

Interconnected Educational Spaces and the Reproduction of Moral Order in Indonesia

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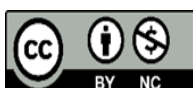
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Abstract: This study examines how family, school, and society function as interconnected educational spaces in the reproduction of moral order in contemporary Indonesia. Existing studies tend to examine these spaces separately, thus limiting understanding of how moral values are transmitted, negotiated, and transformed across various social contexts. Using a qualitative desk research approach, this study analyzes theoretical and empirical literature on the sociology of education, social reproduction, moral education, and the relationship between family, school, and society. Data were collected through documentation and analyzed using thematic analysis and critical literature synthesis. This analysis integrates Pierre Bourdieu's concepts of habitus and field, Berger and Luckmann's social construction of reality, and the perspectives of Émile Durkheim's moral education. The findings suggest that the family serves as the primary space for developing moral dispositions through daily habits and interactions; schools operate as institutional fields that legitimize, reinforce, and negotiate moral values; while society and the digital space provide broader arenas for the testing, reinterpretation, and transformation of these values. Therefore, moral order emerges through the nonlinear circulation of values across interconnected spaces, rather than through one-way transmission. This study proposes a framework of interconnected educational spaces that shifts character education from a school-centered model to an integrated family-school-community ecosystem.

Keywords: Interconnected educational space; moral order; character education.

Abstrak: Penelitian ini mengkaji bagaimana keluarga, sekolah, dan masyarakat berfungsi sebagai ruang pendidikan yang saling terhubung dalam reproduksi tatanan moral di Indonesia kontemporer. Kajian terdahulu cenderung membahas ruang-ruang tersebut secara terpisah sehingga pemahaman mengenai bagaimana nilai moral ditransmisikan, dinegosiasikan, dan ditransformasikan dalam berbagai konteks sosial masih terbatas. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan menganalisis literatur teoretis dan empiris mengenai sosiologi pendidikan, reproduksi sosial, pendidikan moral, serta relasi antara keluarga, sekolah, dan masyarakat. Data dikumpulkan melalui dokumentasi dan dianalisis menggunakan analisis tematik serta sintesis literatur kritis. Analisis mengintegrasikan konsep habitus dan ranah dari Pierre Bourdieu, konstruksi sosial atas realitas dari Peter L. Berger dan Thomas Luckmann, serta perspektif Émile Durkheim



mengenai pendidikan moral. Hasil kajian menunjukkan bahwa keluarga menjadi ruang awal pembentukan disposisi moral melalui kebiasaan dan interaksi sehari-hari. Sekolah berperan sebagai ranah institusional yang melegitimasi, memperkuat, dan menegosiasikan nilai moral. Sementara itu, masyarakat dan ruang digital menjadi arena yang lebih luas bagi pengujian, penafsiran ulang, dan transformasi nilai tersebut. Dengan demikian, tatanan moral terbentuk melalui sirkulasi nilai yang bersifat nonlinier di antara ruang-ruang pendidikan yang saling terhubung, bukan melalui proses transmisi satu arah. Penelitian ini menawarkan kerangka ruang pendidikan yang saling terhubung sebagai perspektif untuk menggeser pendidikan karakter dari model yang berpusat pada sekolah menuju ekosistem pendidikan yang mengintegrasikan keluarga, sekolah, dan masyarakat.

Kata Kunci: *Interconnected educational spaces*; tatanan moral; pendidikan karakter.

Introduction

In traditional societies, the family, school, and broader social environment have relatively distinct functions in the educational process (Krisdiyansah et al., 2022; Seno, 2022; Zhang, 2024). These three spaces are interconnected through reciprocal relationships. Individuals continually move across family, school, and community environments, allowing experiences in one space to shape and influence experiences in the other. However, contemporary social change has altered various dimensions of social life, including the processes of formation, transmission, and reproduction of values (Mukti et al., 2024; Tavares et al., 2022). Recent studies have shown that contemporary social change has reshaped the relationship between family, school, and community as interconnected educational spaces (Aslan & Triantoro, 2026; Chasanah et al., 2023; Eden et al., 2024; Qiu et al., 2026). In the Indonesian context, these changes have reshaped cultural structures, patterns of social relations, and sources of moral authority that traditionally underlie the formation of values in society (Hernawati et al., 2025; Muis et al., 2024).

Moral authority, once concentrated within the family and formal educational institutions, has become increasingly decentralized with the rise of digital media, virtual communities, and greater social mobility (Rahayu et al., 2025). This shift has made the transmission of values increasingly non-linear, as values circulate across multiple, interconnected spaces that can reinforce, negotiate, or introduce competing orientations (Amin, 2023; Berkowitz & Bier, 2004; Zamzami, 2018). Consequently, the reproduction of moral order has become increasingly complex as individuals encounter diverse value orientations across various social environments (Maisyaroh et al., 2023). Meanwhile, government character education policies remain largely oriented toward formal education and have not fully addressed the role of the family and the broader social environment (Andikaratri & Atmojo, 2024; Syahputra & Maida, 2021). Several further studies have shown that character education in Indonesia has not been consistently implemented across various educational settings (Aningsih et al., 2022; Farwati et al., 2023; Setiawati & Sulastri, 2020). Therefore, this study seeks to explain the dynamics of moral order reproduction across various interconnected educational settings.

In the Indonesian educational context, these theoretical perspectives can be situated within Ki Hadjar Dewantara's concept of the Three Centers of Education (*Tri Pusat*

Pendidikan), which identifies family, school, and community as interconnected educational environments. Ki Hadjar Dewantara's educational philosophy positions these three environments as important spaces in the development of individuals and the transmission of cultural and social values. The concept of *Tri Pusat Pendidikan* therefore provides an Indonesian educational foundation for understanding moral formation as a shared process involving family, formal educational institutions, and the wider community (Dewantara, 1977). Contemporary scholarship also identifies family, school, and community as the three centers of education in Ki Hadjar Dewantara's thought and emphasizes their interconnected contribution to educational and character development (Suparlan, 2016; Taufikin et al., 2021).

Research on education and moral value formation has developed across various disciplines. Most of these studies focus on two primary educational settings: family and school, each conceptualized as a relatively distinct arena for value socialization (Arif et al., 2023; Lestari et al., 2022; Nogueira & Coutinho, 2025; Sri & Suwandari, 2026; Suharta et al., 2020; Surikova & González, 2022). These studies highlight the family as the primary setting for the internalization and initial reinforcement of moral values, while schools serve as formal institutions for reinforcing these values through the educational process. Other studies also position the broader social environment and local community as educational settings contributing to value formation (Kurniawan & Sudrajat, 2018; Nailishshifa et al., 2025; Ningsih et al., 2025; Rahmayanty et al., 2024). These findings suggest that the social environment is understood as an external context that provides experiences, norms, and cultural practices that can reinforce or negotiate values acquired in the family and school.

Existing studies tend to examine family, school, and community as distinct spheres of value formation, with limited attention to the dynamic relationships between these educational spaces in shaping moral order. Such a compartmentalized approach limits our understanding of how moral values are negotiated, transformed, and reproduced across various educational spaces in everyday life. Therefore, this study introduces the concept of interconnected educational spaces to examine how family, school, and community operate as integrated systems in the reproduction of moral order in Indonesia. By shifting the analytical focus from separate institutions to interconnected and overlapping educational spaces, this study provides a more relational explanation of how moral values continue to be shaped through social interactions across multiple contexts in contemporary society.

Methodology

This study employs a qualitative library research design to develop a conceptual framework for understanding the interrelationship of educational spaces in the reproduction of moral order in Indonesia. The sources consist of theoretical books and scholarly articles relevant to educational sociology, social reproduction, moral formation, and family, school and community relations. Literature was retrieved from Google Scholar, Scopus, and Garuda using combinations of keywords such as moral education, character education, moral formation, social reproduction, habitus, field, value transmission, educational spaces. Sources were selected based on their conceptual relevance, theoretical contribution, and applicability to the Indonesian educational context, and were organized into four analytical themes:

educational spaces, reproduction of moral order, value transmission, and social transformation.

The data were analyzed through thematic analysis and critical literature synthesis. Thematic analysis was used to identify recurring concepts and patterns, while critical synthesis examined relationships among concepts to explain the interconnection of educational spaces. The analysis involved literature reduction and categorization, followed by interpretation of key concepts related to habitus, field, social reproduction, value formation, and moral education, which were then synthesized into a conceptual framework explaining the interaction of family, school, and community in the reproduction of moral order. Sources that were not relevant to the conceptual focus or did not provide substantive theoretical or empirical contributions were excluded from the synthesis.

To strengthen conceptual rigor, the study employed source and theoretical triangulation. Source triangulation involved comparing literature from educational sociology, moral education, and social reproduction, three theoretical foundations are used to understand moral formation within educational spaces. First, Pierre Bourdieu's theory of practice, particularly the concepts of *habitus* and *field*, explains how social experiences shape individual dispositions that interact with norms and structures in families, schools, and broader social environments (Bourdieu & Passeron, 1977). Second, Berger and Luckmann's theory of the social construction of reality explains how values and norms are formed and maintained through habituation, institutionalization, and socialization in everyday interactions (Berger & Luckmann, 1967). Third, Émile Durkheim's theory of moral education views education as a process of developing discipline, social attachment, and autonomy through the transmission of norms and collective values (Durkheim, 1961). As a conceptual study, the literature selection and analysis were intended to produce theoretical synthesis and critical interpretation rather than a statistically representative or quantitatively exhaustive corpus.

Results and Discussion

Results

Moral Habitus in the Family

The family plays a crucial role in shaping an individual's early moral dispositions (Jin et al., 2026; Şahin, 2023). Through daily interactions, parents convey values, norms, beliefs, and social practices that form the basis for the formation of moral habitus. Religious practices, communication patterns, family rules, and child-rearing practices are key mechanisms through which values are internalized (Ma'arif et al., 2025). From Pierre Bourdieu's perspective, experiences gained within the family contribute to the formation of habitus, which then shapes how individuals perceive and interpret the social world (Bourdieu, 1984). This habitus produces relatively enduring dispositions that shape how individuals think, perceive, and act across various social contexts (Raharjo & Affandi, 2025; Taherong et al., 2026; Taufiq et al., 2024). This internalization process occurs through repeated practice, gradually embedding values in an individual's character.

The habitus formed within the family encourages adherence to social norms while providing initial dispositions that shape an individual's ability to adapt to other educational settings (Feng & Tan, 2024; Willekens & Lievens, 2014). In this context, integrating religious

morality into education serves a broader purpose: fostering a harmonious balance between material and spiritual development (Cholimah et al., 2024). Based on ethical values, religious teachings provide a normative framework that encourages the development of various virtues (Juthi et al., 2025). Values such as honesty, responsibility, discipline, respect for others, and religious practices instilled from an early age serve as moral orientations when individuals enter school and the broader social environment (Ali et al., 2022; Sukardi, 2016). This mechanism explains why moral values acquired within the family tend to persist when individuals enter different social environments.

The family is the primary environment where the continuous process of externalization, objectivation, and internalization of values takes place (Irfan dkk., 2023). Parents externalize the value system through daily practices, which are then objectified as rules and norms considered normal in family life. Children then internalize these rules, integrating them into their identities and ways of understanding the social world. From this perspective, children's moral development is a gradual process that cannot be achieved instantly (Berenguer dkk., 2022; Kenyhercz dkk., 2022). Moral values must be instilled from an early age through ongoing educational practices so that they are embedded in the child's character (Fristyarini dkk., 2025; Istiyani dkk., 2024). Therefore, the family serves as the first and most fundamental educational space, where children first encounter the values, norms, and behavioral patterns that guide their daily lives (Şahin, 2023).

Parents play a central role as primary educators responsible for guiding children's moral development (Izzatunnisa & Mutiawati, 2024). Through example, habituation, and daily interactions, parents act as behavioral models whose actions tend to be imitated by their children (Jura & Naray, 2024). Thus, the quality of parenting and consistency in instilling moral values within the family significantly influence children's character and moral development (Izzatunnisa & Mutiawati, 2024; Pervaiz, 2025). These findings suggest that the family serves as the primary space for the reproduction of moral order. Values acquired during childhood shape the moral orientation that individuals carry into subsequent educational settings. The family's role in this process underscores the profound social nature of moral formation and its foundation in everyday experiences (Harahap dkk., 2025; Suresmiyati dkk., 2025).

Moral Negotiation in the School Environment

The results of the literature review indicate that moral negotiation in the school environment occurs through interactions between institutional values, students' experiences, digital culture, peer relationships, and educational actors. Hindaryatiningsih et al. (2026), for example, found that the internalization of local wisdom in school management is shaped by ongoing negotiations between institutional expectations and students' everyday realities. Their findings also show that digital culture and the surrounding social environment create tensions that require students to adapt, selectively accept, or resist particular values (Hindaryatiningsih et al., 2026). This finding is consistent with Fadillah (2026), who found that students negotiate religious values when school-based religious teachings encounter the diverse values encountered through digital media. The negotiation is therefore situated between values promoted within the school and values encountered by students outside the formal educational environment (Fadillah, 2026).

The literature also identifies moral negotiation in students' digital interactions. Anjelika found that students' communication ethics in social media are shaped by the interaction between academic values, social relationships, and the more flexible norms of digital culture. Their study shows that students understand ethical communication in terms of polite language, responsibility in sharing information, and self-control when encountering differences of opinion. However, these understandings are not always applied consistently because students' communication practices are also influenced by digital trends and peer interaction (Anjelika et al., 2026). A related study by Kristina who examined the use of negotiation strategies and communication ethics among elementary school students. Through interactive discussion, simulation, and habituation of polite expressions such as "please," "sorry," and "thank you," the study found changes in students' social behavior and communication practices. These findings place communication as an important context in which moral values are negotiated and practiced (Kristina et al., 2026).

Balg identifies the existence of moral disagreement in education, namely differences in views on moral issues among individuals involved in the educational environment (Balg, 2024). Negotiation is also found in the relationship between education actors. A study on conflict management and negotiation in the Madrasah environment of the Al-Chaeriyah Foundation examines the process of resolving disputes between educators and education personnel through conflict management and negotiation. The results of the study show that there is communication and negotiation processes in resolving differences between the parties involved (Suriani, 2026). Taken together, the literature reviewed identifies several forms of moral negotiation in the school environment. These include negotiation between institutional values and students' experiences, negotiation between school-based values and digital influences, negotiation among peers, negotiation of moral meanings through everyday communication, disagreement over moral perspectives, and negotiation among educational actors. The literature therefore presents the school as a social environment in which moral values are encountered and negotiated through various forms of interaction.

Negotiating Moral Habitus in Various Educational and Social Spaces

When individuals enter school, the habitus formed in the family interacts with the norms, values, and institutional culture of the educational environment (De Moll dkk., 2024a; Romito, 2023). Schools can be understood as social fields characterized by specific structures, rules, and forms of legitimacy (Çelik, 2021; Tan & Liu, 2022). The curriculum, institutional regulations, school culture, and teacher-student relationships collectively shape which values are recognized and legitimized within the educational environment (Cucchiara dkk., 2025; Hummelstedt dkk., 2026). Through mechanisms of discipline, evaluation, and instruction, schools exercise symbolic authority that allows them to reproduce and institutionalize certain moral values (Cahyadi et al., 2025). When family orientation aligns with school culture, individuals experience a reinforcement of their existing moral dispositions (Fitrah Tamimi dkk., 2026; Safitriana dkk., 2026). Conversely, a discontinuity or conflict in values between family and school can produce a habitus gap, where individuals experience tension between previously acquired dispositions and institutional expectations (De Moll dkk., 2024; Melnikova, 2022). Rather than passively absorbing school-based values, individuals actively negotiate, reconcile, or selectively adapt to institutional demands. Therefore, the

reproduction of the moral order is neither automatic nor deterministic, rather it emerges through an ongoing dialectic between the internal dispositions of individuals and the rules and forms of legitimacy that operate within the institutional realm (Malik, 2025).

These encounters do not always result in value alignment. Students may encounter differences between the values acquired at home and those imposed or legitimized by the school. These differences trigger a process of adaptation and negotiation that shapes the individual's moral orientation (Cholimah, Tjiptasari, Asih, & Hanum, 2024; De Moll dkk., 2024b; Kibtiyah dkk., 2025). Rather than passively accepting institutional values, individuals interpret previous experiences in relation to the expectations and demands encountered in the school environment (Timmis dkk., 2024). Therefore, schools function simultaneously as arenas for value reproduction and negotiation. Family values can be reinforced through formal educational practices when their orientations are compatible, while value differences create opportunities for adjustment and the formation of new dispositions (Armanila dkk., 2026; Hasriani dkk., 2025). The reproduction of the moral order thus emerges through the interaction between established habitus and the social structures operating within the formal educational sphere.

These dynamics expand as individuals engage with a broader social environment that is increasingly open, heterogeneous, and dynamic. Peer groups, communities, social organizations, cultural practices, and everyday interactions expose individuals to diverse value systems. From Berger and Luckmann's perspective, reality social is constructed through processes of externalization, objectivation, and internalization (Berger & Luckmann, 1967). Individuals not only carry the values acquired from family and school into society; they continually reevaluate and reinterpret these values through new social experiences. This process has become increasingly complex with the expansion of information technology and digital spaces, which have expanded the boundaries of an individual's social environment. Social media, virtual communities, digital public figures, and global popular culture introduce diverse moral narratives that can reinforce, challenge, or contradict values previously acquired in family and school. As a result, moral authority, once concentrated primarily among parents, teachers, and local religious figures, has become increasingly decentralized through the emergence of diverse sources of authority in the digital space (Aisyah, 2026).

In these conditions, society and digital spaces serve as arenas where pre-formed moral habits are tested and reinterpreted. Individuals actively filter, reinterpret, accept, reject, or modify values in response to their social experiences and the demands of the contexts in which they participate. (Cahyadi et al., 2025). This process demonstrates that moral order does not emerge through a linear transmission of values from family to school and society. Rather, moral formation is a dynamic process involving the reproduction, negotiation, and reinterpretation of values across multiple, interconnected social spaces (Azzahrah dkk., 2023, 2025). The family provides initial dispositions, schools expose individuals to institutional structures and forms of legitimacy, while society and the digital space offer broader arenas for testing and reconstructing values. Thus, changes in an individual's moral orientation can be understood as the result of a continuous interaction between habitus, environment, and evolving social experiences.

Discussion

Interconnected Formation of Moral Habitus

The formation of students' moral habitus takes place through interactions across different educational environments. Amrullah identify family, school, peers, and the digital environment as interconnected arenas in which students develop moral habits. Their study shows that moral formation emerges through repeated interactions between religious values, everyday practices, social relationships, and digital experiences (Amrullah et al., 2026). This finding is also supported by Fitriansyah who found that students' moral development is influenced by the interaction between family, school, and digital environments (Fitriansyah & Zakki Azani, 2025). Their findings show that digital platforms can shape students' patterns of behavior while family and school remain important contexts for guiding and reinforcing moral values. The interaction between these environments means that students carry experiences and values from one social setting into another. Values acquired through family practices may be reinforced through school routines and interactions with teachers and peers. Nugrahani found that the family functions as the first environment for developing moral values and discipline, while schools strengthen these values through structured learning and extracurricular activities. The community also contributes through social, cultural, and educational activities (Nugrahani dkk., 2025). Their findings indicate that students' character development is supported when these educational environments work in relation to one another.

This interconnected process becomes increasingly important in the digital environment, where students encounter values and behavioral models beyond the immediate control of family and school. Dewi argue that character education in the digital era requires the integration of family, school, and community through the framework of *Tripusat Pendidikan* (Dewi dkk., 2025). Their study emphasizes consistency in value formation, teacher role modelling, and community involvement as important elements in strengthening students' moral development. The findings of the present study therefore suggest that moral habitus develops through the movement of students across interconnected educational spaces. Values acquired in the family may be strengthened at school, negotiated through peer interaction, and reconsidered through experiences in digital environments. Moral formation thus develops through the continuity and interaction of experiences across these spaces. Bourdieu's perspective on habitus helps explain that social experiences that take place repeatedly can form relatively sedentary dispositions in individuals (Bourdieu & Passeron, 1977). Habitus formed through the family then interacts with the structures and practices found in schools and social experiences in society. Social media also expands the space for value meeting because students obtain information, behavioral patterns, and various representations of social life outside the formal educational environment.

The connection between family and school is seen in the findings of Anjarwati et al. which show that there is a relationship between the initial habitus formed in the family and the habituation that is applied in the school. The family is the initial environment where learners acquire habits, values, and patterns of behavior, while the school provides a space to develop and reinforce these habits through structured educational activities. The continuity between the two environments can help form a consistency of values in the lives of learners. The difference in experience between family and school can also be part of the

adjustment process when learners are faced with different demands and rules (Anjarwati et al., 2026).

The role of the school in this process is therefore more complex than merely transmitting moral values. Teachers, school culture, rules, and everyday routines provide repeated situations through which students learn what forms of conduct are expected and valued. This finding is supported by Katni, who emphasize the role of teachers and school culture in moral formation (Katni et al., 2025). The present study extends this argument by showing that school-based habituation is connected with dispositions formed in other environments. Students respond to school expectations based on experiences that have developed before and continue to develop outside school. Teachers not only impart knowledge, but also become part of the social environment that provides exemplary and builds moral habits. School culture that is applied repeatedly allows moral values to be realized in daily practice. This process shows that moral habits develop through continuous experiences, not just through verbal delivery of values.

The interaction between teachers, students, and the school environment becomes a mechanism that allows values to change into habits and patterns of action. The interconnectedness between educational spaces is increasingly evident in the findings of previous studies which emphasize the synergy between family, school, and community or community (Fanny, 2022; Santoso, 2024). The three environments have different roles, but they complement each other in shaping students' moral experiences. The family provides the basis for habits and values, schools develop values through a structured educational process, while society provides space for students to apply values in social life. This relationship shows that moral habitus is formed through a process that takes place in a sustainable manner when students move and interact in various social spaces (Djazilan & Wuri Wuryandani, 2024; Ahmad Fadli & Salsabila Putri, 2026).

Overall, the six findings show that the formation of moral habitus is an interconnected process because it involves relationships between family, school, peers, teachers, society, and digital media. Each space provides an experience that can strengthen, adjust, or change the moral disposition that has been formed before. The formation of habitus thus cannot be understood as a one-way process from educational institutions to students, but as a social process that takes place through the interaction of various educational spaces. This connectedness is the basis for understanding that the reproduction of moral values and orders in society occurs through the circulation of experiences between various living environments of students. This framework further directs the discussion on how interconnected educational spaces play a role in forming, maintaining, and transforming the moral order in Indonesia.

Interconnected Educational Spaces and the Dynamics of Moral Order in Indonesia

Social transformation in Indonesia demonstrates that the reproduction of moral order does not occur within a single educational space (Beard, 2002; Hefner, 2022). Values, norms, and moral orientations develop through ongoing interactions across various contexts: family, school, and community (Elsayed, 2024). This suggests that family, school, and community contribute differently to the reproduction of moral order. The family provides early experiences that shape individual value orientations (Sukriyah et al., 2024). Schools

provide institutional mechanisms to legitimize and reinforce values (Firdaus & Suwendi, 2025). Society provides a social space where values can be adapted and reinterpreted (Fauziyah & Ningsih, 2025). The interaction between these spaces results in a continuous circulation of values that shapes the dynamics of moral life in society.

Moral habitus is initially formed within the family through a continuous process of socialization. Bourdieu conceptualized habitus as a system of dispositions shaped by social experiences that then influence how individuals think, feel, and act (Bourdieu & Passeron, 1977). Within the family, parenting practices, daily routines, communication patterns, and the transmission of religious values provide formative experiences that shape moral dispositions from an early age. Religious obedience, respect for parents, discipline, and patterns of social interaction become part of the habitus that individuals carry into their subsequent educational experiences. Therefore, the family serves as the primary space for the production of moral dispositions that underlie subsequent educational experiences (Hall, 2016).

When individuals enter school, the habitus formed in the family clashes with the norms, values, and institutional culture of the educational environment. From the perspective of Bourdieu, school is a social field characterized by specific structures, rules, and forms of legitimacy (Bourdieu & Passeron, 1977). Curriculum, institutional regulations, school culture, and teacher-student relationships contribute to determining which values are recognized and legitimized within the educational environment. Through discipline, assessment, and teaching, schools exercise symbolic authority in reproducing certain values. At this stage, existing moral orientations can be strengthened when family values are consistent with the school culture. Conversely, differences in values can result in adjustment and negotiation processes that reshape an individual's moral orientation (Ndidu & Olaobaju, 2025).

Communities provide a broader and more diverse social space in which individuals interact with peers, communities, social organizations, and cultural practices embedded in everyday life. Berger and Luckmann's perspective shows that reality is socially constructed through processes of externalization, objectivation, and internalization (Berger & Luckmann, 1967). Within communities, individuals not only reproduce the values acquired from family and school but also reinterpret them through new social experiences. The social environment can reinforce the values established in family and school while simultaneously generating changes in previously formed moral orientations. Differences in social, cultural, and economic backgrounds, as well as diverse life experiences, create opportunities for reinterpreting values and norms (Rahmawati & Kusrina, 2025).

Education is a holistic process that cannot be solely entrusted to formal institutions. In his fundamental thinking, Ki Hajar Dewantara formulated the concept of the "Tri Center of Education" which places three primary environments as pillars in the formation of a complete human being: the family, school, and community (Dewantara, 1977). The family environment serves as the primary foundation for instilling character, morals, and core values. Furthermore, the school environment serves to broaden students' intellectual horizons, academic skills, and discipline in a structured manner. The community environment serves as a forum for self-actualization, where children interact in real life and

apply the social values they have learned. These three educational centers complement each other and are inseparable in supporting children's growth and development. Numerous academic studies reinforce the urgency of implementing this concept in modern education systems. Research by Darna and Suci shows that the imbalance in synergy between home and school is often a major trigger for the failure of student character development (Darna & Suci, 2024). Furthermore, analysis confirms that active community involvement as a social control is crucial for determining how effectively students implement moral values learned in school in their daily lives (Johnson et al., 2022).

The interaction between family, school, and community shows that moral formation does not occur through a linear transmission of values. Students bring values and dispositions from the family into school, where they are reinforced, adjusted, and negotiated through interactions with teachers and peers (Marfungah dkk., 2025). This process extends into the wider social environment, as family, school, and community contribute to students' character formation through interconnected experiences (Nugrahani dkk., 2025). Previous studies similarly emphasize the interconnected role of educational environments in shaping students' moral development. Thus, moral order emerges through the interaction and reinterpretation of values across interconnected educational spaces (Amrullah dkk., 2026; Dewi dkk., 2025). In contemporary Indonesia, moral order is shaped through the dynamic relationship between family experiences, institutional practices in schools, and social interactions within society. This perspective offers a broader understanding of social reproduction by showing that habitus and value reproduction are shaped through the interaction between individuals and the social environments in which they participate (Inayah dkk., 2024).

Critical Implications for Character Education Policy in Indonesia

Interaction between family, school and community or Tri Education Center shows that reproduction Moral order does not follow a linear trajectory. Values circulate throughout educational spaces and are continually adjusted in response to individual social experiences. Findings suggest that individuals carry their habitus from family to school, where they encounter institutional structures, and then to the broader social environment, before these experiences are brought back to the family and school contexts (Dewantara, 1962). The family provides an initial environment for the formation and transmission of values, while the school develops these values through formal educational processes and institutional interactions. The community further extends the educational process through broader social experiences and cultural practices. Subsequent studies have likewise emphasized the role of these three educational environments in character formation and the importance of their interaction The family provides an initial environment for the formation and transmission of values, while the school develops these values through formal educational processes and institutional interactions. The community further extends the educational process through broader social experiences and cultural practices. Subsequent studies have likewise emphasized the role of these three educational environments in character formation and the importance of their interaction (Devie Agustin Ramazhana & Dya Qurotul A'Yun, 2024). These interconnected educational spaces provide an analytical framework for understanding the interconnectedness and overlap among family, school, and community in the reproduction and transformation of moral values.

These three spaces form an interconnected and co-operative educational ecosystem. This perspective fundamentally shifts conventional understanding of education from an isolated, school-dominated approach to a more relational and systemic understanding of the educational process (Muzakki et al., 2023). By viewing the moral order as a result from interaction ecosystemic this, obviously that Moral vulnerabilities in any single space, such as dysfunctional parenting patterns or anomic social climates, cannot be addressed simply by increasing the number of hours of religious or character education in schools (Suci et al., 2025).

Understanding the interconnectedness of educational spaces has important implications for education policy in Indonesia, particularly the Character Education Strengthening Program or in Indonesia is mean (*Program Penguatan Karakter*). (Rohman & Mentari, 2024). Moment this, formulation and implementation policy education character part big still oriented towards formal education. As a result, schools given not quite enough answer main for form morality child, while synergy strategic with family and environment public often ignored. The gap policy this can lead to inconsistencies in the transmission of values. Research by Fadllurrohman and his colleagues state that the disconnect between school-based educational programs and the family and community environments has the potential to give rise to value conflicts and hinder the continuity of students' character development (Fadllurrohman et al., 2023). Therefore, character education in schools can be reduced to cognitive instruction or administrative compliance without commensurate efforts to strengthen the moral ecosystem within families and local communities (Anisah, 2023).

National education policy must be reoriented toward a holistic approach that engages communities and families in character education. Public policy should promote three complementary priorities: first, parenting literacy, which strengthens the family's capacity as the primary space for the early internalization of values. Second, the Three Centers of Education partnership, which integrates school based activities with community empowerment initiatives and local social practices. Third, digital moral literacy, which equips individuals with the critical capacity to evaluate, negotiate, and respond to the diverse value systems encountered in virtual spaces (Dewantara, 1962).

This research expands the discourse on the sociology of education and social reproduction, particularly in the context of developing countries such as Indonesia. classic about reproduction social, including those put forward by Bourdieu and Willis, often criticized Because trend deterministic and focused mainly on how school reproduce structure existing classes. This integrated framework focuses on how the process of socialization and individual character formation occurs within educational institutions through three complementary sociological perspectives. Pierre Bourdieu's concept of habitus explains how a person's perceptions, lifestyle, and mental dispositions are shaped early on by their social background (Bourdieu & Passeron, 1977). This understanding is further deepened by Peter L. Berger and Thomas Luckmann's theory of the social construction of reality, which views social reality in the school environment as from rules to interaction order is not something that occurs naturally, but is created (externalization), institutionalized (objectivation), and absorbed into the student's consciousness (internalization) (Berger & Luckmann, 1967). This process of internalizing values is reinforced by Émile's theory of moral education.

Durkheim, who emphasized that schools function as disciplinary spaces to transform individuals into members of society who obey the rules, have group loyalty, and act on the basis of moral awareness (Durkheim, 1961). Through the combination of these three theories, education is not only seen as an academic teaching process, but rather a mechanism for the formation of mental structures, the construction of reality, and the moral discipline of students, a framework room Interconnected Education offers three key theoretical contributions. First, the framework highlights individual agency by conceptualizing individuals not as passive recipients of moral orders, but as active agents navigating, negotiating, and reinterpreting values across multiple, overlapping social spaces. Second, the framework deconstructs spatial dichotomies by transcending rigid distinctions between informal education in the family, formal education in schools, and non formal education in the community, and instead conceptualizes them as interconnected elements of a dynamic relational network. Third, the framework provides a socio-cultural contextualization of Indonesia by explaining how religious values, communal orientations, and local cultural practices respond to, persist within, and transform amidst contemporary modernization processes (Muzakki et al., 2023).

This study contributes to the sociology of education by proposing the concept of interconnected educational spaces to explain how moral order is reproduced through the interaction of family, school, society, and digital spaces. The framework shows that moral formation develops through the circulation of values across these spaces, where family provides the initial moral dispositions, school legitimizes and negotiates values through institutional practices, while society and digital spaces provide arenas for testing, reinterpretation, and transformation. By integrating Bourdieu's concepts of habitus and field, Berger and Luckmann's social construction of reality, and Durkheim's moral education, this study offers a relational understanding of moral formation that moves beyond a school-centered model toward an integrated family-school-community ecosystem.

Conclusion

This study concludes that the reproduction of moral order in contemporary Indonesia occurs through the nonlinear circulation of values across interconnected educational spaces. The family functions as the primary space for developing moral dispositions through everyday habits and interactions, the school functions as an institutional field that legitimizes, reinforces, and negotiates moral values, while society and digital spaces provide broader arenas for testing, reinterpreting, and transforming these values. Moral formation therefore emerges from the continuous interaction among these spaces rather than from one-way transmission. The concept of interconnected educational spaces proposed in this study provides a framework for understanding character education as an integrated ecosystem involving family, school, and society.

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