on local culture, in this case Sasak culture. This program has been implemented at the basic education level throughout Mataram City since 2022 at the initiative of the Department Education and Culture (Dikbud) of Mataram City. There has not been much research regarding Sasak ethnic character education (ethno-education character) especially those in the program management aspect.

Bariah's research (2023) on the implementation of the cultural Saturday policy at MI Tanak Beak West Lombok is more focused on the program policy aspect. Implementation of character education is carried out through the development of traditional games and regional songs as well as instilling habits in daily activities. Aspects of Sasak cultural character values in traditional games and regional songs, character values always appear, such as the value of togetherness, the value of tolerance, the value of responsibility, the value of discipline, the value of never giving up, and thoroughness. Aspects of the culture-based education curriculum include the participation of school members and the existence of school regulations (norms). The school participation aspect includes the role of school principals, teachers and school committees who have carried out education according to their respective duties.

The obstacles to implementing the culture-based education curriculum at MI NW Tanak Beak are as follows: (1) the assessment process involves a lot of administration so that time is hampered in observing children, (2) factors within students include fear and difficulties that arise at the beginning when trying traditional cultural games, as well as complaints in the form of fatigue and lack of enthusiasm in participating in cultural activities, (3) technological developments which result in children being more likely to spend their time on gadgets; (4) limited funds, and (5), lack of cooperation from parents.

Alqadri (2023) shows that the implementation of the Cultural Saturday program is able to support the increase in local wisdom. Implementation of Cultural Saturday activities includes: 1) the presence of a guide program Cultural Saturday provided by the Department of Education and Culture, West Nusa Tenggara which contains various things needed in implementing Cultural Saturday such as instructions for implementing Cultural Saturday, (2) Types of activities carried out in Cultural Saturday activities, (3) expected technical implementation of Cultural Saturday activities can be well socialized to all schools in Mataram City; (3) the condition of the school determines the effectiveness of the series of implementation of the Cultural Saturday program, such as the availability of facilities to support the Cultural Saturday program, (4) availability place implementation Cultural Saturdays at school, as well as the active participation of teachers, staff and students in supporting the implementation of the Cultural Saturday program.

This research tries to assess (a) Sasak cultural interventions in the Cultural Saturday

program in Mataram City from policy aspects, implementation design aspects, socialization, aspects of cultural component intervention at SDN 43 and SDI Hadi Sakti? (b) Success rate intervention Sasak ethnic character education intervention through the Cultural Saturday program at SDN 43 and SDI Hadi Sakti? (c) What factors hinder Sasak ethnic character education interventions through the Cultural Saturday program at SDN 43 and SDI Hadi Sakti? Cultural Saturday (PSB) in Mataram City.

2. LIBRARY REVIEW

1. Implementation and Cultural Saturday Program policies

The Cultural Saturday Program has a strong policy basis for introducing and preserving local culture in the school environment. Research by Nurmayanti et al. (2023) indicates that this program is designed as reinforcement of civic *disposition* through various culture-based activities at SMP Negeri 15 Mataram. Tahir et al. (2024) also emphasized that this program contributes to increasing students' cultural literacy, especially in elementary schools. In addition, research by Bariah et al. (2023) explains that this policy provides space for schools to integrate cultural education in the curriculum with the support of government regulations. Mukhrizal's (2023) study highlights that the implementation of Cultural Saturday is not only aimed at preserving local culture but also as a strategic step to strengthen cultural identity in the era of globalization.

The results of this research show that the success of the Cultural Saturday program is highly dependent on clear policy support and consistent implementation at the school level. However, it should be noted that the involvement of various stakeholders, including parents and communities, is key to ensuring the sustainability of this program.

2. Effectiveness and Impact of the Cultural Saturday Program on Character Development

The Cultural Saturday Program has proven effective in developing student character through a culture-based approach. Alqadri et al. (2023) stated that the series of Cultural Saturday activities had a significant impact in instilling the values of togetherness and responsibility in students. Kurniawansyah and Rodiatun's (2022) research shows that activities such as cultural fairs can increase students' understanding of local values while strengthening their sense of tolerance. Auvia et al. (2024) added that this program plays an important role in strengthening national unity and integrity through structured cultural education. Meanwhile, international studies such as Lin and Hsu (2020) and Horvat et al. (2014) also support the importance of culture-based education to develop cultural competence and increase social sensitivity. The conclusion from these various studies is that Cultural Saturday is not only an educational program but also strategic in building student character that is rooted in local cultural values.

3. Challenges in Implementation and Solutions for Program Sustainability

Even though it has many benefits, the implementation of Cultural Saturdays faces a number of challenges. Mukhrizal (2023) notes that the main obstacles are limited funds and lack of parental involvement in supporting the program. This is in line with the findings of Bariah et al. (2023) who stated that the success of this program also depends on the effectiveness of outreach to the school community. Additionally, Tahir et al. (2024) highlight that initial resistance from students, especially in traditional culture-based activities, is also a barrier. As a solution, the study of Oikarainen et al. (2019) and Chung et al. (2024) recommend the integration of modern technology in programs to increase student engagement and support the interactive delivery of cultural material. Therefore, financial support, strengthening parental involvement, and technological innovation are strategic steps to overcome these challenges and ensure program sustainability.

4. Implications of the Cultural Saturday Program for Multicultural Education

Local culture-based education such as Cultural Saturdays has a significant impact on the formation of multicultural education in Indonesia. Kuttner's research (2015) revealed that arts and culture-based education programs are capable of creating *cultural citizenship* which encourages students to actively participate in the cultural and social life of their community. This is in line with the findings of Basnet (2024), who stated that a curriculum based on cultural diversity increases students' understanding of differences and tolerance. In the Indonesian context, Khairani et al. (2023) emphasizes the importance of instilling the values of Bhinneka Tunggal Ika through cultural education from an early age to strengthen unity. Cultural Saturday, as described by Nurmayanti et al. (2023), can be a character education model that contributes to strengthening national identity amidst globalization. Thus, this program is not only relevant to preserving local culture but also to supporting education holistically multicultural.

Based on this literature review, the Cultural Saturday program has a foundation which is strong in policy and implementation to preserve local culture while developing student character. The effectiveness of this program can be seen from its impact on increasing cultural values, togetherness and tolerance among students. However, challenges such as limited funding and initial resistance require special attention to ensure program sustainability. By strengthening community involvement, technological innovation, and financial support, this program has great potential to become a model of culture-based education in Indonesia.

A. Character Education Study

1. Basic Concepts of Character Education

Character education is an educational approach that aims to develop moral knowing, moral feeling, and moral action in individuals. Sholeh et al. (2022) stated that character education according to Al-Ghazali and Thomas Lickona emphasizes the formation of noble morals through the process of internalizing moral values. Witro et al. (2020) added that the role of the family is very important in shaping children's character through a deep understanding of moral values. In a multicultural context, Utari (2022) shows that character education based on local values can increase students' moral awareness of diversity. Kuang (2023) explains that moral actions come from a combination of moral feelings and moral reasoning, both of which are important elements in character education.

Character education requires a holistic approach involving family, school and community. The process of moral formation must include cognitive, affective and behavioral aspects so that individuals can carry out moral values consistently.

2. Character Education from the Perspective of Moral Knowing, Moral Feeling, and Moral Action

Thomas Lickona developed character education with three main pillars: moral knowing, moral feeling, and moral action. Hafizallah (2024) explains that this concept is relevant in Islamic education, where the cultivation of moral values is at the core of the learning process. Intansari and Supriyadi (2021) highlight the relevance of moral values in films such as The Lion King, which can be used to strengthen elementary school students' moral knowing. Meanwhile, Yulianti and Lindawati (2023) show that media such as Korean dramas can be an effective tool for instilling the moral of knowing in teenagers. Nadya (2024) researched the use of digital comics in improving the moral knowing of junior high school students, showing the effectiveness of interactive media in moral learning.

Character education that integrates the moral aspects of knowing, feeling, and action allows students to understand, feel, and act in accordance with moral values. This strengthens students' ability to face moral challenges in everyday life.

3. Challenges of Character Education in the Digital Era

In the digital era, character education faces new challenges, including the influence of technology and changes in social values. Faiz and Kurniawaty (2023) identified that the use of technology such as Chat GPT can influence moral learning process, especially in forming students' moral knowing. Munawarsyah et al. (2024) revealed that character education in the Society 5.0 era must emphasize developing students' adaptability to technological changes while still upholding moral values. Xiaoling and Ronghui (2024) highlight the importance of respect and acceptance of moral obligations in facing social change. Dunn and Valdez (2024) state that moral teaching must involve practical judgment based on moral feelings and understanding of universal values. Thus, character education in the digital era requires an innovative and adaptive approach. Using technology wisely, moral values can still be instilled effectively in the learning process.

This literature review shows that character education is a holistic process that includes cognitive, affective and behavioral aspects. Thomas Lickona's concept of moral knowing, moral feeling, and moral action is a relevant framework for building student character. However, challenges in the digital era require a new approach that integrates technology and moral values in a balanced manner. By involving families, schools and the media, character education can be a solution to forming individuals with morals and integrity amidst modern dynamics.

3. METHODOLOGY

The research design used in this research is descriptive evaluative. This approach aims to collect data that can be systematically measured to provide a broader understanding of the Cultural Saturday Program. The population in this study were all schools in Mataram City that implemented the Cultural Saturday program, while the research samples were two schools, namely SDN 43 Mataram and SD Hadi Sakti. The data collection technique used in this research is: Interview: Conducted with school principals, teachers and program coordinators to understand implementation strategies. Observation: Record student participation and involvement during program activities. Document Analysis: Review policy documents, program guides, and teaching materials. Data were analyzed using a descriptive evaluative approach to identify factors that influence successes and challenges Instrument program Data collection. Data Analysis: The data analysis technique in this research was carried out using the Descriptive Evaluative method. This method investigates the situation or activity after completion and then presents the results in the form of a report. The research rationale is what factors influence Sasak cultural interventions to achieve good results. Data analysis stage: The first factors that will be examined include: (1) Basic aspects of program implementation; (2) implementation design aspects; (3) socialization aspect; (4) aspects of Sasak cultural components. Second: how well the Sasak cultural intervention through the cultural Saturday program is with the factors that have been determined. Third: factors that hinder the activities of the Cultural Saturday program. These factors are analyzed using a data analysis format and criteria for determining good, bad and not good.

Findings and Discussion
Implementation of Intervention

The Cultural Saturday Program has a strong intervention policy basis, namely NTB Provincial Regulation No. 16 of 2021, which provides official legitimacy for its implementation. The program objective of introducing and instilling local cultural values was also achieved as expected. However, the lack of special funding allocation from the government is a potentially significant obstacle that influences consistency and quality of implementation. This shows that even though policies and objectives are met, minimal financial support makes this factor have poor criteria.

The program design demonstrated comprehensive planning and effective implementation. Intervention methods such as "learning by doing" and the integration of cultural values in learning have succeeded in having a positive impact on students' knowledge, skills and attitudes. The Sasak cultural values taught include various aspects such as traditions, traditional clothing, folklore, music and culinary arts. The high enthusiasm of students is proof of the success of this program. Therefore, this factor has good criteria.

Socialization of the program was carried out thoroughly by the government to school principals through Bimtek and by schools to parents through meetings and social media. The teachers also prepare the program carefully before socializing it to students. This structured approach ensures understanding of all parties involved, including students, parents and teachers. Thus, this factor has good criteria

The Sasak cultural components intervened in this program include cultural materials, the use of traditional clothing, folklore and cultural arts. All components are designed by involving expert teachers, and their implementation is in accordance with the syllabus prepared collaboratively. The success in implementing each of these components shows that Sasak cultural values can be instilled effectively through Cultural Saturday activities. This factor has criteria Good.

Overall, the success of the Cultural Saturday program is determined by strong policy interventions, effective program design interventions, structured socialization, and comprehensive Sasak cultural component interventions. However, the lack of financial support is a challenge that needs to be overcome so that this program is more sustainable and optimal. This program shows great potential in building student character through preserving local culture, while creating early cultural awareness among the younger generation. If this program is supported by more adequate funding, its success will be even more significant.

Success rate

This program has a strong foundation with the existence of NTB Provincial Regulation no. 16 of 2021, which provides official legitimacy for its implementation. The aim of the program was also achieved, namely introducing Sasak, Samawa and Mbojo cultural values to students. Obstacles: The lack of special funding allocation from the government is a major weakness in program implementation. This can influence program effectiveness and sustainability, especially if activities require additional financial support from the school or community. Conclusion: The success rate for this factor is poor due to the lack of adequate financial support even though the policy and program objectives are met.

Success: The program design demonstrated good planning and method *learning by doing* relevant cultural education. Sasak cultural values such as togetherness, discipline and responsibility are successfully integrated into learning through various activities such as traditional games, art and folklore. The very enthusiastic response of students shows the effectiveness of this approach. Conclusion: Success rate on this factor **Good** because all

elements of program design, including methods, intervention values, and student involvement, are implemented well.

Success: Socialization was carried out thoroughly by the government through training to school principals and conveyed to parents through meetings and social media. The teachers also provide outreach to students consistently before the activity begins. Barriers: Even though socialization is going well, challenges may arise in the level of parental involvement which can still be improved to ensure full support for program implementation. Conclusion: The success rate for this factor is good, because the socialization process runs smoothly and includes all related parties.

Success: This program covers various aspects of Sasak culture, such as the use of traditional clothing, introduction to folklore, arts and culture, and culinary traditions. The material is prepared by involving expert teachers, thereby ensuring the quality and relevance of the learning content. Additionally, students demonstrate growing understanding and skills in various aspects of culture. Conclusion: The success rate for this factor is good, because all the designed cultural components can be implemented effectively.

Effectiveness

Cultural intervention into the Sabu Budaya program showed significant success in aspects of design, socialization and Sasak cultural components, which had good criteria. However, the basic aspect of implementing the program still faces challenges in terms of financial support, so it has poor criteria.

Factors Influencing Success.

Factors that influence the success of the intervention include: design factors Implementation: The intervention method is met. Skills interventions are met. Method selection is fulfilled. The cultural values of the intervention are met. Student responses are fulfilled. Criteria: Good, because all components of the program design were implemented well and received a positive response from students. Program socialization factors: Socialization from the government is fulfilled. Socialization from the school to parents of students is fulfilled. Implementation preparations are complete. Criteria: good, because socialization was carried out thoroughly to school principals, parents and students. Factor: Sasak cultural component in the character education program. Implementation: Sasak cultural material intervention is fulfilled. The use of Sasak traditional clothing is fulfilled. Sasak folklore is fulfilled. Sasak cultural arts are fulfilled. Criteria: Good, because all designed cultural components have been successfully implemented according to the objectives.

Three factors have already been mentioned to become factors supporting the success of the intervention. Meanwhile, the funding factor (budget) becomes factor barriers to intervention programs.

Conclusions and Recommendations

Cultural intervention in the Cultural Saturday Program shows that local culture can enrich character education. While the program has been successful in increasing cultural literacy and moral values, overcoming financial and participation challenges is critical to its long-term success. Recommendations include:
1. Allocate special funding to support program activities.
2. Hold regular workshops for parents to increase active involvement.
3. Utilize digital platforms to make cultural learning more interesting and accessible.

Implications

This research emphasizes the importance of culture-based education in forming individuals with character. By integrating cultural heritage into character education, programs such as Cultural Saturdays not only preserve traditions but also instill universal values that are important for social harmony. Future research could explore the scalability of this program in various educational contexts.

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