



EFFORTS TO DEVELOP CHARACTER VALUES THROUGH THE DISCOVERY OF THE BOJONGMENJE TEMPLE SITE

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ABSTRACT

This article describes a historical discovery of the Bojongmenje Temple Site which should provide a forum for the formation of the character of the local community, considering that a history must have cultural values. The purpose of this article is to examine efforts to build character values around the Bojongmenje temple discovery site. These results indicate that the discovery of the Bojongmenje Temple site does not have a significant impact on the formation of the character values of the local community. The many efforts that have been made by the management have not been able to make everyone care about taking the side of the historical values of the Bojongmenje site. As values in society are starting to fade, it will be interesting to see if a discovery site can change its current character. Overall, this is an interesting point for further research by identifying the causes of deficient character formation.

Keywords: *Character Values, Bojongmenje Temple, Society.*



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1. INTRODUCTION

The fading boundaries of global societal interaction has created a borderless world, causing social boundaries to disappear. This condition can threaten national identity as cultures from various countries increasingly blend. In the long run, a country that is not prepared to face such shocks may experience threats to its national integrity.

Globalization, when not accompanied by preventive measures, will result in limited readiness among the government and society to withstand these disruptions (Aven & Zio, 2021; Yu et al., 2022). The character of the Indonesian people, widely known for politeness, warm smiles, resolving issues through deliberation and consensus, rich pluralism, tolerance, and mutual cooperation, has now shifted toward a culture of competing against one another (Jumanto et al., 2024; Mazid et al., 2020). Local wisdom values serve as one of the strengthening efforts for the nation when confronted with the negative impacts of globalization.

Values that are less compatible with Indonesia's cultural identity can למעשה be filtered through the presence of local wisdom values (Dartini et al., 2025). Local wisdom emerges from the lived experiences of local communities; therefore, the form of local wisdom in one community is not necessarily the same as in another. As a way of life, these values become deeply embedded because they have been shaped and sustained over a long period of time through the existence of the community itself (Kotzé & Adelman, 2023). Society, as the totality of social entities within a structure of existence, plays a role in emotional development; in other words, society serves as a space for emotional intelligence formation in shaping the character of community members in general (Zhylin et al., 2023).

One of the most important and serious issues today is the cultivation of national character values (Ibrahim & Sundawa, 2023). Government policies should be systematically designed to integrate the curriculum with character values so that they can be implemented by students and the wider community. The problems that have emerged are not merely technical in nature; rather, there is a need to strengthen the emphasis on character and not neglect it, in order to create a "golden generation" capable of competing in the global arena (Matin et al., 2025).

The current lifestyle patterns of the Rancaekek community are still characterized by efforts to preserve existing values. Initially, the discovery of this temple was expected to shape the character of the local community by enabling them to experience the historical values contained in the finding. As stated by Mr. Supriyadi (pre-research interview), a local resident, he believes that the presence of the Menje site embodies local wisdom values that serve as a milestone in improving both spiritual and physical aspects of life.

The Sundanese region has generally become a model in shaping the character of the people of West Java. In particular, the people of West Java possess long-standing values reflected in the slogan *cageur* (healthy), *bener* (right), and *pinter* (intelligent/educated), which have existed since the era of Salakanegara through to the period of Pakuan Pajajaran. In addition, the people of West Java, who are well known for being *bageur* (kind), *pinter* (smart), and *bener* (upright), are expected to demonstrate behavioral patterns that emphasize respect for the historical values found within their local areas.

The affirmation of West Java as a Sundanese cultural region with distinctive characteristics was also conveyed by Maratun (pre-research interview), who stated that due to the potential of undiscovered temples in the area, there may still be many temples whose internal values can be further explored, considering that the Menje temple is part of a complex structure consisting of more than one site. As a location situated at a crossroads where motorcycles and cars frequently pass along this provincial route, it should serve as a valuable asset for Rancaekek to manage and develop the temple potential it possesses.

At a location currently situated on the outskirts of Java Island, community activities known as *minangkala* are often conducted as part of efforts to preserve one of the historical sites of the Unitary State of the Republic of Indonesia (NKRI). Such activities have been organized by the local community of Rancaekek, including the event held on August 18, 2002. This event was titled the *Minangkala Procession of the Bojongmenje Site*, aimed at commemorating and supporting preservation initiatives for the site as a shared representation of both the community and the Bandung City/Regency Government in maintaining and nurturing cultural appreciation. This ritual also serves as a source of hope that cultural heritage sites in Indonesia may improve and endure, with the hope that such aspirations will be granted by the Almighty God (Rusyanti & Widyastuti, 2020).

The intergenerational polarization of cultural life inherited from ancestors has contributed to a strong sense of identity and character among the people of Bandung Regency, particularly reflected in their attitudes and social behaviors. Friendliness, politeness, and mutual respect have become distinctive features of the Bandung Regency community. The strengthening of a nation's and state's existence can be achieved through a society that holds strong character and cultural values in its daily life as citizens (Wang, 2025). This is reinforced by Latif, (2025), who argues that character

not only advances individual existence and personal development, but also contributes to the progress of the nation.

Local wisdom, value systems, and customs within society today serve as the foundation for regulating community behavioral patterns. These must be safeguarded and preserved so that the archipelago, which is rich in traditions and culture, continues to exist indefinitely. Therefore, various efforts to strengthen local wisdom values are essential (Sakti et al., 2024). One particularly interesting subject to examine is the local wisdom that thrives in Bandung Regency, as described earlier, especially since the Bandung community consistently emphasizes the term *mematri* within Sundanese society, reflected in the values of *cageur* (healthy), *beuneur* (right), and *pinteur* (smart/intelligent) (Widodo, 2020). This forms one of the main reasons why the researcher seeks to uncover the local wisdom values that live within the Bandung Regency community. The local wisdom examined includes cultural practices, natural conditions, and social elements that are capable of shaping the character of Bandung Regency residents.

Previous research has revealed that the primary focus has been on land disputes surrounding the Bojongmenje Temple Site. Based on the literature review conducted by the researcher, Bojongmenje Temple has faced numerous issues related to land conflicts, making it extremely difficult to conduct further excavation. Earlier studies have not extensively discussed the character of local residents in responding to the discovery of historical objects; instead, they remain centered on disputes and predictions regarding site development. Therefore, this study is expected to enhance public awareness in appreciating historical heritage and in shaping character values within the local community, with support from the government.

The researcher argues that in order to understand the character values emerging among local residents after the discovery of the Bojongmenje Temple Site, it is necessary to comprehend the community character within the region. How does the existence of the Bojongmenje temple site manifest within the community? How do local people respond to the presence of Bojongmenje Temple? What historical values contribute to the formation of community character? What efforts are undertaken to instill the values contained in the Bojongmenje temple site? Using the Bojongmenje Temple Site in Rancaekek, Bandung Regency as an example, this article attempts to

explain the complexity of cultivating cultural values related to historical heritage objects.

2. RESEARCH METHODE

This descriptive qualitative study employed an ethnographic research method to explain the relationships among categories (Creswell, 2021). The research was conducted in Rancaekek, Bandung Regency. The research subjects included Mr. Ahmad and the management team of the Bojongmenje temple site who discovered the temple, as well as several community members living around the site.

Data were collected through interviews, observations, and documentation studies. The researcher, who also served as the planner of the study, determined the research focus, selected informants, carried out data collection procedures, interpreted the findings, drew conclusions, and analyzed the field data. The credibility of the data was ensured through triangulation of techniques and sources.

3. RESULT AND DISCUSSION

The Existence of the Bojongmenje Temple Site

The Bojongmenje Temple Site was first discovered on August 18, 2002, by Mr. Ahmad as the main discoverer along with several other residents. Previously, the location had been a family cemetery; however, after the site was identified as cultural heritage, all bodies were relocated to another place. The structure is estimated to measure approximately 6 x 6 meters, with a depth of 1.5 meters below the ground surface. Behind the discovery of Bojongmenje Temple, another site was also found, but further excavation has not yet been conducted due to obstacles related to buying and selling processes and land disputes. According to Mr. Dadang, based on research findings, the site is indicated to date back to the 6th or 7th century, during the same period as the Kenda Kingdom in Nagreg. The building materials consist of two types: andesite stone and red brick. The style observed from the Bojongmenje Temple Site identifies it as originating from Hindu religious tradition. It is estimated that Bojongmenje Temple is a complex temple, meaning that it consists of more than one temple, and the area is likely larger than what has currently been uncovered.

Temples that are currently distributed across the Indonesian archipelago are often associated with monuments built to honor deceased kings. Temples represent relics from the Hindu and Buddhist periods; however, their use was not limited to places of worship

alone, but also included functions as gates, bathing structures, or palaces. In terms of form, temples are divided into two categories: complex temples and single temples. Indonesian temples serve various functions, including as stupas, Buddhist monasteries, Hindu shrines, temple gateways, and floating pavilion structures (*bale kambang*). Several temples have provided inspiration for local communities, including Bojongmenje Temple, which was once located in a fertile and beautiful environment, enriched by cultural treasures reflecting the greatness of the Almighty.

Many acknowledge that West Java is also part of the historical development of Hindu-Buddhist civilization, although most temples are currently found mainly in Central Java and East Java. The existence of the Bojongmenje Temple Site provides new insight that temples are not only located in Central and East Java, but that West Java also possesses temple heritage from ancient kingdoms. Previous research on this site estimated that it was built during the Tarumanegara Kingdom in the 7th century. Temples generally have two main functions: as places of worship and as repositories for the ashes of deceased individuals. It is known that Bojongmenje Temple functions as a place of worship; if it had served as a funerary temple, it should have contained holes or compartments to store ashes. Such ash-storage structures are not found at the Bojongmenje Temple Site.

The interview results obtained by the researcher involved three different informants: the Head of the Bojongmenje Temple Management, the Head of the Section for Economy, Physical Affairs, Facilities and Infrastructure of Rancaekek District, the Head of the Section for Social Welfare and Community Empowerment of Rancaekek District, and members of the local community. The head of the Bojongmenje Temple Site management stated that the existence of Bojongmenje Temple has gradually declined because there are other temples considered more attractive than Bojongmenje. Previous research conducted by Zuhaida et al in 2024 explained that the presence of Sukuh Temple holds symbolic meaning through the Sudamala and Garudeya reliefs in shaping character values, which have been implemented in Social Studies–History learning (Zuhaida et al., 2024). Similar efforts, however, have not yet been implemented at Bojongmenje Temple.

In this context, the researcher aimed to understand how the local government maintains the cultural heritage site by preserving the existence of this historical relic through interviews with the Head of the Section for Economy, Physical Affairs, and

Infrastructure of Rancaekek District. According to the informant, preservation efforts for cultural heritage have not been maximally implemented because the site remains entangled in disputes, making it difficult for the government to follow up on preservation programs aimed at protecting the district's cultural wealth. The Bojongmenje Temple Site appears neglected, even though there are several approaches that could be taken by the local government, such as arranging the temple stones to reconstruct the structure so that it resembles a complete temple building.

The existence of Bojongmenje Temple has not yet raised sufficient awareness among related stakeholders regarding the facilities and infrastructure surrounding the site. It is evident that the area around Bojongmenje Temple still lacks adequate facilities. Improvements are needed, including the provision of proper toilets, road access or transportation accommodation to the site, and waste disposal facilities for visitors, which are currently unavailable.

The local community around Rancaekek also remains largely unaware of this cultural heritage site because access to the location is through narrow alleys that are difficult to pass for four-wheeled vehicles. The site reached its highest level of recognition only during its initial discovery in 2002; afterward, various efforts to preserve the temple have not been carried out optimally. As Indonesians who uphold ancestral heritage, it is a shared responsibility to protect historical remains. The community living in the Rancaekek area should be aware of the existence of the Bojongmenje site. Therefore, the existence of the Bojongmenje Temple Site has not yet been optimal and still requires greater efforts for improvement, even though the related government institutions have conducted periodic supervision and monitoring.

Community Responses to the Presence of Bojongmenje Temple

The management has made great efforts to encourage the local community to love and appreciate culture, particularly the temple discovery that has existed since 2002. However, the community's response has not been positive, as many residents prioritize their daily economic needs. Consequently, these efforts have not been implemented effectively by the management. According to Jackson et al (2022), humans are social entities who possess order in their lives through repetitive patterns of living. In contrast, defines society as people who inhabit a particular area either directly or indirectly who

interact with one another to meet mutual needs, forming a social unit that shares a common background of history, politics, culture, and solidarity (Sevinç, 2022).

From the above definitions, it can be understood that society refers to a collective group whose members are bound together through shared traditions, culture, and behavioral patterns, thus creating a structured social order. Types of society include modern society, traditional society, and rural society. In 2002, public responses were highly enthusiastic, both from the broader public and from the local community in Rancaekek. This was reflected in the number of visitors, which reached approximately 4,000 people per day. Such a condition created economic opportunities for local residents and contributed to improving community welfare. Many people opened small businesses around the Menje Temple site due to the rapid increase in tourists. This suggests that the discovery of Bojongmenje Temple initially brought greater prosperity to the community. However, after several years, the number of visitors gradually declined, resulting in fewer tourists coming to the site.

One of the most important and beneficial elements in human life is value, because values represent what is deeply desired. Values can be understood as norms that grow within a community and are believed by individuals or groups. Values often serve as a basis for classifying behavior as either good or bad (Mo et al., 2023). Values may also be defined as norms considered good by individuals, guiding daily life through principles such as simplicity, honesty, and other virtues (Baharudin, 2020). A person's deep character reflects personality, attitudes, behaviors, and ways of thinking (Alzeer & Benmerabet, 2023). Character may be seen as an idea or principle that becomes a benchmark for individuals or groups in behaving (Geisslinger et al., 2023). It can be concluded that every human being possesses character, making individuals unique due to their differences. Meanwhile, character values are crucial for individuals because they are highly useful for human life and serve as guidance or reference for behavior.

The historical values that should ideally be absorbed and implemented in society have not significantly influenced the character development that was expected following the discovery of the Bojongmenje Temple Site. Mr. Ahmad, the head of the management, strongly hopes that ancestral heritage such as this temple site can reinforce the core values of Indonesian society. Values from the Bojongmenje site can be associated with King Purnawarman of the Tarumanegara Kingdom. The Bojongmenje Temple remains that have been discovered so far consist mainly of stone blocks, some

shaped like a kujang, stair-like steps, and figures such as the Nandi statue or a bull's head, known as the mount of the Hindu god Shiva.

The community's response to the discovery of this temple indicates that many residents have not fully accepted that their area contains a historical site or ancestral heritage that must be protected and preserved. Public concerns emerged from fear that if the temple structure were reconstructed, it would be used as a place of worship. In fact, based on existing laws and regulations, cultural heritage sites cannot be used as places of religious worship. It is expected that Bojongmenje Temple will receive greater attention from the government and become one of the historical sites visited by local students as a learning resource and for enriching out-of-class knowledge.

A similar view was expressed by an informant, namely the Head of the Section for Social Welfare and Community Empowerment of Rancaekek District, who stated that preservation efforts still face obstacles from both internal and external factors. Internally, the district government has not been sufficiently responsive in addressing this issue due to the complexity of other problems related to social welfare and empowerment within Rancaekek. Externally, the community tends to prioritize personal livelihoods rather than recognizing and caring for historical heritage. This is evident in the large number of residents who work as factory laborers, spending most of their time fulfilling economic needs. Therefore, anything perceived as not providing direct economic benefit to households is often considered less important.

Several factors contribute to the limited community response to the existence of the Bojongmenje Temple Site. First, the priority scale established by supporting stakeholders has not been directed toward the maintenance of this cultural heritage site, leading to the marginalization of its existence. Second, there is limited public awareness of the meaning behind the discovery of the temple, as every event contains significance including the discovery of Bojongmenje Temple which should be understood collectively. Third, the increasing requirements for excavation procedures, including dismantling and recording archaeological remains by digging the land to investigate historical artifacts, have created administrative burdens. The lengthy administrative process has led to public fatigue and ultimately prolonged the overall preservation effort.

Historical Values in Shaping Community Character

As a value that is highly meaningful for social life, values are also often referred to as norms or behavioral rules that are psychologically believed and internalized according to established standards. Therefore, values clearly distinguish between good and bad forms of behavior (Urhahne & Wijnia, 2023). Values that have grown within society can guide people in upholding the noble values of their ancestors, so that their ways of thinking, attitudes, and behaviors remain grounded in the norms and value systems they embrace (Baharudin, 2020).

The historical values that should be extracted and implemented in society have not yet influenced community character as strongly as expected following the discovery of the Bojongmenje Temple Site. Mr. Ahmad, the head of the management, strongly hopes that ancestral heritage such as this temple site can strengthen the values of Indonesian society once again. The broader historical narrative associated with Bojongmenje Temple can be traced to the story of the Tarumanegara Kingdom. Values from the Bojongmenje site may be linked to King Purnawarman during the Tarumanegara period. At present, the discovered remains of Bojongmenje Temple are still in the form of stone blocks, some resembling a kujang, stair-like steps, and figures such as the Nandi statue or a bull's head, known as the vehicle of the Hindu god Shiva.

Community responses to the discovery of the temple indicate that many residents have not fully accepted the fact that their region contains a historical site or ancestral heritage that must be preserved and protected. Their concerns arise from the fear that if the temple structure is reconstructed, it will be used as a place of worship, even though cultural heritage sites cannot be used for worship based on prevailing legal regulations. It is expected that Bojongmenje Temple will receive greater attention from the government and become one of the historical sites visited by local students as learning material or as a source of out-of-class educational insight.

Historical values that can shape character behavior may be cultivated through national character values that are included in the eighteen character values promoted by the Ministry of Education and Culture (Kemendikbud), namely: religiosity, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love of the homeland, appreciation of achievement, friendliness/communicativeness, peace-loving attitudes, reading interest, environmental care, social care, and responsibility. The discovery of a temple site containing such

national character values should be highly respected, as the temple may contribute to strengthening and developing national character values. Research conducted by Dewi (2020) states that the panels of the reliefs in Rambli Temple contain values that can be absorbed as character values in education (Dewi, 2020). The visualization of cultural values and national character is also reflected in various temple reliefs, as shown in a study by Widiyaningtyas et al. regarding the exploration of national character education values in the reliefs of the second-terrace pavilion of Penaran Temple, which successfully revealed the values embedded in the temple (Widiyaningtyas et al., 2020).

The values embedded in Bojongmenje Temple should become a reflection for shaping the character of local residents through the presence of the site. In fact, historical discoveries often contain stories with distinctive values, and the values contained within temples may be utilized as learning resources. Although Bojongmenje Temple is categorized as an ancient temple and does not yet contain narrative reliefs depicting past values, its moral values can still be applied in general society and contemporary education. In education, this can be done through strengthening the morality of younger generations based on character values. From the eighteen character values, several can be emphasized in accordance with studies on character education values, including religiosity, social care, friendliness, hard work, environmental care, creativity, love of the homeland, discipline, tolerance, and responsibility.

The first value that can grow through the discovery of a historical site is religiosity. Religious values strengthen the beliefs of individuals who encounter the site, as it reinforces the understanding that before the present era, there was already life and civilization in the past. This awareness can foster religious faith in God Almighty. This is also supported by the assumption that Bojongmenje Temple functioned as a place of worship.

The second character value is social care. In the past, people were able to construct a temple, which indicates that the building process could not have been carried out by one individual alone, but required cooperation among many people. Therefore, the discovery of the temple can nurture social concern by reminding communities of historical collective life.

The third value is friendliness. The discovery of Bojongmenje Temple as a legacy of the Tarumanegara Kingdom suggests that during that era, people maintained strong

bonds of friendship and social relations, even beyond blood ties. A shared sense of destiny and struggle forms the foundation for solidarity within individuals and groups.

The fourth value derived from the discovery of Bojongmenje Temple is hard work. Constructing a temple in the past was not an easy task, as many resources had to be collected in order to build a strong and monumental structure. A temple would not survive for centuries if it was built using poor-quality materials. It can be imagined that communities in the past worked together and exerted strong effort, reflecting both cooperation and perseverance in producing a durable structure.

The fifth character value is environmental care. People in ancient times lived closely with nature, as evidenced by the fact that daily activities relied heavily on natural resources. Synthetic or manufactured materials did not yet exist; for example, cooking was still done using simple tools derived from nature. People also believed that if they treated nature well, nature would reciprocate by protecting them. This love of nature and environmental care allowed communities to live without destroying their surroundings. This should serve as an example for present-day society, especially amid increasing use of synthetic materials. People should remain mindful of environmental care, believing that when nature is preserved, a reciprocal relationship will emerge and nature will also protect human life.

Creativity is another value that can be applied today. Since the era of the ancestors, artistic values had already emerged, as reflected in the complex and aesthetic construction of temples. This achievement could not be separated from the creativity of ancient societies. Their desire to be remembered by future generations encouraged them to build monumental temple structures. Creativity continues to develop according to its era; in today's rapidly advancing technological and globalized era, high levels of creativity are required to respond to challenges.

The next value is love of the homeland. During the Tarumanegara Kingdom, people wished to be recognized as ancestors who possessed historical values and to be remembered with pride by future descendants. The existence of Bojongmenje Temple symbolizes that the society at that time deeply loved the land they inhabited, shown through the construction of a temple. The temple was perceived as a structure that could endure through time, allowing its values to be passed down from generation to generation. This love of the homeland should be emulated by today's generations by not

forgetting history and by continuing to uphold the values maintained by previous ancestors.

The eighth value is discipline. In the construction of temples, it can be understood that without discipline, a temple could not stand intact and endure for centuries. Discipline ensured the temple was built strongly. Discipline may be reflected in punctuality, discipline in completing tasks, and discipline in maintaining decisions and commitments. Similarly, temple construction would have involved timelines and deadlines that required structured completion. Discipline therefore becomes an important asset for Indonesia in producing a high-quality generation that does not neglect historical values.

The ninth value is responsibility. In ancient times, each individual likely had specific duties and functions in the temple-building process, including carving stones, cutting stones, smoothing rough surfaces, and designing the temple structure. Every person had a role to fulfill. Such responsibility should be instilled and developed in the current era of globalization so that negative influences can be filtered through grounded national character values.

Efforts to Develop the Values Embedded in the Bojongmenje Temple Site

The administrators of the Bojongmenje Temple Site have carried out numerous activities to introduce the temple site to the public, both within Java Island and outside Java. One of the strategies employed by the local management has been dissemination through various mass media channels, including both print and non-print media. This effort was undertaken to provide wider information regarding the Bojongmenje site.

The management has participated in various government forums and heritage-care forums in order to preserve the discovery of the Bojongmenje Temple Site. However, several events were temporarily prohibited due to licensing issues. Local residents have frequently been invited to love and preserve the Bojongmenje Temple Site so that it can be better maintained, yet the community tends to focus more on the economic needs of each household. As a result, they have limited free time to pay closer attention to the preservation of the Bojongmenje Temple Site.

The efforts undertaken by the management have been highly intensive, one of which involves proposing ideas during management meetings. These include the idea of developing Bojongmenje Temple as an educational area and a learning resource for

history subjects, particularly those related to the Tarumanegara Kingdom. Another initiative is the implementation of seminars, which have been realized within a relatively small scope, as well as engagement in forums or groups that care about historical heritage and historical artifacts. Many hopes have been expressed in various forums, yet they have not yielded significant results for Bojongmenje Temple. Both the government and the community need to recognize the importance of historical sites in fostering and developing national character.

One of the efforts implemented by the management is socialization programs. Socialization represents one of the instruments that influences individual personality development (Wiseman et al., 2022). In the socialization process, individuals learn various roles that are expected to be practiced in real life. Socialization activities at the Bojongmenje Temple Secretariat have been conducted periodically on a small scale and within a limited scope. The target of these activities is the local community living around Bojongmenje Temple. This program, known as *soboje*, is carried out in the form of a movement-oriented socialization campaign that encourages people to love historical heritage. The sessions include presentations on the importance of protecting and preserving existing historical sites. In addition, participants are invited to watch short videos related to temples across the Indonesian archipelago. The intended outcome of these efforts is that participants become motivated by the presence of historical heritage not only Bojongmenje Temple, but also other temples and cultural sites. Participants appeared highly enthusiastic during the delivery of materials in the Bojongmenje Temple socialization program. Those attending the session stated that after receiving the material, they felt more motivated and wished to visit more temples or sites in West Java. The conclusion drawn from the *soboje* socialization activity is that gradual and continuous socialization and motivation can increase participants' knowledge and interest in loving national culture and protecting their own heritage.

The seminars that have been conducted involved several steps prepared by the management. These included preparation by the core management team or committees recruited by the core administrators, determining the topics to be presented in relation to Bojongmenje Temple, and identifying the number of participants expected to attend. The selected speakers confirmed their participation and readiness to deliver the seminar material, after which the committee determined the seminar date. Organizational arrangements during the seminar included appointing a master of ceremonies, managing

time allocations, and coordinating the speakers. The seminar also required attention to venue arrangement and participant management. The seminar organized by the committee and management was successful, although still within a limited scope.

Despite extensive media coverage of the Bojongmenje Temple Site, it has not yet produced a significant impact on public attention or the character development of local residents surrounding the site. Several print media publications have described the existence of Bojongmenje Temple and provided detailed narratives about the site. Some reports explained the chronology of excavation activities, as well as the location and the problems surrounding the site, while other publications only offered a general overview of the temple's condition. One opinion essay highlighted that West Java has fewer temples compared to Central and East Java. This condition was considered to be influenced by the presence of monotheistic beliefs prior to the Hindu-Buddhist period and the intense Islamization process after the Hindu-Buddhist era. The Islamization process in West Java was regarded as more intensive than in Central or East Java. In addition, Sundanese people in ancient times were largely cultivators who practiced shifting agriculture, and because their settlements often moved, temple construction may not have been as monumental as temples found in Central and East Java.

Print media coverage of the Bojongmenje Temple Site has increased in recent years. It is expected that the presence of both print and online media in promoting Bojongmenje Temple can be optimized. As one attraction of the Bojongmenje Temple Site, a print media report mentioned animal footprints discovered on one of the temple ruins. These footprints were identified as dog footprints, which were historically believed to belong to animals that guarded harvested crops or rice barns. Each footprint showed four toes and a paw print, reflecting the characteristics of a dog in a guarding position. At that time, dogs were considered highly necessary because they supported human agricultural activities. Moreover, the implementation of seminars also contributed to the emergence of temple-lover forums, particularly within West Java.

The establishment of forums intended to show concern for temples in surrounding areas has been pursued by various stakeholders. Several forums responded positively to the presence of Bojongmenje Temple. However, there were also forums that did not respond positively to the expectations placed on the Bojongmenje site. These forums noted that Bojongmenje Temple is a relatively simple temple, with its body and roof structures no longer intact; only the base structure remains. The temple's layout appears

to have sides measuring approximately six meters. Maintenance of this temple discovery is highly necessary, considering that it is estimated to have been established in the 7th century. This concern has consistently been emphasized in the forums attended by the site administrators.

4. CONCLUSION

The presence of Bojongmenje Temple has not yet produced a significant impact on the character values of the local community, particularly as the orientation of residents in the surrounding area has gradually shifted. Efforts to develop character values through the discovery of the Bojongmenje temple site should be implemented optimally. The handling of various cases occurring around Bojongmenje Temple must be able to align with community needs and real opportunities for success. Challenges in developing the Bojongmenje site in relation to character values have created obstacles to its progress. This study provides tangible contributions to the government, particularly in the fields of education and Indonesian history. In addition, the study offers space for communities and local groups to continuously build cooperation and communication in understanding the impacts of the discovery of the Bojongmenje Temple site. Future research is recommended to expand the scope by exploring other discoveries surrounding Bojongmenje Temple, in order to examine more directly the impact of Bojongmenje Temple's presence on the character values of the local community. Furthermore, relevant government institutions may utilize the Bojongmenje Temple site as a learning resource for history education.

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