



# Integrating Javanese Philosophy in Education: An Evidence from Indonesia in the Context of Specialised Keogjaan Education

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## ABSTRACT

**The problem and the aim of the study.** The lack of systematic integration of local philosophical values into formal educational practices, which has led to a gradual erosion of cultural identity and character values among students. Despite the richness of Javanese philosophy and its alignment with character education goals, there remains a gap between philosophical ideals and classroom implementation, particularly in urbanized or modern schooling environments. The main objectives of this research are to explore how Javanese philosophical values are currently being embedded in the Specialised Keogjaan education system, to identify challenges and best practices in this integration process, and to formulate a contextualized educational framework that strengthens character formation while preserving cultural heritage in Indonesian schools.

**Research methods.** This study used a qualitative method with a case study approach to explore how Javanese Philosophy values are integrated into Specialised Keogjaan Education in junior high schools in Yogyakarta. The research focused on understanding the experiences and perceptions of teachers and principals regarding the application of local cultural values in learning and school management. The main participants consisted of 30 teachers and 15 school principals. Participants were selected purposively based on their involvement in implementing value-based education. Data were collected through semi-structured interviews, direct observation of school activities, and analysis of relevant documents such as curricula and school regulations. The data were analyzed using open coding to identify key categories, axial coding to link related concepts, and thematic coding to develop core themes, all carried out iteratively to ensure depth and accuracy in interpreting the cultural context.

**Results.** This study found that Specialised Keogjaan Education in junior high schools in Yogyakarta integrates Javanese philosophical values into learning and school culture through implicit, daily practices rather than formal curriculum content. Using data from in-depth interviews, observations, and documents, and analyzed through open, axial, and thematic coding, five main themes emerged: integration of Javanese values has dominated other themes with 28 Quotations, the role of teachers as value agents with 22 Quotations, school culture as a medium for character formation with 24 Quotations, student responses to local values with 18 Quotations, and the obstacles in implementation are the smallest with 16 Quotations.. Despite these obstacles, the study affirms that culturally rooted education contributes meaningfully to character development and offers a promising model for value-based learning in the era of globalization.

**Conclusion.** This study demonstrates that Specialised Keogjaan Education has effectively integrated Javanese philosophical values into learning practices and school culture in a contextual and experiential manner. These values are not only conveyed through verbal instruction but are embodied in daily attitudes, routines, and interactions within the school environment, gradually shaping student character through teacher role modeling and culturally rooted practices. Teachers and school culture are central to the internalization of these values. However, challenges remain, particularly the limited flexibility of the national curriculum and the insufficient pedagogical knowledge among teachers regarding local philosophies. These findings underscore the potential of culture-based education as a strategic approach to character development, provided it is supported by stronger structural policies and enhanced teacher capacity.

## KEYWORDS

Javanese philosophy, Specialised Keogjaan Education, local wisdom, local cultural values, culture-based education, character development, junior high schools

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## INTRODUCTION

Global initiatives led by UNESCO, the Council of Europe, and other international organizations have increasingly emphasized the importance of integrating local knowledge systems and cultural contexts into educational frameworks. UNESCO's Education for All (EFA) initiative promotes inclusive and equitable education, advocating for learning that is responsive to cultural diversity [1] and grounded in local realities [2]. Its Global Education Monitoring Reports consistently highlight the value of learner-centered, constructivist, and culturally rooted pedagogies, supporting approaches that align with indigenous worldviews and traditional knowledge [3]. Additionally, UNESCO's promotion of lifelong learning and knowledge societies reinforces the role of education as a lifelong cultural journey, making space for philosophies like that of Javanese traditions [4].

These efforts are echoed by the Council of Europe, OECD, and UIA, which collectively stress the need to balance globalization with the preservation [5] and revitalization of local cultural identities in education [6]. The Council of Europe, in particular, supports heritage-based education and intercultural dialogue to strengthen both local agency and policy legitimacy. Organizations such as the Union of International Associations (UIA) further contribute by promoting collaborative research and local capacity-building, enabling communities to document and integrate their cultural systems into education [7]. These global movements provide a strong foundation for the integration of Javanese philosophy into formal education ensuring that pedagogical practices in Java remain culturally meaningful, contextually grounded, and globally supported.

The integration of Javanese philosophy into school education is an approach that emphasizes noble values such as wisdom, ethics, and character, as reflected in the principle of Ki Hadjar Dewantara: "Ing ngarso sung tulodho, ing madyo manguk karso, tut wuri handayani", which means setting an example in front, building enthusiasm in the middle, and giving encouragement from behind [8]. These values are in line with the goals of character education, namely to form moderate, inclusive [9], and integrity-based students [10]. However, its implementation faces challenges such as the complexity of the level of speech in Javanese [11] and the influence of global culture that shifts the interest of the younger generation towards local culture [12]. Nevertheless, opportunities remain open through curriculum models such as the Phi Curriculum which integrates knowledge, life skills, and manners [13], as well as the Merdeka Curriculum which provides teachers with flexibility to develop culture-based learning according to student needs [14]. This approach is an important strategy in building education that is not only academically intelligent but also forms a personality rooted in local wisdom.

The integration of local wisdom in education has significant urgency because it can improve the quality of learning while strengthening the relevance of the local context. This approach has been proven to improve student learning outcomes [15] because the teaching materials become more contextual and meaningful for their daily lives [16]. In science learning, for example, the integration of local values makes it easier for students to understand abstract concepts [17] by linking them to the surrounding environment [18]. In addition, local cultural values such as mutual cooperation, responsibility, and kinship also support the strengthening of character education [19], contribute to curriculum innovation [20] and improve the quality of learning [21]. Not only does this integration strengthen cultural identity, it also preserves cultural heritage that is important for community sustainability, as implemented in the YANGKINOK model in Thailand [22] and various local curricula in Indonesia [23].

Furthermore, the integration of local wisdom in education contributes greatly to sustainable development and community resilience. Education based on local wisdom plays a role in achieving the Sustainable Development Goals (SDGs) [24], especially in environmental education and sustainability literacy [25]. However, implementation challenges remain, such as minimal teacher training, limited teaching materials [26], and lack of curriculum policy support [27]. To address this, various innovative models have been developed, including local values-based literacy learning and local wisdom-based STEM approaches that have been proven to improve students' environmental understanding and awareness [28]. Therefore, collaboration between educators, communities, and policymakers is essential to ensure that the education provided is not only global, but also down-to-earth and contextual according to local culture.

Kejogjaan, deeply rooted in Indonesian culture, emphasizes the interplay of education and cultural identity. Contemporary cultural education approaches promote the preservation of local traditions while fostering a sense of belonging among students. Indigenous dance education, for instance, cultivates cultural pride [29] and supports professional development among young dancers [30]. Furthermore, the effectiveness of cultural education is enhanced when students actively engage with their heritage, as indicated by research highlighting the significance of student perspectives in cultural identity education [31].

Initiatives aimed at cultural preservation demonstrate a strong desire for cultural engagement among communities, indicating a need for educational policies that support cultural heritage [32]. Therefore, integrating traditional culture into educational curricula not only enhances students' cultural competencies but also prepares them to navigate a globalized world effectively [33]. By incorporating comprehensive cultural education models, such as the "three blends" approach, educational institutions can create rich environments that promote both cultural appreciation and personal development [34], thus ensuring the vitality of Kejogjaan.

Based on the support of empirical and theoretical findings, the study of Javanese Philosophy in Specialised Kejogjaan Education is very urgent and interesting to study in this study. Empirically, various studies show that the internalization of local cultural values in education can shape the character of students who are polite, responsible, and have high social empathy. Meanwhile, theoretically, Javanese philosophy provides a strong moral and spiritual foundation in shaping a whole person. In the context of Kejogjaan, the integration of these values with the local education system produces a learning model that is not only intellectually intelligent, but also builds a personality rooted in cultural wisdom. Therefore, an in-depth study of Javanese philosophy within the framework of Specialised Kejogjaan Education is not only relevant to understanding holistic education patterns but is also important as an alternative in strengthening character education in the era of globalization. This study aims to find meaning in the integration of Javanese Philosophy in the Context of Specialised Kejogjaan Education in shaping the character of junior high school students. Furthermore, the findings of this study are expected to contribute to forming a contextual educational framework that strengthens character formation while preserving cultural heritage in Indonesian schools.

## MATERIALS AND METHODS

The research method used in this study is qualitative research with a case study approach. This design was chosen to gain an in-depth understanding of how Javanese Philosophy values are integrated into Specialised Kejogjaan Education practices, especially in junior high schools. This study focuses on the interpretation of meaning, experience, and perception of educational actors related to the application of local values in the learning process and school management. Case studies allow researchers to explore contextually and holistically the integration of cultural values in a unique and local education system.

Methodologically, this study explores how Javanese philosophy is integrated into education, particularly in the context of Specialised Kejogjaan Education. This study seeks to understand and present experiences, cultural practices, and pedagogical values through the perspectives of the participants. In this context, the study focuses on how educators internalise and transmit the core values of Javanese philosophy in educational settings.

The subjects in this study were junior high schools in the Special Region of Yogyakarta which are known to implement Kejogjaan values in learning. The main participants consisted of 30 teachers and 15 school principals, who have a central role in planning, implementing, and evaluating the local value-based education process. The selection of participants was carried out purposively by considering their experience in managing or implementing educational practices that reflect Javanese Philosophy values in school life. Participants were selected purposively, including teachers known to implement local values, as well as principals who are active in developing local wisdom-based character education. The narratives collected were analyzed thematically with a culturally responsive approach, to reveal patterns of value transmission and challenges in maintaining local identity amidst national education standards and global influences.

The data collection technique was carried out through in-depth semi-structured interviews with teachers and principals. This interview aims to explore the views, experiences, and strategies used in implementing Javanese philosophical values in teaching and learning activities and in the formation of student character. In addition to interviews, supporting data were obtained through direct observation of school activities that reflect local values and documentation such as curriculum, school regulations, and cultural activity agendas.

Data analysis was carried out using a qualitative coding approach consisting of three stages, namely open coding, axial coding, and thematic coding. In the open coding stage, the researcher identified initial categories from interview transcripts related to forms of educational practices based on local values. Furthermore, in the axial coding stage, these categories were grouped based on the relationship between themes and concepts, such as between cultural values and learning strategies. Finally, thematic coding was carried out to formulate the main themes that represent the integration of Javanese Philosophy in Specialised Kejojgaan Education. This process was carried out iteratively to ensure the validity of the findings and the depth of interpretation of the local cultural context.

## LITERATURE REVIEW

The integration of local wisdom values from Javanese philosophy into learning practices is crucial for fostering moral and ethical development among students. Javanese local wisdom encompasses ethical values, philosophies of life, and cultural heritage that can significantly enrich education, particularly in Indonesia's diverse cultural landscape. Local wisdom in Javanese culture includes ethical values, a philosophy of life, and community collaboration, which are essential for moral education [35]. This idea aligns with the emphasis by Siregar et al. on the necessity of internalizing Javanese linguistic and cultural semantics to combat moral degradation among students. Their ethnographic study provides insights on how these local wisdom values can be reflected in educational contexts to aid character formation [36].

Moreover, concepts such as *eling* (mindfulness) prevalent in Javanese philosophy serve as a framework for understanding significant historical and cultural events, thus facilitating a deeper connection to the curriculum [37]. In history education, Birsyada et al. note that dialogical interactions incorporating Javanese philosophical values allow students to relate historical events to broader cultural contexts, fostering an inclusive learning environment where students engage dynamically with their materials [38].

Furthermore, Javanese philosophy emphasizes harmony, community, and ethical living. Lita et al. elaborate that the principles embedded in Javanese society aim to create a balanced existence, providing a framework for character education that is culturally relevant and emotionally engaging [39]. This is particularly important in the Merdeka curriculum, which seeks to cultivate students' character based on Pancasila's foundational values while integrating Javanese cultural traits, as highlighted by Idana and Insani's work [40].

In the context of education, foundational concepts from Javanese philosophy can cultivate self-regulated learning among young children, establishing a basis for lifelong educational values [41]. This aligns with how cultural narratives and practices, such as those found in local games, shape knowledge acquisition within Javanese epistemological frameworks [42]. The incorporation of Javanese philosophical values into educational practices promotes ethical development, enhances cultural identity, and creates a richer learning environment. This multifaceted approach not only prepares students for academic success but also instills a sense of community and moral responsibility, integral to Javanese culture.

The educational system associated with Kejojgaan, particularly the Specialised Kejojgaan Education, exemplifies a fusion of local cultural values into educational practices that aim to develop deeper historical thinking and reasoning among students. This approach, which integrates philosophy from Yogyakarta, promotes a hybrid dialogue that balances monological and dialogical elements within history classes. By employing a multi-case qualitative methodology involving various stakeholders, including teachers and students, this educational innovation seeks to foster active learning and critical engagement with historical content [38].

In expanding on the cultural underpinnings of Kejogjaan education, it is pivotal to recognize that educational frameworks must adapt to societal changes, such as advancements in technology and evolving pedagogical paradigms. This educational reform necessitates structural adjustments in curricula and teaching methodologies while embracing a cultural acceptance of new educational paradigms [43]. Such adaptations can enhance educational experiences, especially when intertwined with local cultures that foster unique identities.

Ultimately, educational approaches seen in Kejogjaan are not merely about imparting knowledge but also about transforming learners into engaged citizens who appreciate and harness their cultural heritage. Civic education initiatives highlight the importance of culture and identity in preparing students for varied socio-political contexts [44]. Furthermore, the assertion that education should foster cultural inheritance emphasizes a holistic development approach, which aims for broader societal well-being through education [45]. Programs prioritizing cultural engagement align well with the core values of Kejogjaan, reinforcing educational practices that are both culturally relevant and forward-thinking.

## RESEARCH RESULTS

This study produces a deep understanding of the integration of Javanese Philosophy values in the practice of Specialised Kejogjaan Education. Data were obtained through in-depth interviews with teachers and principals from junior high schools in Yogyakarta that are known to apply local principles in education. The analysis was carried out through the stages of open coding, axial coding, and thematic coding systematically.

This study revealed that educational practices in the Kejogjaan region have effectively integrated Javanese philosophical values into both learning and school culture. This integration is not formally embedded in the written curriculum, but rather manifested through ethical behaviors, teachers’ attitudes, school rituals, and daily interactions among school members. Core values such as *tepa salira* (empathy), *andhap asor* (humility), *nrimo ing pandum* (acceptance), and *sabar* (patience) are foundational to the character-building process using contextual and culturally rooted approaches. To answer the objectives of this research, the results of the general thematic analysis are presented as follows.

**Table 1**

Theme Analysis Results

| No | Open Coding (Unit of Meaning)                                                              | Axial Coding (Connected Categories)                       | Thematic Coding (Main Theme)                 |
|----|--------------------------------------------------------------------------------------------|-----------------------------------------------------------|----------------------------------------------|
| 1  | Use of polite Javanese in class                                                            | Local value-based learning strategies                     | Integration of Javanese Philosophical Values |
| 2  | Inserting Javanese folklore and philosophy into lessons                                    | Integration of cultural content in the curriculum         | Integration of Javanese Philosophical Values |
| 3  | Teachers provide examples of polite behavior to students                                   | Teachers as role models of cultural values                | The Role of Teachers as Value Agents         |
| 4  | Teachers use Javanese terms in daily communication                                         | Instilling values through oral communication              | The Role of Teachers as Value Agents         |
| 5  | The school holds prayers and greetings in Javanese every morning                           | Habits of values through school rituals                   | School Culture as a Media for Character      |
| 6  | Traditional ceremonies and cultural activities are routinely held at school                | Internalization of character through cultural activities  | School Culture as a Media for Character      |
| 7  | Students feel proud when performing in cultural activities such as <i>macapat</i> or dance | Positive attitudes of students towards local wisdom       | Student Responses to Local Values            |
| 8  | Students are more interested when the cultural approach is packaged creatively             | Emotional involvement of students in local-based learning | Student Responses to Local Values            |

|    |                                                                                         |                                             |                                                    |
|----|-----------------------------------------------------------------------------------------|---------------------------------------------|----------------------------------------------------|
| 9  | Teachers have difficulty dividing time between academic demands and cultural activities | Limited time and curriculum load            | Obstacles to the Implementation of Cultural Values |
| 10 | Not all teachers understand authentic local values                                      | Lack of local culture training for teachers | Obstacles to the Implementation of Cultural Values |

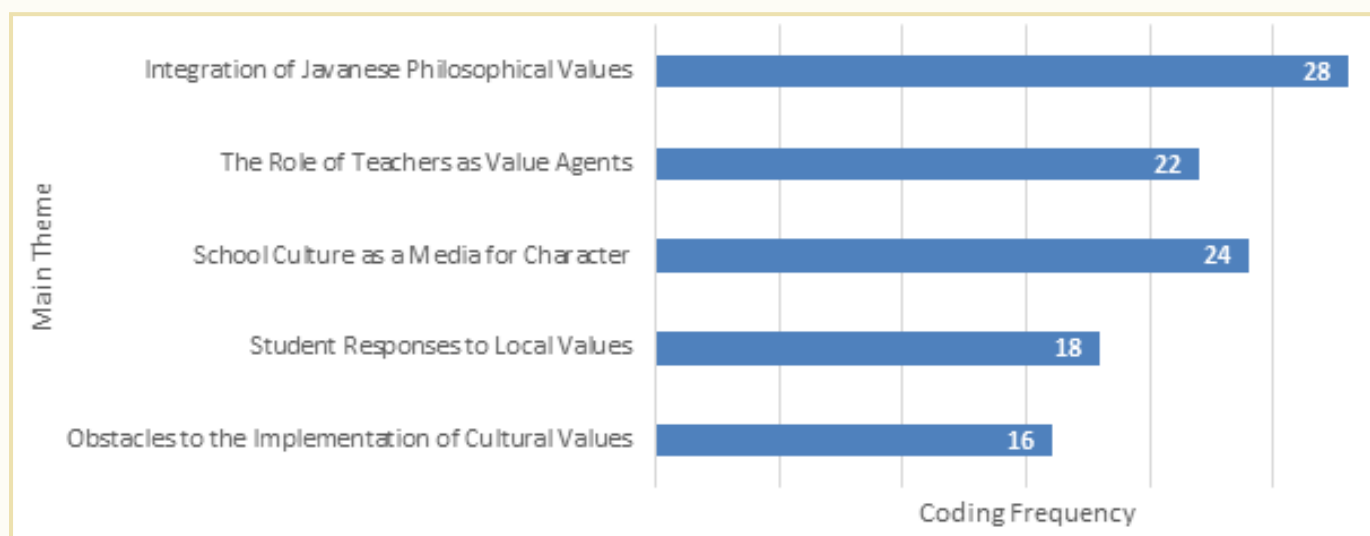
Table 1 shows the flow of meaning from raw data to the main findings. This process is carried out in stages, starting from open coding to capture all units of meaning, then grouping related concepts in axial coding, to formulating major themes in thematic coding that represent the core findings of the study. Referring to the results of the theme analysis, this research produced five main themes, namely: integration of Javanese philosophical values, the role of teachers as value agents, school culture as a media for character, student responses to local values, and obstacles to the implementation of cultural values.

Through the process of open coding, the researchers identified more than 80 meaning units from interviews with teachers and principals at three junior high schools in Yogyakarta. Dominant units included the use of refined Javanese language in class, daily greetings and prayers in the local language, consistent modeling of respectful behavior, and teaching moral values through folklore and real-life examples. These meaning units reflect how cultural values are embedded and reinforced implicitly yet consistently in daily educational practices.

In the axial coding phase, the meaning units were categorized into several interconnected groups that reflect practice and value linkage. For example, the use of folktales and local language in lessons fell under the category of "learning strategies based on local values," while school rituals and cultural activities were grouped under "character internalization through school culture." Other important categories included "the teacher's role as a cultural value model" and "structural constraints in implementing local values."

From the thematic coding process, five major themes emerged: (1) integration of Javanese philosophical values into instruction, (2) the role of teachers and principals as cultural value agents, (3) school culture as a medium for character formation, (4) students' responses to local values, and (5) obstacles in implementing cultural values. The first theme was the most dominant, indicating that local values form the pedagogical foundation of the Kejogjaan educational model.

After finding five main themes that emerged in this study, the next step is to sort the themes based on their appearance in the coding. This is done to find out the dominant themes found in the field related to the research context being analyzed. The results are presented in the following figure.



**Figure 1** Overview of Main Themes of Research Results

Figure 1 above also shows the distribution of each main theme. The presentation of the research results indicates that the Theme of Integration of Javanese Philosophical Values appears most dominant, indicating that most participants actively internalize local cultural values into learning activities and school life. Furthermore, the results are also supported by findings on quotes obtained from the field. The following is a description of the research results based on the main theme, coding frequency and quotes.

**Table 2**

Findings Based on Main Themes, Coding Frequency and Quotation

| No | Main Theme                                         | Coding Frequency | Quote                                                                                                                                 |
|----|----------------------------------------------------|------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Integration of Javanese Philosophical Values       | 28               | "We teach tepa salira (empathy and attitude of tolerance) and unggah-ungguh (manners) through folklore and direct practice in class." |
| 2  | The Role of Teachers as Value Agents               | 22               | "Teachers must be role models. If they are not polite, students will not respect them either."                                        |
| 3  | School Culture as a Character Media                | 24               | "Every morning, we start with a prayer and greeting in Javanese. That is our school culture."                                         |
| 4  | Student Responses to Local Values                  | 18               | "Children are actually happy if they are invited to cultural activities, as long as they are packaged interestingly and not boring."  |
| 5  | Obstacles to the Implementation of Cultural Values | 16               | "Sometimes it is difficult because the national curriculum does not provide much space for local values."                             |

The theme concerning the teacher's role emerged as a key finding, showing that character education occurs not only through direct instruction but also through role modelling. Teachers who consistently demonstrated patience, humility, and respectful communication were seen as more effective in instilling cultural values. Interviews indicated that students tend to emulate how their teachers speak and behave, underscoring the importance of teacher authenticity and consistency in values education.

School culture also plays a significant role in supporting character education based on local wisdom. The studied schools practiced daily and weekly rituals such as cultural assemblies, traditional art performances, and aesthetic arrangements that reflect harmony and simplicity—core concepts in Javanese philosophy. These activities were not merely symbolic but were integrated into the school's identity, providing students with lived experiences of values rather than abstract instruction.

Students responded positively to the implementation of local values. They expressed pride in participating in cultural events such as traditional dance performances, macapat poetry readings, and Javanese language speech competitions. However, some students mentioned that these approaches must be packaged creatively to remain engaging, especially for digital-native generations. This indicates that while cultural values are still relevant, the method of delivery must be adapted to contemporary contexts.

Despite the many positive practices identified, the study also noted several challenges. The national curriculum, which is rigid and heavily focused on cognitive aspects, often limits time and space for the integration of local values. Additionally, not all teachers have sufficient knowledge or training in Javanese philosophy or how to translate it into pedagogical practice, making the implementation uneven and sometimes superficial.

The findings of this research were validated through data triangulation and member checking, ensuring that the researcher's interpretations aligned with the actual experiences of participants. Interviews with principals reinforced teachers' statements, and school documents (e.g., yearly programs) showed consistency between documented policies and lived practices. This verification process added credibility to the study's conclusions.

Overall, the research demonstrates that Specialised Kejogjaan Education, which integrates Javanese philosophical values, makes a significant contribution to student character development. These values are not treated as abstract knowledge but are lived and practiced. Despite structural challenges, this model serves as strong evidence that culturally grounded education can be a strategic alternative for national character building amid the pressures of globalization.

## DISCUSSION

The integration of local culture within education is crucial in shaping students' characters, particularly in the context of Javanese Philosophy. This approach is not just a cultural symbol but a living value interwoven into daily school interactions. This assertion aligns with the views of education reformer Ki Hajar Dewantara, who championed educational practices that resonate with community culture and life [46]. Evidence suggests that local culture-based education creates an authentic learning environment that enhances character development by providing students with familiar cultural references [47].

Teachers play a critical role as agents of cultural values, serving not only as sources of academic knowledge but also as exemplars of the values they aim to instill [48]. Bandura's social learning theory underscores this relationship, where students model behaviors observed in their educators [49]. The nurturing of qualities such as politeness and humility in teachers paves the way for students to internalize and replicate these virtues within their interactions. Moreover, educational practices rooted in local traditions, such as ceremonies and storytelling, serve to reinforce these values. This view aligns with the concept of a hidden curriculum, where values are implicitly taught through norms and social structures [50].

Principals are instrumental in embedding character education within school policies by fostering strong leadership that emphasizes ethical behavior and moral education. The principal's leadership directly influences the implementation of character education by promoting moral and ethical values [51]. Without strong encouragement from principals, efforts toward instilling character education may falter [52]. Their findings suggest that principals must actively instill rules and allow students to engage with these standards to reinforce discipline and moral values. The pedagogical competence of the principal shapes school culture, which in turn supports character development among students in madrasahs [53].

In addition to leadership, the school culture cultivated by principals plays a significant role in character education. A supportive school culture promotes the application of ethical values among students. The principal's ethical leadership can foster a positive environment conducive to character growth [54]. Furthermore, the strong example set by principals and other educators in the school community is pivotal in establishing a moral framework for students. The principal's ability to integrate local wisdom and spiritual values into the educational model can significantly enhance character building by institutionalizing those values in daily practices and principles [55].

Moreover, the incorporation of local wisdom into education acts as a significant strategy in character development. For instance, Indonesian government policy on the Pancasila student profile, which embodies local cultural values, has been emphasized in various studies as a framework for character education [56]. The principal not only guides the implementation of this framework but also serves as a role model, thus embodying these values in their own conduct. A relevant study discusses about the strategic approaches principals take in shaping student character, suggesting that the strategic management of local cultural values is essential in this process [57]. This notion is further supported by research that illustrates how principals can utilize various educational practices, including community involvement and local traditions, to enrich students' moral experiences [58].

The collaborative effort between stakeholders, including teachers and parents [59], facilitated by principals is essential in reinforcing character education. The principal's role as a mediator between home and school life is crucial for consistent character development [60]. Additionally, the synergistic relationship between teachers and parents in character building showcases how principals can lead efforts that go beyond the school context, instilling a sense of shared responsibility towards character education [61].

However, significant structural challenges impact the effectiveness of local culture-based education. National curricula that emphasize uniformity can obstruct the exploration of local cultural heritage in educational settings [62]. Reinterpreting national education approaches is essential to foster a more inclusive system that celebrates Indonesia's cultural diversity while meeting national academic standards. It is also crucial to address deficiencies in teachers' understanding of Javanese Philosophy, suggesting a need for systematic training programs that enhance pedagogical competence and allow for the meaningful integration of cultural values into teaching methodologies [63].

The positive reception of students towards locally-rooted learning validates the continued relevance of traditional values when presented engagingly. This phenomenon indicates an opportunity to blend traditional educational values with contemporary methods, including the integration of technology. Such approaches can bridge the cultural divide experienced by students in an increasingly digital world, promoting a culturally responsive pedagogy that enhances student engagement and identity while fostering multicultural understanding [64].

The implications of this study speak not only to local educational contexts but also within the global educational landscape, illustrating the importance of preserving cultural identities amid globalization. Educational policies should thus prioritize innovations that sustain practices honoring local wisdom while fostering a national character reflective of Indonesia's rich cultural tapestry [65]. In summary, the promotion and incorporation of local cultural values in educational systems are critical in character education, shaping well-rounded individuals who are both globally competent and deeply rooted in their cultural heritage.

This study found that Specialised Kejogjaan Education has integrated Javanese Philosophy values into the learning process and school culture. This integration strengthens the formation of students' characters who are polite, socially aware, and have a strong cultural identity. However, the success of this practice is highly dependent on the commitment of teachers and principals, as well as the support of an education system that allows for the flexibility of implementing local values. This study provides evidence that education based on local wisdom can be an effective strategy in strengthening national character in the global era.

## CONCLUSION

This study shows that Specialised Kejogjaan Education has successfully integrated Javanese Philosophy values into learning practices and school culture contextually. Values such as *tepa salira*, *unggah-ungguh*, *andhap asor*, *nrimo ing pandum*, and *sabar* are not only taught verbally, but are brought to life in attitudes, habits, and the structure of daily activities at school. These practices shape students' character gradually through teacher role models, local cultural habits, and social interactions that are full of value meaning.

Through data analysis using the open coding, axial coding, and thematic coding approaches, it was found that the role of teachers and school culture are two key elements in the process of internalizing values. However, there are obstacles in the form of limitations in the national curriculum that do not provide enough space for local values, as well as the lack of pedagogical understanding of teachers regarding Javanese Philosophy. This shows that local culture-based education has great potential as a strategy for strengthening character but still requires structural support and increased human resource capacity.

More flexible and contextual education policies are needed so that local values such as Javanese Philosophy can be accommodated more explicitly in the curriculum and learning. The government and educational institutions are expected to provide special training to teachers related to pedagogical approaches based on local culture so that the process of internalizing values is more systematic and reflective. In addition, schools need to strengthen cultural practices through collaboration with local communities as part of the character education ecosystem.

Further research is recommended to explore the integration of local cultural values at different levels of education, such as elementary schools or universities, to see the sustainability and effectiveness of this approach in the long term. Research can also expand data collection methods with classroom observations or curriculum document analysis to complement interview data. In addition, the development of special evaluation instruments to measure the success of internalizing local values in character education can be a significant methodological contribution.

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