



Strengthening Family Character Education Through the Adaptation of Japanese 5s Culture in the Pari Island Housewife Community

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Article Info	ABSTRAK
Corresponding Author: Fajar Wahyudi Utomo Email : fajarwahyudi@unj.ac.id	The family is the first educational environment that shapes children's habits, responsibilities, and discipline. This community service program aims to strengthen the capacity of housewives on Pari Island in implementing character education in the family environment through the adaptation of Japanese 5S culture, namely <i>Seiri</i> (concise), <i>Seiton</i> (neat), <i>Seiso</i> (clean), <i>Seiketsu</i> (care/standardization), and <i>Shitsuke</i> (diligent/disciplined). This program was held on Thursday, June 11, 2026, involving 25 housewives as participants. The implementation method includes identification of needs, socialization, participatory training, practice of implementing 5S culture at home, mentoring, and evaluation using observation sheets and participant response questionnaires. The results of the evaluation showed that as many as 90% of participants experienced an increase in knowledge about the 5S culture. In addition, 80% of families are able to apply at least four of the five 5S principles consistently during the mentoring period. 5S cultural adaptation helps families integrate home space management, cleanliness, division of tasks, parental example, and child discipline into one simple habituation system. The program shows that 5S culture can be transformed from a workplace management approach to a contextual social-educational technology for families in coastal areas. Keywords: Character Education; Family; Japanese 5S culture; Housewives; Coastal Communities.

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INTRODUCTION

Character education does not only take place through the school curriculum, but it is also rooted in everyday experiences in the family environment. The family is the first environment for children to learn about rules, responsibilities, examples, care, and how to treat the environment. Presidential Regulation Number 87 of 2017 concerning Strengthening Character Education also places families, educational units, and society as a mutually supportive environment in character formation. Thus, strengthening the capacity of parents, especially mothers who in many households play the role of main caregivers as well as managers of domestic activities, is an important part of sustainable character education.

Pari Island is one of the villages in the South Thousand Islands District, Thousand Islands Administrative Regency. Data from the Central Statistics Agency shows that in 2024

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Pari Island Village will be inhabited by 1,491 residents, consisting of 760 men and 731 women. The characteristics of the archipelago make people's lives highly dependent on sea transportation, fishery activities, and marine tourism. In this context, households not only function as private spaces, but also as social units that support environmental cleanliness, the image of tourist destinations, and the resilience of coastal communities.

The results of the initial analysis with partners showed several interrelated problems. First, character education is still often perceived as a school responsibility. Second, parenting practices are still spontaneous and have not been supported by structured habituation guidelines. Third, not all families have a simple mechanism to build an orderly, neat, clean, consistent, and disciplined culture in the home environment. In addition, changes in lifestyles and the increasing use of gadgets require parents to present joint activities that are concrete, carried out repeatedly, and easy for children to understand. These problems require an approach that is not only in the form of delivering material through lectures, but also being able to connect knowledge, examples, physical environment settings, and daily practices in the family.

One of the approaches that could potentially be applied is the Japanese 5S culture, namely *Seiri*, *Seiton*, *Seiso*, *Seiketsu*, and *Shitsuke*. The 5S concept was initially developed as a work environment management system that aims to sort out the necessary goods, arrange equipment, maintain cleanliness, set standards, and build discipline. Ho (1999) explained that 5S is a basic step in building a culture of quality because its success is highly dependent on participation, repetition, and habit formation. Although widely applied in organizations and the business world, the 5S principles also have an educational dimension. An organized environment is able to provide behavioral cues, the division of tasks can foster a sense of responsibility, while routines that are carried out consistently can practice self-control.

This article uses the term "Japanese 5S" to distinguish it from the concept of 5S that is popular in various schools in Indonesia as an abbreviation for *smile*, *greeting*, *greeting*, *politeness*, and *manners*. The adaptation is not to move foreign cultures mechanically, but to translate these five principles into the context of family life on Pari Island and relate them to local values, such as mutual cooperation, simplicity, concern for the environment, and shared responsibility. On a practical level, *Seiri* is applied as a habit of sorting things, *Seiton* as a spatial arrangement and storage place, *Seiso* as an activity to clean the house and environment, *Seiketsu* as the preparation of family rules and schedules, while *Shitsuke* is realized through consistent habituation, example, and discipline.

The novelty of this program lies in three aspects. First, Japan's 5S culture is transformed from a workplace management approach to a family-based character education model. Second, the intervention carried out integrates the management of the physical environment of the home with the strengthening of character values and relationships in parenting. Third, the program is designed specifically for the women's community in the archipelago by utilizing simple media, such as modules, visual posters, habituation cards, and community-based mentoring. Therefore, this activity aims to: (1) improve housewives' understanding of character education in the family and the principles of Japanese 5S culture; (2) improving participants' skills in applying 5S culture to household activities with children; and (3) establish a habituation mechanism that can be continued independently by the community after the program ends.

IMPLEMENTATION METHOD

The service activities use a participatory empowerment approach with an adult education orientation. Participants are not placed as passive recipients of information, but as owners of parenting experience and local knowledge involved in problem identification, preparation of practice examples, implementation of activities, and evaluation. The andragogy approach was chosen because adult learning is more effective when the material departs from real problems, can be practiced immediately, and provides space for exchanging experiences.

Objectives, Location, and Time of Activity

The program was held on Pari Island, South Thousand Islands District, on June 10-12, 2026. The target of the activity is housewives who are members of the Pari Island Women's Community. Participants were selected purposively with the following criteria: domiciled on Pari Island, have children or be involved in childcare, willing to participate in training and mentoring, and give consent to participate in program evaluation. The number of participants who attended and completed the entire series of activities was 25 people.

Stages of Implementation

Stages	Main activities	Exterior	Person in charge
Identify needs and coordinate	Discussions with partners, mapping household habits, determining priority issues, and agreeing on schedules and activity mechanisms.	Map of partner needs and commitments.	Fajar Wahyudi Utomo and partners
Socialization	Introduction to family character education, role models, and the difference between Japanese 5S and 5S smile-greet-greeting-politeness.	Participants understand the objectives of the program and the basic meaning of 5S.	The Dawn of Utomo
Participatory training	Delivery of material, case discussions, demonstrations, sorting games, spatial planning simulations, and family schedules.	Modules, posters, and home practice designs.	Fajar Wahyudi Utomo and Nandi Kurniawan
Practice and mentoring	Participants choose one home space/activity to implement the 5S, document changes, and discuss through meetings or communication groups.	Evidence of practice, record of obstacles, and habit improvement.	Entire teams and communities
Evaluation and reflection	Observations/checklists, satisfaction questionnaires, reflective discussions, and preparation of follow-up commitments.	Data on changes in knowledge, behavior, and sustainability plans.	Nandi Kurniawan and Abdul Kholik

Japanese 5S cultural adaptation material

Principle	Adaptation in the family	Fortified character values
Seiri (Simple)	Sorting out items that are necessary, unnecessary, reusable, or need to be disposed of/recycled.	Simplicity, responsibility, decision-making ability.
Seiton (Neat)	Determine a fixed place for items, label them, and involve children returning items after use.	Order, independence, concern for others.
Seiso (Clean)	Cleaning the house together, managing waste, and maintaining the yard and coastal environment.	mutual cooperation, environmental concern, cleanliness.
Seiketsu (Treatment/Standardization)	Create schedules, simple rules, checklists, and task breakdowns that families agree on.	Consistency, fairness, commitment.
Shitsuke (Rajin/Disiplin)	Repeat habits, set an example, reflect, and give proportionate appreciation.	Self-discipline, example, sustainable responsibility.

Evaluation Instruments and Analysis

Knowledge evaluation using pretest–posttest questionnaires that contain an understanding of family character education, the meaning of each 5S principle, parental examples, and how to build habits. The behavioral instrument uses a household implementation check sheet that assesses the existence of sorting goods, arrangement, joint cleaning activities, rules/schedules, and consistency of implementation. Participants' responses were collected through satisfaction questionnaires and open-ended questions about benefits, difficulties, and sustainability plans.

Quantitative data were analyzed descriptively using averages and percentages. Qualitative data from observations, discussions, and open-ended answers were grouped into themes: participants' understanding, changes in household practices, examples, child involvement, constraints, and sustainability. The identity of the participant is disguised in the reporting.

RESULTS AND DISCUSSION

Implementation of Activities and Characteristics of Participants

The core activity was held on Thursday, June 11, 2026 at Saung Café Tony Pantai Pasir Perawan, Pari Island. and was attended by approximately 25 participants who were housewives. The age range of participants was 25 – 40 years, while the majority of participants had a high school education background. As many as 80% of participants were directly involved in the care of school-age children. The attendance rate reached 100%, which shows the high enthusiasm by the ladies to gain new insights in this activity.



Figure 1. Implementation of Japanese 5S-Based Family Character Education Training

The implementation began with a spark regarding household activities that most often caused minor conflicts, such as items that were not returned to their places, unclear division of tasks, and cleanliness that was considered the responsibility of one family member. The discussion helped participants see that character education is not only in the form of advice, but also shaped by the structure of the space, rules, routines, and examples that children see every day. This method is in line with Bandura's social learning theory which emphasizes the importance of observation and example in the formation of behavior.

Adaptation of 5S in Household Practice

Principle	Form of participant practice	Percentage of families applying
Shirley	Collect unused items into a cardboard box	70%
Seiton	Put items that are often used in an affordable place	80%
Seiso	Sweeping and mopping the floor	100%
Seiketsu	Dividing family members into cleaning the house	60%
Shitsuke	Reminding each other between family members to maintain cleanliness	80%

The implementation of Seiri is an entrance because participants can immediately identify items that are piling up, toys that are no longer in use, and household containers that do not have a clear function. The process of sorting not only reduces the density of space, but becomes an exercise in making decisions and distinguishing needs from wants. In families with children, these activities can be turned into conversations about responsibility, sharing decent items, and reducing waste.

Seiton reinforces the principle that every item has a place that all family members can recognize. Visual labeling, the use of simple boxes, and a deal to return items after use help reduce the child's dependence on the mother. Thus, neatness is not used as an instrument of unilateral control, but as a means of building independence and cooperation.

Seiso has special relevance for the people of the archipelago because the cleanliness of the house is directly related to the health, comfort, and quality of the coastal environment. The practice of cleaning together shifts the perception that cleaning work is a burden on mothers. When tasks are divided based on the abilities of family members, domestic activities become a space for mutual cooperation and ecological concern.

Seiketsu functions to keep the changes from stopping after training. Simple schedules, checklists, storage rules, and task sharing are easy-to-implement forms of standardization. Meanwhile, Shitsuke emphasizes repetition and example. Discipline in this context is not synonymous with punishment, but rather the ability to maintain agreements, evaluate implementation, and improve habits consistently.

These results can be compared with the dedication of Marfuah, Hapsari, and Kurniawanti (2024) who show that 5S socialization and mentoring help partners organize work processes in a more organized manner. The difference is that the program on Pari Island is not oriented to business productivity, but to the transformation of domestic habits into character education practices. Thus, the success of 5S is not only measured by spatial changes, but also by child involvement, division of responsibilities, and consistency of parenting relationships.

The Role of Family Role Models and Communication

The results of the participants' discussions showed that the main obstacle in building children's discipline was when they first started and implementing it became a habit. One of the participants said,

"Boy, sir, if at home he is told to wash one of the dishes he used to eat, it's very difficult, but if we get used to it, he won't do it" (Ibu Siti, 28 Years Old)

The quote shows that the success of habituation depends on the consistency of parents. Children are difficult to ask to return items, keep clean, or adhere to schedules if adults do not exhibit the same behavior.

In this program, family communication is directed at clear instruction, realistic division of tasks, positive reinforcement, and brief reflection. Posters and habituation cards serve as visual reminders, but they do not replace dialogue. Public relations and digital communications engagement strengthens the simplification of messages, media design, and documentation of good practices so that they are easily understood and shared in the community.

Participant Response and Program Sustainability

Aspek respons	Results	Interpretasi
Suitability of the material to the needs of the family	90%	Very much in accordance with the problems experienced by the family
Ease of modules/posters to understand	90%	Very easy to understand
Desire to continue practicing 5S	95%	Eager to continue because of good habits
Willingness to share practices with other residents	90%	Want to share habits with other residents, if in their own family it has been successful

In general, the satisfaction rate of participants reached 90%. Participants assessed that the most useful part was that the material distributed was very suitable for household problems, while the main suggestion of participants was to extend the duration of socialization time as well as practice. The sustainability of the program is designed through the appointment of 10 community movers, the use of modules as guides, the sharing of documentation in communication groups, and light evaluations once a month.

Sustainability is an important aspect because Shitsuke demands time and repetition. A one-time program can improve understanding, but character changes require consistent environmental support. Therefore, the women's community functions as a space to remind each other, exchange solutions, and adapt 5S practices to different home conditions. This

model also opens up opportunities for integration with environmental cleanliness activities, waste management, children's education, and strengthening community-based tourism.

Program Limitations

Activity limitations need to be reported openly. First, the duration of 3 hours of mentoring is not enough to assess whether the habit lasts in the long term. Second, the behavioral evaluation partially uses participant reports so that it has the potential to contain social bias. Third, the space conditions, the number of family members, the age of children, and the domestic workload are different so that the level of implementation cannot be standardized. Follow-up research or service may use periodic observation, before-after documentation, father-child involvement, and evaluation three to six months after the activity.

CONCLUSION

The program to strengthen family character education through the adaptation of Japanese 5S culture on Pari Island has succeeded in improving the understanding and skills of housewives. This is shown by the increase in understanding experienced by the trainees reaching 90%, as well as the application of at least four 5S principles by 80% of the participants' families. The adaptations of Seiri, Seiton, Seiso, Seiketsu, and Shitsuke allow the activities of sorting, organizing, cleaning, making rules, and maintaining discipline to be positioned as a process of character education, rather than just domestic work. The strength of the program lies in the interconnectedness between the physical environment of the home, parental example, child participation, visual media, and community support. In order for sustainable impact, periodic mentoring, involvement of other family members, and strengthening the role of community movers are needed.

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Author's Contributions

Fajar Wahyudi Utomo: conceptualization, program coordination, preparation of character education materials, and writing of initial drafts. Nandi Kurniawan: regional context analysis, development of evaluation instruments, data processing, and manuscript review. Abdul Kholik: communication strategy, visual and digital media development, documentation, dissemination, and manuscript review. All authors agree to the final version of the article.

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