

Habituation of Kaheman Rice in Building Students' Character (Case Study at SMPN 2 Campaka)

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ABSTRACT

This research is based on the challenges of moral degradation and empathy crises among the younger generation due to digital disruption, as well as the gap between character education policies and practical realities in the field that still tend to be cognitive. This study aims to analyze the implementation of the "Beas Kaheman" habituation program as a form of revitalization of Sundanese local wisdom (perelek) in building the character of mutual cooperation, empathy, and religiosity in students, the researcher uses a case study approach with a qualitative type of research. Data was collected through methods, participatory observations, in-depth interviews with principals, teachers, and students, and documentation in the form of progress reports on the collection of Beas Kaheman results. The selection of samples in the study was carried out by purposive sampling. The data analysis technique follows the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing and verification. The results of the study showed that: (1) The implementation of Beas Kaheman was carried out in a structured manner every Thursday (in conjunction with the Nyanding Wawangi program), students voluntarily brought a handful of rice to be distributed to those in need. (2) This program can or succeeds in internalizing the main character values, namely social care (empathy), mutual cooperation, religiosity, and responsibility. (3) There is a positive transformation in student consciousness, from motivation that was initially instructional to intrinsic motivation (self-awareness) which is characterized by consistency of participation. (4) The main supporting factors are the example of teachers and parental support, while the inhibiting factors include limited storage facilities and lack of communication intensity with some parents. This study concludes that habituation based on local wisdom is effective as a concrete model of character education in schools.

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1. INTRODUCTION

The dynamics of global education in the first half of this decade (2020-2025) are faced with multidimensional challenges. The era of Society 5.0 and post-pandemic has created a paradox of progress; On the one hand, the acceleration of digitalization opens up unlimited access to knowledge, but on the other hand, it triggers a serious phenomenon of moral degradation among the younger generation. Cross-border studies indicate that the dominance of virtual interactions has eroded social sensitivity, increased individualism, and generated a sense of empathy among learners globally (Santoso et al., 2023; Wibowo, 2022). The phenomenon of moral decoupling—the separation between cognitive moral standards and actual actions—is increasingly prevalent, characterized by high cases of cyberbullying and intolerance among students (Kurniawan & Fatimah, 2021; Pratama & Hidayat, 2024). The young generation is now in danger of experiencing social alienation, where they are intellectually intelligent but are rooted in their social concern for the environment.

Responding to this multidimensional crisis, the Government of Indonesia through the Ministry of Education, Culture, Research, and Technology has established an Independent Curriculum policy that places the Pancasila Student Profile as the moral compass of national education. The dimensions of "Faith, Fear of God, and Noble Character" and "Work Together" are the main focuses of the nation's character restoration (Rahayu et al., 2023; Setiawan, 2024). Nevertheless, there is a disparity between policy expectations and the reality of praxis on the ground. The implementation of character education in schools is often stuck on a purely instructional-cognitive approach. Virtue values are taught as memorization material (transfer of knowledge), not as a life practice that is cultivated (transformation of value) (Nugraha, 2022; Lestari & Purnomo, 2020). As a result, the internalization of grades is slow and does not touch the affective and psychomotor dimensions of students in depth.

To bridge the implementation gap, a paradigm shift is needed from a textual approach to a cultural and behavioristic approach. Theoretically, the integration of Ethnopedagogy (education based on local wisdom) and Habituation methods offers relevant solutions. Local wisdom is seen as strategic because the values contained in it are born from the socio-cultural of the local community, so that it is easier for students to adapt than foreign ethical concepts (Suryana & Iskandar, 2021; Gunawan et al., 2022). Habituation theory emphasizes that character is not formed through verbal indoctrination, but through the repetition of positive actions that are structured until they become behavioral automation (Saputra, 2025; Yusuf & Anwar, 2022).

In the context of Sundanese culture in West Java, there is a noble philanthropic tradition known as "Beas Kaheman" (often associated with the Perelek tradition). Philosophically, Beas Kaheman (rice of affection) is not just a material donation activity, but a social mechanism to train sensitivity of taste (*tepa selira*) and communal solidarity. The transformation of this tradition into the school ecosystem into a concrete habituation method: students are trained to set aside a small part of their sustenance (rice) on a regular basis for the common good. This activity is a tangible manifestation of the values of mutual cooperation and empathy that are at the core of the Pancasila Student Profile (Mulyadi, 2023; Solihin, 2020).

However, based on the latest literature search (State of the Art), a significant gap analysis was found. The majority of previous research on Beas Kaheman or Perelek has focused more on its sociological and anthropological aspects as a social safety net in rural communities (Azzahra & Budiman, 2023; Solihin, 2020). Meanwhile, research that brings this topic to the realm of education tends to still be an integration of teaching materials (intracurricular) (Rosyid, 2022; Wijaya, 2021) or limited to the elementary school level with a simple descriptive analysis (Putri & Nugroho, 2024). There have not been many thesis-level studies that comprehensively dissect the managerial mechanisms and psychological impact of Beas Kaheman habituation on the character formation of students at the secondary education level, where the challenges of adolescent identity crisis are much more complex (Maulana, 2024; Siregar & Hakim, 2025).

Character education now occupies a central position in the national education system, going beyond mere academic achievement towards the formation of a whole human being who has integrity,

morality, and social responsibility (Rivaldi & Benhar, 2025). The onslaught of global values that often contradict local norms makes the internalization of noble values crucial. In the context of value implementation, habituation is believed to be the most effective method. Habituation is defined as a process of repeating behavior or actions in a routine and structured manner, which will eventually form a disposition or character that settles in the individual (Susanto et al., 2022;). With habituation, moral and ethical values can be deeply instilled, creating self-awareness in students to act positively without coercion, because it has become a habit (Leonard, 2021).

The integration of character values will be stronger if it is based on the richness of local culture. In this case, *Beas Kaheman* in the Sunda region serves as a bridge between character education and local wisdom. *Beas Kaheman* (rice of affection) is a local wisdom practice that mandates students to set aside a small part of their sustenance (either in the form of physical rice or money) as a form of alms or *infak* based on sincerity or 'affection' (*kaheman*). This program is not just an ordinary charity activity, but the implementation of Sundanese philosophical values such as *silih asih* (loving each other), *silih asah* (educating each other), and *silih asuh* (taking care of each other). Wulansari (2024) emphasized that this practice aims for students to understand and practice the life of true Sundanese, which is manifested through social sensitivity and compassion between others. Therefore, *Beas Kaheman* is an ideal model of habituation of local culture-based philanthropy that has great potential in the internalization of character.

2. METHODS

This research uses a qualitative type of research. This type of research was chosen because it aims to understand in depth (holistic and contextual) the process, meaning, and internalization of students' character values formed through the habituation of *Beas Kaheman* in schools. The data collected were in the form of verbal descriptions of the subject's experience, informant perspectives, and program documentation. The research approach used is Case Study. Case studies were chosen because they allow researchers to intensively and deeply investigate a contemporary phenomenon (*Beas Kaheman*) in a real-life (school) context, especially when the boundaries between the phenomenon and the context are unclear.

The subjects in this study were selected using the purposive sampling technique, which is the selection of subjects based on certain objectives and their understanding of the research problem. The research subjects consisted of:

- a. School Principal: As the person in charge of policy, the holder of the *Beas Kaheman* program regulation, and the decision-maker in collaboration with external parties for the distribution of assistance.
- b. Teacher/Homeroom Teacher: As a daily implementer who supervises the rice collection, provides modeling, and makes direct observations of changes in students' behavior in the classroom.
- c. Learner: The main subject that carries out habituation. Students provide information about their motivations, feelings, and changes in social awareness that they experience while participating in the program.
- d. Parents of Students: As supporters of the availability of logistics (rice) from home and observers of changes in children's behavior in the family environment.
- e. Beneficiaries (Community/Underprivileged Students): To provide an overview of the social impact and effectiveness of the distribution of *Beas Kaheman* results for High Participation Students (Consistent) Students who routinely and consistently set aside *Beas Kaheman*.

This research was carried out at SMPN 2 Campaka, Purwakarta Regency. The selection of this location was based on the consideration that the institution has consistently and structurally implemented the *Beas Kaheman* program as part of the local content curriculum. This research is planned to last for 2 months which includes the licensing stage, data collection (observation, interviews, and documentation), data analysis, and the preparation of the final report

The instruments used include:

- a. Participatory observation guidelines : contain indicators of communication, interaction, teacher attention, use of differentiation, and student response.
- b. Principal, Teacher/Coordinator interview guidelines: The interview guidelines are structured based on research questions, focusing on three main aspects: Program Implementation, Character Internalization, and Barriers/Support
- c. Student interview guidelines: designed with child-friendly language to explore the experiences they feel after routinely setting aside Beas Kaheman.
- d. Documentation: includes the Work Program, photos of kaheman rice collection activities, as a support for triangulation.

The data analysis technique used is the Miles and Huberman model, which operates in three flows of activity in an interactive and continuous manner, namely:

- a. Data Reduction: The process of summarizing, selecting key points, focusing on themes related to Beas Kaheman, and transforming irrelevant field data (interview transcripts, observation notes, and documents).
- b. Data Display: Presents data that has been reduced in the form of narratives, matrices, charts, or tables. The presentation of this data includes a description of the implementation of the program and the presentation of data on the progress of the collection of Kaheman rice results which will be interpreted qualitatively.
- c. Conclusion Drawing/Verification: Draw general conclusions based on the interpretation of the data that has been presented. The initial conclusions will continue to be verified through data triangulation, which is comparing the results of the interview (students' feelings) with observation data (student behavior) and documentation data (consistency of the collection of Beas Kaheman) to ensure the validity of the findings.

3. FINDINGS AND DISCUSSION

Implementation of the Kaheman Rice Habituation Program

The implementation of the Beas Kaheman (Kasih Rice) program at SMPN 2 Campaka is carried out through three main stages: planning, routine implementation, and distribution. Based on the results of observations, this program is not just a collection of materials, but a pedagogical process that is integrated into the school culture. Socialization and Planning: The school provides parents and students with an understanding of the philosophy of Beas Kaheman as a local wisdom of West Java. Collection Mechanism: Every specific day (usually Wednesday or Thursday), students bring a handful of rice from home to put in a bamboo container or a special place in front of the class. Distribution: The collected rice is distributed to underprivileged students, residents around the school, or orphanages. This implementation is in line with the concept of character education based on school culture, where moral values are instilled through consistent repetition of behavior every week.

Internalized Student Character

Through this habituation, several main character values are found that begin to take root in students:

- a. Religiosity and Gratitude: Students learn to be grateful for the sufficiency of food they have by sharing.
- b. Mutual Cooperation and Solidarity: The growth of empathy for colleagues who are experiencing economic difficulties.
- c. Generosity (Small Philanthropy): Eroding selfishness and practicing sincerity of giving even in small quantities (a handful of rice).
- d. Responsibility: Discipline in bringing rice according to a predetermined schedule.

Student Collection and Awareness Development

The development of the collection of Beas Kaheman shows a positive trend that is directly proportional to the increase in social awareness of students.

- a. Adaptation Phase: At the beginning of the program, collection is often driven by teacher instruction (formal compliance).
- b. Internalization Phase: As time goes by, students begin to feel "incomplete" if they do not bring rice. Awareness arises not because of fear of reprimands, but because of a sense of belonging to the program.
- c. Visual Impact: Seeing the piles of rice collected provides inner satisfaction for students, reinforcing the understanding that "small contributions made together can have a big impact."

Supporting and Inhibiting Factors

- Local Government Policy Support: This program is part of strengthening character based on local wisdom (such as in Purwakarta Regency or West Java in general).
- Teacher Example: Teachers participate in donating rice, becoming a role model for students.
- Parent Participation: Parents support by providing rice from home, strengthening the synergy between home and school.

Inhibiting Factors

- Family Economic Conditions: For families who are very underprivileged, bringing a handful of rice regularly can sometimes be a burden in itself.
- Forgetfulness or Negligence: The age factor of students who still often forget to bring a collection schedule.
- Logistics Management: Managing rice storage so that it is not damaged (fleas/damp) requires extra attention from the school, friends, feelings and providing assistance without being asked.

DISCUSSION

The implementation of the Beas Kaheman program at SMPN 2 Campaka shows that character education cannot be done only through the transformation of knowledge (moral knowing), but must involve feelings (moral feeling) and real actions (moral action). Based on the theory of Thomas Lickona (1991), a whole character needs these three components. In Beas Kaheman, students not only memorize the definition of empathy, but feel it when they see the rice collected and do so when they hand over the rice. The process of collecting rice routinely is a form of habituation or habituation. Aristotle in his ethics emphasized that virtue is obtained through repeated practice until it becomes a character. By bringing a handful of rice each week, students are exercising their moral muscles. This is in line with the view of Ratna Megawangi who stated that character education is a systematic effort to help children understand, feel, and practice virtue values consistently.

Sociologically, Beas Kaheman strengthens social capital in the school environment. Social behavior theory suggests that individuals tend to imitate behaviors that are appreciated by their environment. When schools create an ecosystem where "sharing" is a positive norm, then students will feel proud to contribute. This creates a healthy school climate, where the values of local Sundanese wisdom such as *Silih Asah*, *Silih Asih*, and *Silih Asuh* become the foundation of interaction between school residents. This research also found that Beas Kaheman plays a role in eroding the culture of individualism that is increasingly prevalent in the digital era. According to Bronfenbrenner's theory of developmental ecology, the school environment (microsystem) plays an important role in shaping children's social orientation. With this program, children are invited out of personal narcissism towards collective care. Rice that is only a handful may seem small materially, but symbolically it is an acknowledgment of the existence of others in need.

The internalization of the character of religiosity in this program is not doctrinal, but practical. From the perspective of Islamic education, this is related to the concept of Zakat and Alms which are implemented from an early age. Al-Ghazali in *Ihya Ulumuddin* emphasized that educating children must start with things that are applicable before theoretical. Beas Kaheman teaches that religion must

have an impact on social welfare (social piety), not just individual ritual piety. Related to the psychological aspect, the development of student consciousness from the obedient phase to the independent phase shows the success of internalizing values. Kohlberg's theory of moral development explains the transition from the pre-conventional level (fear of sanctions) to the conventional level (wanting to meet social expectations) and finally to the post-conventional level (consciousness of conscience). The majority of students in this study had reached a stage where they shared because they felt it was a moral obligation, no longer because of teacher pressure.

The success of this program also depends heavily on modeling. Albert Bandura in Social Cognitive Theory states that the learning process occurs through observation. When teachers participate in donating rice into the same container as students, an identification process occurs. Teachers are not only instructors, but moral exemplars. This example removes hierarchical barriers and builds a sense of togetherness in goodness between educators and learners. The supporting factor in the form of local wisdom proves that effective character education is based on one's own cultural roots. Koentjaraningrat emphasized that culture is a value system that serves as a guideline for life. Beas Kaheman utilizes the Sundanese philosophy of humanity to build the nation's character. This proves that educational modernization does not have to get rid of tradition, in fact tradition can be a very effective pedagogical tool in the global era.

However, challenges in the form of logistics management and family economic barriers show the need for flexibility in character education. Schools must ensure that the program is not discriminatory. Social Justice Theory in education demands that every program be inclusive. Therefore, for students who are very underprivileged, they are still involved in the management or distribution process so that they can still feel the emotional experience of sharing without having to be burdened materially. As a conclusion to the discussion, Beas Kaheman is a concrete form of "School Culture-Based Character Education". This program transforms the school from just a place of knowledge transfer to a laboratory of life. Through the synergy between habituation theory, example, and local wisdom, students' characters are not only formed cognitively, but are imprinted in daily behavior that will be their provision as responsible citizens in the future.

4. CONCLUSION

Program Implementation: The Beas Kaheman Program is implemented through structured habituation stages, ranging from socialization, weekly routine collection with traditional media (bamboo/special containers), to distribution to people in need. This program has succeeded in integrating local wisdom into the school curriculum. **Character Internalization:** The main characters that are built in students include the values of religiosity (gratitude), social (empathy and mutual cooperation), and responsibility. This program is effective in transforming moral values from mere knowledge (moral knowing) to real action (moral action).

Awareness Development: There is a significant increase in the moral awareness of learners. Sharing behaviors that were initially driven by obedience to the teacher (pre-conventional level) develop into personal awareness and an emotional need to help others (conventional and post-conventional levels). **Determining Factors:** The main supporting factors are local government policies and teacher role models (modeling). Meanwhile, the obstacles found are technical-logistical and the economic conditions of certain students' families, but these obstacles can be mitigated through an inclusive and non-coercive approach.

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