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The Role of Pancasila Education as a Basis for the Formation of Student Ethics and Morals in the Era of Globalization: a Case Study of UNS Students

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Abstract

This research aims For understand the role of Pancasila Education in to form ethics and morals of Sebelas Maret University (UNS) students in the midst of the era of globalization which is full of challenges . Through approach qualitatively , this research explores perception and experience student about values ethics and morals taught in Pancasila Education, as well as its influence to character them . The method used covering studies library For build runway theoretical and interview deep with students who have follow eye Pancasila Education lecture . Findings study show that Pancasila Education plays a role significant in to form awareness ethical students . Pancasila education also plays a role in strengthen morality based on nationalism , humanity , and inclusiveness . This study concludes that Pancasila Education, as an integral part of education character , play vital role in to form generation young people who are ethical , moral and have integrity tall .

Keywords: Pancasila Education, Ethics, Morals, Globalization, National Identity

Introduction

Indonesia now has entering the modern era marked by progress rapid in knowledge knowledge and technology. These changes have change civilization man in a way significant. Presence This technology has become part important from life everyday. Development knowledge existing knowledge and technology currently besides can give impact positive and various convenience for life human, no can denied that development This technology can also cause various matter negative.

In the era of globalization like Currently, developments rapid technology has influence generation young especially among students. Unfortunately, in this process, the values of Pancasila are often neglected. Therefore, technology need consider and adjust with values ideology nation , in its development, including religious and cultural values (Hidayat & Purnomo,2018).

Pancasila and ethics own relatedness close because both of them reflect values

positive. Siregar (2014) stated that Pancasila is runway together for every individual as part from Indonesian citizens for operate activity everyday, good both personally and social. As A system ethics, Pancasila is based on morals and principles ethics contained in philosophy his life, aims For direct behavior, interactions , and relationships man with fellow human beings, the environment, and God. In Indonesia, Pancasila functions as principle the main guide life socialize .

Pancasila has role important in promote moral systems that are relevant in various aspect life. This confirms that Pancasila plays a vital role in build morality nation , especially related to norms such as communication , how to dress, and behavior polite, as outlined in please both Pancasila. Pancasila contains two elements main, namely "morals" and "manners." Morals refer to the principles ethical, while manners are more focuses on customary norms and politeness. As a system, Pancasila is gathering values and principles that shape a stable, harmonious and integrated unity.

Currently, teak self The Indonesian nation experienced visible decline from low ethics and morals of the generation young. Many children younger than appreciate culture foreign compared to culture nation alone , so that show signs a nation that seems lost his identity.

change, both positive and also negative, felt directly by the Indonesian people, becoming challenge big for this nation . With apply Pancasila values in life Every day , Indonesian people will more strong and able maintain national morals as guidelines steady life relevant .

When the values of Pancasila are increasingly fade away because existence the inequality that occurs is important for student For increase awareness in practice Pancasila values in life daily.

Constitution Number 12 of 2012 concerning Higher Education emphasizes importance education tall in build character nation and aims For to form participant students who have character, ethics, and insight nationality. In addition, Law Number 20 of 2003 concerning The National Education System states that education national functioning For develop ability as well as to form character and civilization a dignified nation use to make smart life nation. Education is also expected capable develop potential participant educate to have faith, piety, morals noble, and good personality.

Civic education play a role important in to form character generation successor nation. Its main purpose is educate student about rights , responsibilities answer, and role they as citizen.

In Indonesia, Pancasila Education has function strategic as runway ideological in build character and identity nation. Through understanding Pancasila values, students expected capable absorb and apply moral principles and ethics that become foundation life society and state.

For increase morality and character students, education character not enough taught as theory, but must applied as part from life everyday in the environment campus. Character education in college tall now need focused for prevent moral decline and forming personality strong student in face various challenges in the future. In this case, Pancasila Education plays a role role important in create

ethical and moral students high, so that they capable become agent change in the middle public.

This education is not only functioning as means learning, but also as vehicle For to plant ethics and morals of the nation in self student.

Pancasila and ethics own relatedness close because both of them load values positive role in to form character generation young. With introduce Pancasila values, students expected capable understand and appreciate moral principles and ethics that become foundation life society and state.

With Thus, Pancasila education can become runway for generation young For maintain identity and character national in the middle onslaught culture foreign, so that student capable become agent changes that promote values nationality in the middle current globalization.

Method

This research uses approach qualitative with objective For understand in a way deep the role of Pancasila Education as base in formation ethics and morals of students, especially in the era of globalization which is full of challenges. In the approach qualitative, researcher try for get understanding deep about perception, meaning, and experience students of Sebelas Maret University (UNS) related Pancasila education, as well as how this education is capable to form their moral character in face global influence. Through this approach, research aiming for to reveal phenomena and dynamics that are not always appears on the surface, but own significant role in development student ethics and morals.

For to collect data, this study uses method studies library and interview. Literature study done with to examine various literature, good in the form of books, journals, and article scientific, relevant with topic the role of Pancasila Education in formation ethics and morals. This literature review does not only covers sources that discuss Pancasila as the basis of the state, but also literature that discusses ethics, morality, education characters, and challenges globalization to values nation. With thus, the study This library is working as base strong theoretical For understand and interpret findings field.

In addition, interviews deep done to UNS students who have follow eye Pancasila Education lecture. This interview aims to for dig views, experiences, and perceptions they about the role of Pancasila Education in formation values ethics and morals. Through interview, researcher make an effort For understand how student interpreting Pancasila Education in context life they everyday , and How materials and methods teaching eye This lecture contributes in to form moral and ethical attitudes they. Interview done in a way in-depth and semi-structured, with guide flexible questions for respondents can give free and open answers in accordance with individual experiences and views.

Data analysis was performed in a way inductive, where the data obtained from interviews and studies library under review in a way gradually For find patterns and themes important relevant with the role of Pancasila Education in formation ethics and morals of students. The results of this analysis are expected can give deep understanding about the significance of Pancasila Education as base in formation character generation tough and ethical young Indonesians in face globalization.

Result and Discussion

The Role of Pancasila Education in the Formation of Student Ethics in the Era of Globalization

Pancasila-based education can contribute to forming a young generation that has global awareness and appreciates diversity. To maximize the influence of Pancasila, collaborative efforts are needed from all stakeholders in Education (MR Adiyatma, 2023).

From the interview results, it can be seen that Pancasila Education has a significant role in shaping the ethics of UNS students in the era of globalization. In the field of philosophy, ethics discusses the structure and thoughts that underlie moral principles and beliefs (Gracya & Najicha, 2023). Various studies show that character education, including through Pancasila Education, is an important basis in shaping students' ethical attitudes. Pancasila

Education has an important role in building the foundations of students' ethics and morals in the era of globalization, by providing guidance in understanding values such as justice, togetherness, and social responsibility (Furnamasari et al. 2024). It is important for students to implement ethics properly, including in communicating and respecting lecturers as educators and staff in the campus environment (R. Rachman, et al, 2022).

Ethics refers more to moral philosophy that critically examines the concept of good and bad, while etiquette refers to the norms of manners that are expected and established in a community (FL Normadhani et al., 2021). Ethics are often closely related to the concept of morals, which are rooted in the Latin word *mos* or its plural form *mores* , which refers to a person's customs or way of life by carrying out good deeds (morality) and avoiding bad actions (R. Rachman et al., 2022).

In the context of higher education, learning Pancasila values not only acts as a compulsory subject, but also becomes the main foundation in shaping students' attitudes, behavior, and morality (Ramli in Hayqal & Najicha, 2023). Pancasila education provides basic guidance for students in understanding ethical concepts such as justice, togetherness, and social responsibility which are important amidst the increasingly strong influence of foreign cultures. Pancasila education enables students to understand the noble values contained in Pancasila, such as justice, unity, democracy, and just and civilized humanity (Maola & Dewi, 2021).

As an element of character education, Pancasila Education also instills awareness of the importance of ethics in interactions, both in academic environments and in society at large. Awareness of the importance of ethics in social and academic interactions is essential, especially in multicultural environments, and Pancasila Education is one of the main ways to build this awareness among students. This actualization aims to protect society from moral decline and ensure that the noble values of Pancasila remain relevant (Afgrinadika Wibowo K, 2022). Students feel that Pancasila values help them maintain an ethical attitude in living campus life which is often full of dynamics and multicultural interactions. Pancasila values help students face the

dynamics of campus life, especially in building social ethics that respect differences.

In addition, the values taught in Pancasila Education help students understand the importance of equality and respect for others (Prasetyo, 2020). In interviews with UNS students, several students stated that Pancasila Education taught them to prioritize an open attitude and respect for differences, which is important in dealing with diversity in the era of globalization. This attitude of respecting differences contributes to an ethics of social interaction based on tolerance and inclusivity. For example, students feel more accustomed to fair and objective discussions, especially when dealing with friends from different cultural backgrounds or opinions (Ramadhani et al., 2021).

In addition, Pancasila Education provides a deeper understanding of the concept of social justice. Students interviewed indicated that they were more sensitive to issues of justice in everyday life, both in academic environments and in society. Pancasila Education introduces the principles of justice and social solidarity that emphasize the importance of helping the weak and behaving fairly in social interactions (Dewi et al., 2022). This makes UNS students more morally responsible for their surroundings, for example by participating in social activities or campus organizations that fight for justice.

Pancasila Education also strengthens the ethics of honesty and integrity among students (Hariyanto, 2021). In interviews, students revealed that this education emphasizes the importance of integrity in various aspects of life, especially in academics and organizations. Students feel encouraged to avoid unethical actions, such as plagiarism or data manipulation in assignments. They realize that honesty and integrity are fundamental values in Pancasila Education that must be applied in various situations, including when facing ethical challenges in the era of globalization.

Pancasila education helps students internalize ethical values as part of their identity. Ethics based on Pancasila are not just formal rules, but become part of students' personalities in facing global life. With this understanding, students can become individuals who are able to behave ethically and responsibly amidst global challenges,

without having to lose their national identity and the nation's noble values.

The Role of Pancasila Education in the Formation of Student Morals as a Foundation for Nationalism in the Era of Globalization

In addition to ethics, Pancasila Education also plays a role in the formation of student morals which are closely related to nationalism and love for the nation (Andriani, 2022). Although ethics and morals have similar meanings, in the context of everyday life there are differences. Morals or morality are related to the assessment of actions taken, while ethics are more related to the analysis of the prevailing value system (R. Rachman, et al, 2022). Pancasila Education helps students understand the importance of morality in building a strong national identity amidst the influence of globalization. Globalization also reflects a phenomenon involving socio-cultural influences between nations that results in the merging of global cultures and closer relations between countries (A. Shifana Savitri, et all, 2021). Pancasila Education has an increasingly important role in shaping the ethics of the younger generation of students, in order to ensure that the nation's noble values continue to be maintained and applied in everyday life.

In interviews, UNS students emphasized that this course helps them understand the importance of morality in maintaining national identity amidst foreign cultural influences. The moral values taught through Pancasila Education direct them to love their homeland and live their lives with noble moral principles. This is important because the era of globalization often brings various cultural influences that can obscure national identity and spirit.

The morality formed through Pancasila Education is also seen in the attitude of students who are increasingly concerned about national issues. Students feel compelled to be part of the solution, for example in terms of protecting the environment, respecting diversity, and maintaining social order. With Pancasila Education, students better understand their obligations as the next generation of the nation who have a moral responsibility to maintain the unity of Indonesia. This shows that Pancasila

Education has succeeded in building student morals based on the spirit of nationalism.

In addition, this education also builds students' moral awareness of the importance of deliberation in resolving conflicts or differences of opinion. Based on interviews, students feel that the value of deliberation from Pancasila helps them face conflict situations with a cool head and respect the opinions of others. In the era of globalization, this skill is important because they will often be faced with diverse views. By prioritizing deliberation, students learn to solve problems without sacrificing moral principles or harming others. For this reason, Pancasila is needed to maintain or be a fortress for the younger generation from the influence of globalization, so that the younger generation continues to have a sense of love for the homeland, is proud to have the Indonesian nation, and has good morals (S. Novitasari, et al, 2023).

In their daily lives, UNS students also demonstrate moral attitudes that are colored by humanitarian values. Pancasila education teaches that as part of the Indonesian nation, they must care about others regardless of differences. Pancasila education, which is part of character education, plays a role in shaping the character of students because it contains primary character education and basic character education (Faharani, 2021). This is reflected in the social activities that students participate in, such as social service or community service which aims to help those in need. This Pancasila-based moral teaching forms students who have high social sensitivity and act on the basis of humanity.

Pancasila Education provides a solid moral foundation for UNS students to face the era of globalization. By building morals based on nationalism, humanity, and unity, Pancasila Education not only protects students from the negative impacts of globalization but also strengthens their sense of pride as part of the Indonesian nation. This helps individuals maintain their identity and live a life with morals that are in line with the values of Pancasila. Therefore, Pancasila Education functions as an effective tool to form the next generation who are not only intellectually superior, but also have strong attitudes and citizenship values (Faturahman et al., 2022).

Challenges and Adaptation of Pancasila Education in Building Student Character in the Era of Globalization

In the formation of student character, there are several factors that influence it. One of the main challenges is the innate factor, or what is known as nature. This factor includes the characteristics, traits, habits, and worldviews that a person has since birth or inherited through genetics and other natural factors. This innate factor is considered part of the identity determined by God or the universe, which is the basis of an individual's personality and potential (Rizkullah et al., 2024). In addition, this factor also includes a worldview or attitude that tends to stick to an individual since early life. For example, a person may naturally have a tendency to be optimistic, pessimistic, introverted, extroverted, or have a conservative or progressive view of various issues in life.

Although Pancasila Education plays an important role in shaping students' character, there are challenges in adapting these values to the dynamic realities of modern life (Amalia, et al, 2023). According to Harsono (2021), Pancasila Education faces a major challenge to remain relevant amidst the rapid development of the era, especially with the influence of technology and global information flows that affect today's student lifestyles. This statement shows that modernization has required Pancasila Education to adapt its approach to be more relevant to the current conditions of students, who are accustomed to digital technology and diverse global cultures.

Students also need to understand and internalize the values of Pancasila as a guide in behaving and acting (Istianah & Susanti, 2021). Through solid Pancasila education, it is hoped that a young generation will be created with high moral ethics, good personalities, and the ability to become agents of positive change in society.

Based on interviews, several students felt that Pancasila material needed to be more adapted to the phenomena they face every day, such as the use of technology, false information, and global competition. This shows that Pancasila Education needs to update its teaching methods to be able to touch broader and more relevant aspects of students' lives.

Students also expressed challenges in implementing Pancasila values in an increasingly heterogeneous environment. They are faced with various different views and cultures on campus, which requires a high level of tolerance. In this regard, Pancasila Education is very relevant, but students feel that there needs to be more discussion about how these values are applied in a multicultural social life. This education is the basis for building an open and respectful attitude, which is very important in the global era (Setyawan, 2018).

In addition, the interview results showed that students felt the challenge of maintaining moral values amidst the influence of foreign cultures. They mentioned that foreign cultures often offer different moral concepts, so that steadfastness is needed in upholding Pancasila values. Students felt that Pancasila Education taught them to remain consistent with local values despite being influenced by global culture, which indirectly shaped their character to remain steadfast in the nation's moral identity.

Through this more contextual and relevant approach, Pancasila Education can continue to be a strong foundation for the formation of student character in the era of globalization. According to Prasetyo (2019), by strengthening the application of Pancasila values in a diverse global context, students will be able to maintain their national identity without ignoring openness to other cultures.

In an effort to overcome these challenges, students feel that Pancasila Education can be more integrated with practical activities outside the classroom, such as social activities, discussions on current issues, or simulations of cases that are often faced in global life. By strengthening positive values in culture, Pancasila education plays a role in forming students with strong character, integrity, and are able to make positive contributions to society and the country (Jumyati et al., 2022). Students who were interviewed stated that direct experience in implementing Pancasila values would be more effective in shaping their character. That way, they can practice these values in real terms, which are not just theory, but also manifested in action.

Overall, this interview shows that Pancasila Education serves as a solid foundation for the character building of UNS

students in the era of globalization. Despite facing various challenges, students realize the importance of this education in shaping them into ethical and moral individuals, able to face global influences, and still uphold the values of the nation. The integration of the theory and practice of Pancasila Education allows students to grow as a generation with high character and integrity, ready to contribute to the global community without losing the nation's identity.

Conclusion

This research shows that Pancasila Education has a very important role in to form ethics and morals of Sebelas Maret University (UNS) students in the era of globalization. This education does not only give guide for student in understand draft ethics are important like justice, togetherness and responsibility answer social, but also foster awareness will importance values the in interaction everyday. Pancasila Education, as part from education character, help student maintain attitude ethical in the environment multicultural campus, where it often happens dynamic and complex interactions .

In addition to the ethical aspect, Pancasila Education also plays a role in building students' morality related to nationalism and love for the homeland. The moral values taught through Pancasila Education encourage students to maintain national identity and live their lives according to the noble principles of the Indonesian nation. In interviews, many students emphasized that this education directs them to behave with integrity, respect differences, and demonstrate an inclusive and tolerant attitude in a diverse environment.

Through Pancasila Education, UNS students are also taught to have high social sensitivity. They are more concerned about national issues such as environmental sustainability, social order, and respect for diversity. This moral attitude is seen in students' participation in social activities that are beneficial to the community, such as community service and social service. Pancasila Education, thus, successfully instills a humanity-based morality that makes students more concerned about others.

However, this study also found that there are challenges in adapting Pancasila values

amidst the increasingly complex and dynamic realities of modern life. Students are often confronted with foreign cultures and different moral concepts, which sometimes conflict with Pancasila values. These challenges indicate that Pancasila Education needs to continue to adapt and update its approach to be more relevant to students in facing global influences. Improving teaching methods, such as discussions of contemporary issues and simulations of real cases, is very important to make Pancasila Education more effective.

Students also expressed that they felt it would be easier to understand and apply the values of Pancasila if combined with practical activities, such as involvement in campus organizations or social activities. Education that focuses on practical application allows students to directly experience the values taught, making it easier to internalize as part of their character and moral attitudes. Thus, the combination of theory and practice is an ideal approach in shaping student character.

Overall, the results of this study indicate that Pancasila Education plays a role as a strong moral foundation for UNS students. Despite being faced with the challenges of globalization, Pancasila Education has succeeded in shaping students into ethical, moral, and responsible individuals. With this solid character foundation, it is hoped that students can play a role as agents of change in society, are able to adapt to global influences without losing their national identity, and maintain the integrity of Pancasila values as a guideline for life that remains relevant throughout the ages.

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Analysis of the Importance of Pancasila Education in Increasing Civic Disposition in Students at MIM Godog

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Abstract

This study aims to investigate the important function of Pancasila Education in fostering Civic Disposition among learners at MI Muhammadiyah Godog. A qualitative methodology was adopted for this study, employing data gathering methods such as detailed interviews with second-grade instructors charged with delivering Pancasila Education, along with a comprehensive literature review of pertinent scholarly articles. The results of the research demonstrate that Pancasila Education is vital in nurturing feelings of patriotism, respect for others, and civic engagement among students. In addition, the application of the Merdeka curriculum presents avenues for a more successful enhancement of Civic Disposition. The study's conclusion indicates that Pancasila Education is crucial not only for developing the ethical character of students but also for reinforcing their national identity as citizens. The research suggests that educational institutions should persist in embedding Pancasila principles throughout various educational disciplines and extracurricular programs, while actively involving parents and the wider community in the educational endeavor to cultivate an atmosphere conducive to the growth of Civic Disposition. It is hoped that this approach will lead to students achieving academic success while also fostering a deep social consciousness and the capability to make significant contributions to both society and the nation

Keywords: Civic Disposition, Character, Pancasila Education

Introduction

Education is the key to increasing the nation's intelligence in accordance with Pancasila and the purpose of National Education. From Law Number 20 of 2003, the goal of National Education is the potential development of students to become good, intelligent, and responsible citizens. Education plays a crucial role in shaping students' moral values to face the future.

Pancasila functions as the foundation of the state, the values in it must be realized in action and internalized in people's lives. Existing values need to be used as guidelines in social behavior. Therefore, it is important to deeply understand the rational application of Pancasila values, in order to become Indonesian individuals who behave well and are smart (smart and good citizenship). The application of this civic character will encourage the creation of a harmonious life.

From the Decree of the Head of the

Standard, Curriculum, and Assessment Agency, the learning process aims to improve the attitude or character of students in accordance with the needs and developments of the times. Education of the Ministry of Education, Culture, Research, and Technology Number 033/H/KR/2023 concerning Changes to the Independent Curriculum which makes the subject of Pancasila Education more emphasis on the use of technology and the formation of students' moral values. Thus, efforts are needed to realize content improvements or learning processes with the aim of improving students' attitudes or characters in accordance with the needs and changing times.

The subject of Pancasila Education needs to master three aspects of important components, including Civic Knowledge, Civic Disposition, and Civic Skill. In the world of educators, students need a strong mastery of Civic Disposition. The following is in line with the subject of Pancasila Education

which has a crucial role in improving attitudes and good citizenship character.

Civic disposition is a trait that must be possessed by each person in order to form a strong and principled character. Basically, civic insight is the basis of civic education, which intends to guide students to become responsible members of society, uphold the law, be honest, and respect the rights and obligations of others (Parwati, Y., Saylendra, N. P., & Nugraha, Y., 2023).

Current social as well as environmental influences can be attributed to a decline in students' civic values, which encourages selfishness, which leads to egocentric views and actions, which often encourage students to behave badly in school. The development of personal behavior in these situations must be reinforced by maintaining positive character traits to encourage constructive thinking.

Overall, civic teachers hold the responsibility of guiding student behavior to reflect the values fostered by character education. Their role is not only to deliver material, they also need to encourage students to actively participate in learning, because education and the learning process require students to deliberately expand their knowledge, thinking skills, and abilities.

From Law Number 14 of 2005 concerning Teachers and Lecturers in article 1 paragraph 1 reads "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education in the formal education, basic education, and secondary education". In conclusion, teachers are dedicated professionals who are tasked with teaching, educating, guiding, and equipping students with learning resources, as well as supervising and shaping their educational journey.

It is clear from the explanation above, it can be concluded that civics teachers bear the responsibility to foster a positive attitude and civic perspective in their students. However, there are still students who lack respect or respect for teachers. The following matter starts from the absence of consistent efforts to build character.

Based on the explanation above, the researcher is interested in conducting research on the importance of Pancasila education in growing Civic Disposition in Students, the

researcher raised the title "Analysis of the Importance of Pancasila Education in Increasing Civic Disposition in Students at MIM GODOG"

Method

The following approach applied in this research is a qualitative approach, using the literature review method by examining various journals relevant to the research topic to obtain optimal insights. The qualitative method involves observing individuals in their environment, interacting with them, and interpreting their perspectives on their surroundings. Therefore, the following paper discusses the Importance of Pancasila Education in Enhancing Students' Civic Disposition.

The research location was conducted at MI Muhammadiyah Godog, which is a private elementary education institution that implements the Merdeka curriculum. The researcher chose MI Muhammadiyah Godog as the research object because MI Muhammadiyah Godog is one of the favorite schools in the Godog area. This is due to its strong religious activities, such as the implementation of Dhuha prayer and congregational Dhuhur prayer.

The next stage after selecting the location is a qualitative interview with the second-grade teacher who teaches the subject of Pancasila Education. The interview emphasized students' understanding of the crucial role of Pancasila education in fostering Civic Disposition within the framework of the Merdeka curriculum, highlighting aspects such as patriotism, mutual respect, and citizenship character.

Result and Discussion

Civic Disposition in the Independent Curriculum

Civic Disposition refers to the attitudes, attributes, or character traits needed by citizens to foster competence and understanding of citizenship. The purpose of Civic Disposition is to recognize and make individuals with strong moral character (Mulyono, 2017). This independent curriculum incorporates the

Pancasila Learner Profile to strengthen character education (PPK), ensuring cohesive implementation in all subjects. The profile of Pancasila learners emphasizes character as a core element that must be fostered by educational authorities for student development. In the Independent Curriculum, this profile serves as a reference for cross-disciplinary guidance, especially in Pancasila studies. Rooted in the philosophy of Ki Hajar Dewantara, the Pancasila Learner Profile emphasizes that education must free children to pursue learning that is in harmony with their interests and talents. The concept of Freedom of Learning upholds the principle of liberation, namely "Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani". The following means that teachers play a role in shaping students' character and must be an example for them when leading, acting as motivators and supporters when interacting with students, and inspiring, which ultimately empowers students to grow into ideal individuals (Rudiawan & Asmaroini, 2022).

The Pancasila Student Profile includes the main competencies and traits that can be developed in various subjects, which are organized into six dimensions. Each dimension includes specific elements that provide a more detailed description of these essential competencies and characteristics. In line with the learner's developmental stage, performance indicators are set for each element at each stage, which serves as a guide for learning and assessment. Overall, the six dimensions of the Pancasila Learner Profile and its related elements are consistent with the 2021 UN publication, namely Faith, fear God Almighty, and noble character, Global Diversity, Mutual Cooperation; Self-sufficient; Critical reasoning, creative (Rudiawan & Asmaroini, 2022).

The integration of Civic Disposition in the independent curriculum is manifested in the Pancasila Learner Profile. The following can be seen from the complementary nature of individual Civic Disposition, which is represented in the six dimensions of the Pancasila Learner Profile. For example, traits such as good manners, responsibility, self-discipline, concern for society, and determination are aligned with the first dimension, which emphasizes faith, fear of God, and noble morals. In addition, attributes

such as diversity and tolerance, along with dedication to the nation and its principles, in line with the global aspect of 'diversity', values related to compromise are covered in the dimension of mutual cooperation, while openness and open-mindedness are related to the dimension of creativity and critical thinking. Resilience is aligned with the dimension of independence. In particular, in the Independent curriculum, the citizenship subject has been renamed Pancasila Education.

The following changes have been passed through Government Regulation (PP) Number 4 of 2022, which is an amendment to Government Regulation Number 57 of 2021 concerning National Education Standards. Government Regulation Number 4 of 2022 regulates amendments to Article 40 of Government Regulation Number 57 of 2021. (Nasution, L. A., & Rambe, N. A., 2023). Article 40 explains that the curriculum must include compulsory subjects such as religious education, pancasila education, and Indonesian language. The change of the name of PPKn to Pancasila Education does not change the focus of learning from the two, both continue to focus on Pancasila, the 1945 Constitution, *bhinneka tunggal ika*, and the state of the Republic of Indonesia. The designation 'Pancasila Education' for subjects in the Independent Curriculum signifies the government's dedication in fostering students whose values and ethics are based on Pancasila. Furthermore, by integrating Pancasila Education into the curriculum, the Independent Curriculum seeks to foster civic character and improve social skills through the implementation of the Pancasila Learner Profile Strengthening Project.

Civic Disposition refers to mindsets or traits that foster and promote participation in civic activities and governance. From Branson (1999), as quoted in Mentari et al. (2019), civic behavior embodies qualities in public and private aspects that are crucial to supporting and maintaining a democratic society. With this perspective, the development of national character (Civic Disposition) must be achieved through educational efforts. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 3 which reads as follows: the mission of national education is to develop abilities and form a dignified and civilized national

character in order to educate the nation's life, strive to develop the ability of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, wise, capable, creative, independent, and be democratic and responsible citizens. From the following law, the role of education is to form character.

The advancement of the Citizenship Instruction educational programs within the Merdeka Campus program is centered on a logical approach to make strides citizenship abilities to the greatest and give quality instructive administrations for understudies. This increase in civic competence could be a vital step to make civilized citizens (civic virtue) (Rahayu, D. A., Saputri, L. W., & Djabatmiko, A. A., 2024).

In addition to curriculum development that emphasizes strengthening civic competence, this approach is also based on providing quality services for students. The purpose of this is to build an educational environment that not only directs, but also serves students with affection and mutual respect. The service in question not only focuses on providing high-quality educational and learning guidance, but also includes comprehensive administrative and student services, with a positive impact on student development.

Within the framework of orientation for learning concepts and practices, the curriculum is structured to offer a free, inclusive, democratic, and innovative learning experience, while providing high quality. In addition, this curriculum also provides space for direct learning in the community through service learning, as an effort to create a significant learning experience and have a positive impact on students, the paradigm of developing the Citizenship Education curriculum in the Merdeka Campus program emphasizes the importance of a substantive and comprehensive learning approach, not just procedural or pragmatic. In Facing the Challenges of Globalization as well as increasingly fierce international competition, the study of Citizenship Education as a compulsory subject needs to continue to develop and be comprehensive, while still adhering to the values of Pancasila and the 1945 Constitution. (Triaswari, F. D., & Asmaroini, A. P., 2024).

Civic Disposition is an imperative component in forming people who have a sense of duty and concern for the social environment. With the fortifying of Civic Mien, it is trusted that the community can effectively take an interest in improvement and maintain law based values.

The Importance of Civic Disposition of Students in the Independent Curriculum

The improvement of Civic Mien is exceptionally vital and must proceed to be sought after. The advancement of Civic Mien or civic character in schools is exceptionally significant, since instruction plays a vital part in building students' character, which in turn develops their improvement potential (Ramdhani, 2017). In the following regards, Civic Disposition is very related to the formation of students' character, which needs to be carefully fostered and instilled with strong moral values in order to become individuals who have the responsibility of being citizens and are able to play an active role in the life of society (Rahmatiani & Saylendra, 2021). Therefore, character development in students is very crucial, because they represent future generations who will lead the nation to progress.

The young generation must have a strong character, because this character is a reflection of the future of the nation and will affect the sustainability of state values. Therefore, as citizens who have responsibilities, we need to cultivate good character and integrate it in daily life. The following is especially relevant for students, who are important figures in nation building and will continue the ideals of our society. They are expected to overcome the character crisis facing our country, helping to alleviate it. As a formal educational institution, schools bear the responsibility to instill civic character values in students (Civic Disposition) in order to develop student character effectively. From Branson (1999), the purpose of the Civic Disposition is to maintain personal attributes, such as courtesy, discipline, responsibility, resilience, and determination, as well as noble public values such as compassion, openness to compromise, respect for diversity, and commitment to the nation.

Some of the main factors that significantly affect the learning of Pancasila Education in increasing Civic Disposition include: (1) Teaching materials: Materials used in learning activities play an important role. The following material includes various elements, including data, concepts, principles, and procedures. In the context of civic education, the main attention is focused on the development of civic character as well as the understanding and assessment of these principles, as well as the application of Pancasila together with the 1945 Constitution as the philosophical foundation and worldview of the nation. (2) Learning media: Educational media plays a vital role in the teaching and learning process. The main function of the media is to convey information, as well as trigger students' thoughts, emotions, and motivation, which in turn will affect their learning experience. Effective media can clarify complex topics and make the learning process quite interesting and entertaining. (3) Learning strategies: The selection of strategies and methods in civic education has a crucial role. Considering that the following subjects are directly related to values, choosing the right strategy and method needs to be carried out with careful consideration. The intention is so that students can understand and use these values, which will ultimately have a positive impact on their personal development. (4) Assessment and Evaluation: Assessment in learning includes a series of activities that are planned with the intention of assessing how far students understand and achieve in the learning process.

To improve the character of Civic Disposition, each school applies its own method or implementation strategy. Strategy is crucial to achieving success and goals; Strategy involves a careful plan of action designed to meet a specific goal. Basically, strategy includes planning and management that aims to achieve the desired results (Susetyo et al., 2018). When character building initiatives are implemented effectively in a school environment, it can significantly increase students' Civic Disposition. On the contrary, when Civic Disposition thrives in schools, it contributes to the strengthening of independent curricula. To realize the following, both educators and schools must collaborate effectively to

synergize their strategies to successfully promote Civic Disposition

All of these elements contribute collaboratively to improving students' Civic Disposition. Beyond these factors, teachers also play a crucial role in improving the quality of Civic Disposition. Teachers are tasked with guiding their students. Teachers are also responsible for encouraging students to engage in positive learning behaviors, both in the classroom and in the wider community. This guidance is important to motivate students throughout their educational journey.

In addition to improving Civic Disposition or civic character, schools are encouraged to create strategies to strengthen the independent curriculum launched by the Ministry of Education and Culture as a new educational framework. Nonetheless, educators and school institutions must also embrace educational reforms, which can involve curriculum development in response to future trends in the educational landscape. From the findings of the study, the strategy to strengthen Civic Disposition in schools includes three main approaches: instilling discipline through habituation, conducting communal prayer, and fostering educator engagement through example (Rizkiati, N., Zubair, A., Hadi, S., & Mustari, M., 2024).

Civic disposition refers to the characteristics that every citizen needs to have to ensure successful political participation, the smooth functioning of the political system, as well as the development of dignity, self-esteem, and community welfare. According to Quigley et al. (1991:11), *Civic Disposition is "... Those demeanors and propensities of intellect of the citizen that are conducive to the sound working and common great of the democratic system,"* which refers to the mindset and habits of citizens that support the sustainability of a healthy social system and ensure common prosperity within the framework of democracy. In concept, Civic Disposition includes a variety of personality characteristics, as described by Quigley et al. (1991:13-14), namely: civility (which incorporates regard and honorable intelligent), individual obligation, self-control, concern for society, open-mindedness (counting openness, skepticism, and acknowledgment of equivocality), compromise (which incorporates clashing standards and boundaries

compromise), as well as the values of tolerance for differences, patience, empathy, generosity, and loyalty to the country and its basic values (Fusnika, F., 2016).

Habituation through Rules of Conduct

School discipline enforcement is guided by specific disciplinary guidelines, with appropriate sanctions applied based on the nature of the violation. This discipline is enforced not only during classroom learning but also in various school activities (Fitriyani, N., & Muthali'in, A., 2023). In both examples, discipline serves as a mutually established and agreed rule in the school, which serves as a strategy for fostering positive character in students. The commitment to cultivating civic character through disciplinary habits has been a long-standing practice, even before the introduction of an independent curriculum at MIM Godog.

With the implementation of this discipline, it is hoped that students can understand the importance of discipline and responsibility, as well as learn to respect each other. In addition, the application of fair and consistent sanctions aims to provide a deterrent effect and encourage students to be more compliant with the rules. Through this process, students are expected not only to consider discipline as a burden, but also as a guideline that supports them to become good and ethical people. In the context of the Independent Curriculum, this habit is increasingly relevant, because good character is an important foundation in creating a democratic and civilized society. Thus, the discipline at MIM Godog not only serves as a tool to regulate behavior, but also a medium to form a strong Civic Disposition in each student.

Congregational prayer

Religious culture refers to the behavior of school members based on religious values. In the school environment, religious culture reflects the implementation of religious values that are made into traditions. This cultural practice is realized through the daily routine of school residents which contains religious elements (Ahsanulhaq, 2019). As a habit,

religious culture has a significant impact on the formation of individual character, given that good morality is basically built through positive habits (Rosida et al., 2022). Various religious cultural practices that can be identified include daily worship, recitation of the Qur'an, Dhuha prayers, Dzuhur in congregation, fasting Monday-Thursday, and praying together (Miranda, 2022).

Daily worship is the habit of students carrying out obligatory and sunnah prayers in the school environment or at home. In the school environment, daily worship is carried out such as Dhuha Prayer, Dzuhur Prayer, and Asr Prayer in congregation. Dhuha prayer which is held in the range of 8 to 10 am. The Dhuha prayer was carried out alternately because at that time the learning process was ongoing. The Dzuhur prayer was carried out in congregation with the principal, teachers, and students. This prayer is routinely carried out with the aim of training students not to abandon their obligations, prayers are carried out in congregation in the school prayer room.

Daily worship such as the Dhuha Prayer, and the Dzuhur Prayer, can develop the value of Civic Disposition of discipline, heeding the rules of the game, and compromising. The value of discipline develops through habituation carried out every incoming prayer schedule. Students are trained to perform prayers on time without. The value of heeding the rules of the game develops through the regulations made by the school regarding the obligation to carry out this daily worship. This rule applies to all Muslim school residents to increase their devotion to God Almighty. The value of compromise develops through cooperation between students who are appointed as responsible persons in carrying out this daily worship such as working together to clean the floor, prepare microphones, and sound the call to prayer.

In MI Muhammadiyah, the religious culture that is carried out is tahfidz Al Qur'an as well as daily worship. Tahfidz Al-Qur'an is an individual effort that uses memory to memorize Qur'anic verses, either independently or with the help of others (Fathurrohman, 2022). Tahfidz Al-Qur'an is practiced every day at exactly 07.00 in the school field. All students take turns every day to deposit their memorization to the tahfidz coach in the school field, but before depositing

it to the teacher, students are required to practice with their friends in the way their friends listen.

At the end of the event, the tahfidz coach read a letter and was imitated by the students. The method used is called the Talqin method. This tahfidz program helps develop the values of Civic Disposition, responsibility and compromise. The value of responsibility is developed through the habit of students in memorizing and depositing their memorization every day to the tahfidz coach. This compromise value develops with cooperation between students in the process of reading and listening before being deposited to the coach. This process can also be called peer tutoring, where students deposit memorization to other students with the aim of making it smooth when depositing this memorization to the teacher.

Congregational prayer is a form of worship that contains deep social and spiritual values. In the context of education, especially at MIM Godog, the habit of congregational prayer can be used as an effective method to strengthen the Civic Disposition of students. Civic Disposition includes attitudes and actions that reflect civic values, such as discipline. Through the habit of congregational prayer, students are taught about the importance of time discipline, by training them to come on time and carry out a series of worship in an orderly manner. The discipline applied in the context of worship is expected to be used in daily life, both in the community and at school. Therefore, students learn to respect time as well as responsibility, which is an important element in Civic Disposition.

Furthermore, the habit of congregational prayer not only teaches worship procedures, but also teaches moral values and ethics in religious teachings. Values such as honesty, caring, and responsibility are very crucial in preparing the character of students to become good individuals in society. Pancasila education at MIM Godog can integrate the habit of congregational prayer into the curriculum to foster a positive Civic Disposition. With this approach, students not only develop academic competence, but also build a solid foundation of character, which will guide them in interacting and contributing positively to society.

Congregational prayer is a worship that is

highly recommended to be carried out because it has multiple rewards. Congregational prayers carried out in schools such as Dhuha Prayer and Dzuhur Prayer in unused school rooms. The congregational Dzuhur prayer begins with the adhan which is echoed by the students and all school residents carry out the Dzuhur Prayer which is led by the principal. This congregational prayer develops the value of Civic Disposition discipline, because with the schedule of students in carrying out the Dzuhur Prayer and the Asar Prayer, it will discipline students in carrying out prayers on time.

In MI Muhammadiyah Godog, a form of religious culture is carried out through the Muhadhorah program and congregational prayers. Muhadhorah is etymologically interpreted as speech. Muhadhorah is carried out with the aim of providing direction for the movement of da'wah activities because through this program individuals will be trained to speak in public.

The habit of doing muhadhorah will develop the value of Civic Disposition, critical thinking and compromise. The value of critical thinking develops through the activity of reading short letters that make students smart in memorizing them. The value of compromise develops through cooperative activities between students in the class who are appointed as the person in charge of the muhadhorah activity.

Educator Commitment through Example

The commitment of educators in providing role models is a strategic effort to support the implementation and development of civic character (Civic Disposition) for students. This commitment is reflected in collaboration between educators as a step to strengthen the formation of civic character in students. As the main role model in the school environment, the role of teachers in shaping students' character will be more effective if they are directly involved by providing real examples. The purpose of this action is so that students can imitate and implement these values consistently, both in the school environment and in social interaction in the community (Nanda, P. N. P., Bahrudin, F. A., & Fitrayadi,

D. S., 2022).

In the context of commitment through example, there are four out of ten civic characters that can be realized. First, the character of politeness is reflected in students' actions such as bowing when passing the teacher, answering greetings in class, wearing polite clothes, applying the 3S culture, not talking when others are talking, and respecting friends. Second, the character of caring is manifested in the attitude of students who are ready to provide assistance to friends who have problems, distribute food, also dispose of garbage in their place, and provide support to friends affected by disasters. Third, the character of diversity and tolerance is reflected in the ability of students to respect friends who have different religious backgrounds, do not differentiate between races and ethnicities, and accept differences of opinion. Finally, the character of determination can be seen from the attitude of students who firmly lead and manage the class, and are not easily discouraged even though they face difficulties such as bad grades, and strive to continue to improve their quality.

The role of teachers in providing examples of example has been proven to have a significant influence on student development, which can be seen from the increased sense of responsibility and a positive competitive spirit in them. As agents of change, teachers play a central role in setting a good example for students (Bolotio et al., 2020). When teachers display exemplary behavior, students tend to develop an attitude of responsibility and high integrity.

Teachers who show positive attitudes and behaviors, such as honesty, discipline, and a sense of responsibility, will be role models for students. Through planned teaching, teachers can integrate civic values, such as tolerance, solidarity, and social care, into the curriculum. By creating an inclusive and supportive classroom atmosphere, teachers can help students feel valued and safe to express their opinions. This positive environment encourages open discussion about citizenship issues and helps students develop critical thinking. Teachers who set a good example play an important role in implementing and developing civic character among students. (Rosari, V., Patras, Y. E., & Aziz, T. A.,

2023).

By being a positive example, teaching civic values, encouraging active participation, and creating a comfortable learning atmosphere, teachers can guide students to become responsible citizens and make a positive contribution to society (Lonto, A. L., 2019).

Conclusion

In this article, the author concludes that Pancasila Education plays a crucial role in the formation of Civic Disposition in students. Through implementing Pancasila values, students are encouraged to develop an attitude of patriotism, mutual respect, and good citizenship character. This research also reveals that the Independent curriculum provides opportunities to optimize the learning of Pancasila Education, so that students can more deeply explore and internalize the ethical values contained in it. Rather than that, Pancasila Education not only functions as a theoretical teaching, but as a means to form a solid civic character and identity. That is why it is quite crucial for schools to continue to integrate the value of Pancasila in every aspect of education in every aspect of learning and involve both parents and the community in the educational process to create a comfortable environment for the development of a positive Civic Disposition among students.

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The Role of Pancasila Education Teachers in Strengthening Civic Competences for Students (Case Study at SMP Negeri 2 Jatiroto)

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Abstract

The purpose of this research is to find out how the role of Pancasila Education teachers in strengthening Civic Competences. The place of this research is located at SMP Negeri 2 Jatiroto. The approach in this study uses a qualitative approach with a descriptive method. Data collection is carried out by means of observation, interviews, and documentation. The results of the research found by teachers in carrying out their role in strengthening Civic Competences are said to be good. Teachers in the classroom do not only convey theoretically, but practically, namely being involved in various routine school activities and guiding students. However, there are challenges that must be faced by teachers, namely the influence of Globalization which can erode the values and morals full of orientality in students so that adequate alternative solutions are needed. The conclusion of the results of this study shows that Pancasila Education teachers play a good role in strengthening Civic Competences at SMP Negeri 2 Jatiroto, as evidenced by the various positive activities that have been carried out.

Keywords: Civic Competences, Globalization, Pancasila

Introduction

In its development, the nomenclature of PKn in Indonesia starting from 1947 (Civics) has often been changed until finally changing its name to Pancasila Education in 2022 in the Independent Curriculum (Raharjo, 2020). In this case, even though the term citizenship is omitted, the substance remains the same. PKn or called Civic Education in Indonesia is a translation of the term *Civic Education*. Even in *Civic Education*, there is a difference in meaning between *Civic Education* and *Citizenship Education*. In English, the term *Civic Education* actually comes from two words, namely "Civic" and "Citizenship" and then combined with the word education.

Civic is a study related to the duties of government and the rights, as well as obligations of citizens (Carter V. Good in Winarno & Wijianto, 2010), while *Citizenship* is a set of characters possessed as citizens that show their membership in a community. Although in Indonesia *Civic Education* and

Citizenship Education both have the connotation of PKn, there are also opinions of other figures who give different meanings to these two things. For example, (David Kerr, 1999) explains that *Citizenship Education* is an educational process in order to prepare young citizens regarding their rights, roles, and responsibilities, while *Civic Education* is *Citizenship Education* that is carried out in schools.

In this case, it seems that the nomenclature of Civic Education in Indonesia cannot represent what the two definitions are from, which is clear that we can conclude that *Citizenship Education* is meant in a broad sense, while *Civic Education* is meant in a narrow sense. The goal of PKn in Indonesia itself is to create good citizens in accordance with Pancasila and the 1945 Constitution. In Pancasila, there are values that become state norms so that they become guidelines for citizens in carrying out the life of the nation and state by referring to the rights and obligations contained in the 1945 Constitution. Learning

and understanding Pancasila is very important as a citizen because it is the basis of the state for all of us (Handayani & Dewi, 2021).

The purpose of the PKn is in line with the functions and objectives of national education contained in Law Number 20 of 2003 which says "Developing abilities and shaping the character and civilization of the nation in order to educate the life of the nation, aims to develop the potential of students to become human beings who believe in and fear God Almighty, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

Some of the missions carried out by PKn in Indonesia itself include: PKn as the true meaning, namely *Civic Education*; PKn as value and character education; PKn as education to defend the country, and PKn as democracy (political) education. *Civic Education* in Indonesia has a formal-pedagogical vision so that students are educated as democratic citizens in the context of formal education (CCE in Winarno, 2013).

Thus, this is related to how the methods or steps developed by Pancasila Education teachers in strengthening *Civic Competences*. Civic Competences is a competency that citizens need to have. The competencies that need to be possessed include aspects, such as Civic Knowledge, Civic Disposition, and Civic Skill (Branson, 1998,1999).

In connection with the above, teachers in an effort to strengthen *Civic Competences* get the main challenge in dealing with the influence of Globalization on students. According to him, the current of globalization makes students easily influenced and teachers difficult to stem it. This globalization erodes the values, morals, and character of Pancasila in students so that it can hinder the course of the goals, functions, visions and missions of the PKn. The problem of the erosion of values and the application of Pancasila in community life is very influential in the progress of the Indonesian nation (Fakurulloh, 2022). Therefore, the role of Pancasila Education teachers is very important for the state in realizing Good and Smart Citizenship.

In addition, Pancasila Education teachers have a great responsibility in efforts to create and direct students in order to achieve these goals. The existence of teachers in schools

essentially acts as a substitute for parents where they become role models for their students (Rifki, 2022). In addition, teachers as the person in charge of child discipline must control every activity carried out by students so that they do not deviate from existing norms (Novita et al., 2020). Therefore, the researcher is interested in researching how alternative solutions are carried out by Pancasila Education teachers in strengthening *Civic Competences*, as well as how the role of schools in holding activities that can support *Civic Competences* so that they can minimize the influence of Globalization.

Method

In this case, the researcher uses a qualitative approach with a descriptive method aimed at finding and describing the truth of the event to be studied. The type of qualitative research used is based on the philosophy of *post positivism*. The philosophy of *post positivism* is used in this study to see the natural condition of the object so that the researcher here is a key instrument, the data analysis is qualitative, and the results of the research describe the real situation.

Data collection techniques are carried out in various ways, namely through observation, interviews, and documentation (Sugiyono, 2015). Observation was carried out by direct observation located at SMP Negeri 2 Jatirot, especially grade VIII. The reason why the research was taken in this place is because the researcher is interested in various activities in schools that can support *the strengthening of Civic Competences*. Using a structured interview accompanied by several question instruments that have been prepared and addressed to Mr. Supriyanto, S.Pd. as a Pancasila Education teacher regarding his role in strengthening *Civic Competences* for students. Documentation is carried out by collecting additional data that is valid and relevant according to the topic being discussed both online and offline. In order to ensure the validity of the data, the triangulation method is used (Moleong, 2005).

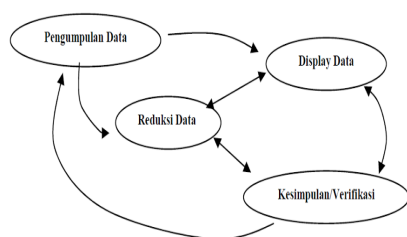


Figure 1. Components of Data Analysis

Source: Miles and Huberman, 2007

Result and Discussion

The Role of Teachers in Strengthening Civic Knowledge

Civic Knowledge is related to what content citizens need to know and understand. In this case, *Civic Knowledge* contains several items of statements related to history and contemporary knowledge, including an understanding of the structure and mechanism of constitutional government, as well as the principles that underlie it [National Center for Learning and Citizenship (NCLC) in Winarno, 2013]. The following is the content of *Civic Knowledge* PKn in Indonesia, as follows (Budimansyah, 2007,2008): What is the life of citizenship, politics, and government?; What are the basics of Indonesia's political system?; How does the government formed by the 1945 Constitution embody the goals, values, and principles of Indonesian democracy?; How is Indonesia's relationship with other countries and its position on international issues?; What is the role of citizens in Indonesian democracy?

Based on the above, in grade VIII the Independent Curriculum has been implemented and teachers use books issued by the Ministry of Education and Culture in 2021 where the nomenclature still uses the name of Pancasila and Citizenship Education. In the book, there are six chapters, including; the position and function of Pancasila; the form and sovereignty of the state; constitution and governance; national awakening and youth pledge; national identity and national culture; and digital literacy in the diversity of the nation. In the chapter, broadly speaking, the portion of learning is dominated by historical content, contemporary

knowledge (adjusted to the context of the digital era), then the structure and mechanism of constitutional government, as well as its principles. In this regard, teachers use the PBL model where students are trained in critical thinking skills, for example in the presidential election, the election of the class chairman and vice president, as well as the chairman and vice president of the Student Council. In addition, teachers also invite students to learn how to properly conduct democracy in the classroom where it provides opportunities to ask each other questions and convey arguments. In this context, the application of democracy education is very important in an effort to create a *citizen Civic Culture* for the success, development, and maintenance of democratic government (Civitas International in Winarno, 2008).



Figure 2. Election of Candidate Pairs for Student Council Chairman and Vice President 2024-2025

Source: Personal Documentation

The Role of Teachers in Strengthening Civic Disposition

Civic disposition is related to good traits or characters where they represent good citizens. In this case, *Civic Disposition* is divided into private character and public character where this is important for the maintenance and development of constitutional democracy. *Civic Disposition* will develop slowly, this is the result of what citizens have learned and experienced both in the home, school, and community and other organizations. These private characters, such as moral responsibility, discipline, and respect for human dignity and dignity, while public characters, include caring as citizens, politeness, heeding the *rules of law*, and compromising. In this case, for example, teachers in strengthening students' private character are by asking to comply with the rules, giving assignments to discipline and

encourage honesty, then asking to learn to respect and respect the rights and opinions of others. Furthermore, teachers in strengthening the public character of students are, for example, asking each other to work together to clean the classroom, asking to always uphold manners and ethics both inside the school and outside, asking to heed the rules for the election of the chairman and vice president of the student council in an orderly and obedient manner, and then asking one class to always compromise in reaching a mutual agreement regarding certain activities. Pancasila Education teachers play an important role as facilitators in helping students feel comfortable in the classroom during learning activities by maintaining order, cleanliness, etc. (Novianti et al., 2021). The following are some routine school activities that can support the strengthening of students' *Civic Disposition*:



Figure 3. Implementation of the Red and White Flag Ceremony

Source: Personal Documentation

This red and white flag ceremony is routinely held every Monday starting at 07.00 WIB to 07.30 WIB. On Tuesdays and Wednesdays, morning apples are routinely held where apple coaches are carried out by teachers in turn, including Pancasila Education teachers. The existence of this activity can foster students' nationalism attitudes. The rapid flow of Globalization is the main challenge for the Indonesian nation which can cause a moral crisis and a character crisis, this if left unchecked, will have an impact on a high sense of individualism and low nationalism (Amalia & Najicha, 2022). In this case, Globalization has a responsibility for the erosion of moral values and character so that it needs to receive attention from various parties (Budiarto, 2020). In this regard, SMP Negeri 2 Jatiroto pays attention to this serious problem by carrying out routine red and white flag ceremony activities

on Monday and routine morning apple activities on Tuesday and Wednesday where ceremonial officers are carried out alternately starting from grade VII to grade XI. This is an effort by the school to shape and strengthen the attitude of nationalism of students so that they are not easily influenced or carried away by the current of globalization.



Figure 4. Congregational Dhuhr Prayer and Sermon Practice

Source: Personal Documentation

High prayer and congregational Friday prayer activities must be carried out by students where there is an attendance carried out by the relevant sie in the management of the class. Pancasila Education teachers also play a role in leading the congregation to pray and usually give their sermons on Fridays. This activity can foster an attitude of responsibility and tolerance both between religions and between religions. The formation of an attitude of tolerance is something that requires the process and stages of this individual in receiving information in the surrounding environment (Abdulatif & Dewi, 2021). In this case, activities that can support tolerance are not only limited to high prayers and Friday prayers, but also several activities, such as: flash pesantren for 3 days in the month of Ramadan; grand recitation of Nuzulul Quran; the practice of hajj manasik is carried out once a year; and Dhuha prayers together in the school yard. In this case, schools are important in efforts to create a religious environment so that with some of these routine activities, it is hoped that it can strengthen the tolerance of students in a sustainable manner.



Figure 5. Reading Literacy Movement in School Yards

Source: Personal Documentation

The routine literacy movement is carried out on Thursdays starting from 07.00 to 07.30 WIB. However, it can also be carried out on other days so that it is conditional. In this case, usually Pancasila Education teachers go directly into the field to monitor the progress of the literacy movement. This can foster critical thinking skills so that later in responding to certain information, students can respond to it correctly. In today's digital era, it is not impossible for someone to be consumed by hoaxes that cause disinformation and misconceptions. The rapid progress of the technology field not only has a positive impact, but also a negative impact, for example hoaxes or fake news (Oktaviana & Purnamasari, 2021). Therefore, the purpose of this literacy movement is to encourage students to be able to analyze and respond to information where its validity and truth are checked first by reading various reference sources. In this regard, one of the efforts to encourage students to want to read is to require each student to bring a book with a free theme that will later be read together. This is also a preventive effort in minimizing the impact of the spread of hoaxes so that students are not easily polarized in a certain camp.



Figure 6. Routine Morning Exercises Together

Source: Personal Documentation

Healthy Fridays that are carried out can be in morning gymnastics activities or healthy walks together. These kinds of activities can foster students' attitude of togetherness. As is known, the values of togetherness, for example mutual cooperation, are part of the national identity so that they become a characteristic of Indonesian society itself which is taught in PKn (Azzahra et al., 2024). Keep in mind that national identity is an important element that must be maintained by all elements of the nation. The values of togetherness that emerge are one part of the national identity so that morning gymnastics and healthy walking activities are one of the many ways to foster an attitude of togetherness and strengthen the national identity. In this case, it is hoped that these activities can spark and encourage students to always highlight the attitude of togetherness in various aspects of life in a sustainable manner.



Figure 7. Adiwiyata Activities

Source: Personal Documentation

SMP Negeri 2 Jatiroto is an adiwiyata school so that every Saturday cleaning activities are routinely carried out by all classes, but it can also be conditional. This activity can foster sensitivity to problems or issues, especially regarding the environment. In this case, PKn aims to form sensitivity which will later be useful in solving an issue or social problem intelligently according to the role and function of the citizen (Kirani & Najicha, 2022). PKn makes a great contribution in solving various global problems (Sutrisno, 2018). Issues that live in the community will continue to develop and experience their dynamics. Especially with the presence of Globalization, these issues have become increasingly complex and many people

are overwhelmed in dealing with them. Therefore, the existence of this clean-up activity is expected to form a sensitivity attitude in students regarding environmental issues where being a good citizen can be useful in the life of society, the nation, and the state.

The Role of Teachers in Strengthening Civic Skills

Civic Skill is related to what a citizen should do. *Civic Skills* consist of *Intellectual Skills* and *Participatory Skills*. Intellectual skills are important for citizens regarding the ability to think critically. Included in this intellectual skill, it includes identifying, describing, explaining, analyzing, assessing, and taking and defending a position on a certain issue. In this case, for example, in the classroom, the teacher asked for students' opinions and views regarding who was the organizer and how the presidential election was held last February. This aims to see how students position themselves over the event. Then, important participatory skills are needed for citizens to participate responsibly, effectively, and scientifically. Included in this participatory skill, it includes interacting, monitoring, and influencing. In this case, in schools there are routine activities that must be carried out by students. For example, several activities, such as morning ceremonies and apples, congregational prayers, literacy movements, Healthy Fridays, and adiwiyata programs encourage students to interact with each other so that each of them works together to monitor their sustainability so that it runs smoothly. From these activities that have been carried out, it can support the strengthening of the Pancasila student profile so that it also has implications for the formation of students' personal resilience (Rusnaini et al., 2021). Strong personal resilience will have solid principles regarding integrity, ethics, responsibility, and nationalism so that they represent good citizens whose roles and involvement have a positive impact on community life.

Teachers Challenges in Efforts to Strengthen Civic Competences

Based on the results of the interview, the main challenge faced by teachers is the influence of Globalization which can erode the values of orientality in students. Globalization can affect the lifestyle of students who are inclined to the West and reduce the sense of nationalism, which has implications for how students think, behave, and how society acts (Sakman & Bahtiar, 2019). If this is left for a certain period of time, the existence of Pancasila as a national identity will gradually decline because its implementation is not supported by the will of students as the next generation of the nation. The noble values of Pancasila have begun to be forgotten by the community (Fitrayadi, 2016). In fact, here in addition to teachers, the community is one of the important supporting components in encouraging students to create good citizens. In this case, based on the results of the summary of interview activities that have been conducted, the form of influence of globalization, such as students accessing gadgets more than reading books, and spending more time playing social media than studying. Talking about Globalization, it is undeniable that the emergence of negative impacts is very felt in various aspects of life so that it is impossible to avoid. This is in line with Isa & Dewi (2021) who said that Globalization is inevitable, as a consequence we must be ready to adapt to become a society that has the ability, character, knowledge, and skills to be able to compete and have high fighting power. However, it does not mean that there is no way for teachers to stem these negative impacts. An alternative solution carried out by teachers is to always remind and invite students to make the best use of technology. In addition, routine activities at school, such as morning ceremonies and apples, congregational prayers, literacy movements, Healthy Fridays, and adiwiyata programs can create students to become good citizens so that adults will not be easily carried away by the negative impacts of Globalization. The urgency of implementing PKn here is very important in the era of Globalization because it is basically important in building a strong moral commitment to global humanity (Sihombing et al., 2024). With moral and citizenship education provided from an early age, it will be able to create global competitiveness, as well as build Indonesia to be even better (Arliman, 2020). Therefore,

teachers in this case always remind students to always follow various routine activities carried out at school to support knowledge and skills that can create global competitiveness in students.

Conclusion

Based on the results of the study, researchers can draw conclusions. In strengthening *Civic Knowledge*, in the classroom, Pancasila Education teachers act as mediators and facilitators where they provide opportunities for students to be able to develop critical thinking skills. In this case, teachers use the PBL model where students are trained in critical thinking skills, for example in the presidential election, the election of the class chairman and vice president, as well as the chairman and vice president of the Student Council. In addition, teachers also invite students to learn how to properly conduct democracy in the classroom where it provides opportunities to ask each other questions and convey arguments.

In strengthening *Civic Disposition*, Pancasila Education teachers play an important role in shaping and directing students to create good citizens, both in the classroom and routine activities at school. For example, teachers in strengthening students' private character are by asking to comply with the rules, giving assignments to discipline and encourage honesty, then asking to learn to respect and respect the rights and opinions of others. Furthermore, teachers in strengthening the public character of students are, for example, asking each other to work together to clean the classroom, asking to always uphold manners and ethics both inside the school and outside, asking to heed the rules for the election of the chairman and vice president of the student council in an orderly and obedient manner, and then asking one class to always compromise in reaching a mutual agreement regarding certain activities. Routine school activities, including morning ceremonies and apples, congregational prayers, literacy movements, Healthy Fridays, and adiwiyata programs can foster nationalism, responsibility and tolerance, critical thinking, togetherness, and sensitivity.

In strengthening *Civic Skill*, Pancasila Education teachers play a role in assisting students during carrying out routine school activities that support *Civic Skill*. In this case, schools also play an important role in organizing various routine activities consistently and sustainably. Several activities, such as morning ceremonies and apples, congregational prayers, literacy movements, Healthy Fridays, and adiwiyata programs encourage students to interact with each other so that each of them works together to monitor their sustainability so that it runs smoothly. Furthermore, from the activities that have been carried out, it is hoped that students will influence each other on how to carry out their obligations as a student where they represent a good citizen.

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Practice of Pancasila Student Profile in SMA Warga as an Effort to Form Student Character Based on Pancasila Values

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Abstract

This study examines the implementation of the Pancasila Student Profile at SMA Warga as a strategy to develop student character that is in line with Pancasila values. The profile is outlined in both teaching materials and various activities, both inside and outside the classroom, with an emphasis on aspects such as mutual cooperation, creativity, global diversity, and other core traits. A qualitative approach was used by utilizing literature reviews and in-depth interviews with teachers, principals, and students. The research findings show that SMA Warga overcomes various challenges in implementing the Pancasila Student Profile, such as limited creativity and teamwork skills among some students, through non-cognitive diagnostic assessments and project-based learning methods. By providing supportive infrastructure and adopting an inclusive approach, the school fosters a learning environment that is conducive to character development. The implementation of the Pancasila Student Profile at SMA Warga aims to produce a young generation who not only excel academically, but also have a strong character based on Pancasila values, so that they are able to compete in the global era while maintaining national identity.

Keywords: Pancasila, character, project.

Introduction

According to Damayanti and Winanto (2024), the Pancasila Student Profile is a collection of characters and competencies that Indonesian students must have to form good character through effective learning strategies. The Pancasila Student Profile is a concept developed in the Indonesian education curriculum to form character and skills in accordance with the values of Pancasila. SMA Warga as one of the schools that actively implements this profile, strives to form students who are faithful, pious, have noble character, have a global perspective, work together, are creative, think critically, and are independent. In its implementation, teachers at SMA Warga include the Pancasila student profile into the teaching module and integrate this profile into learning activities, projects, assignments, and daily student interactions. Not only limited to theory, this profile is intended to be an ideal guideline in forming a young generation that is able to face global challenges while still

respecting local culture and values (Fauzi, MIR, Rini, EZ, & Qomariyah, S., 2023).

According to Juliardi (2015), Citizenship Education is expected to be able to revive the character of students who are increasingly declining towards a character that is in accordance with the values of Pancasila. As a school that implements the Pancasila student profile, SMA Warga realizes the importance of instilling character that is in accordance with the values of Pancasila in every aspect of learning. This is implemented through various activities such as discussions, making infographics, role-playing, to thematic projects that raise the theme of local wisdom. Thus, learning is not only limited to academic material, but also includes aspects of student character and personality. However, there are internal obstacles, such as some students who are less creative or less able to work together. However, the school has anticipated this with a non-cognitive diagnostic assessment approach at the beginning of the school year

to identify the characteristics of each student so that teachers can provide appropriate guidance.

Ideally, the Pancasila student profile is a reference that is expected to be able to produce a young generation of Indonesia that is based on Pancasila values and ready to face the era of globalization. In the context of education, ideally every school is able to implement this profile comprehensively and consistently, so that it can foster positive skills, attitudes, and behaviors that reflect Pancasila. This profile contains six main aspects, namely faith and devotion to God Almighty, global insight, mutual cooperation, creativity, critical thinking, and independence. If applied properly, this profile will produce students who have strong personalities, global insight, and are able to adapt to developments in the era without forgetting the nation's identity. (Susilawati, E., Sarifudin, S., & Muslim, S., 2021)

In educational theory, character building through education based on local values and culture is considered important to strengthen individual identity as well as social skills. The implementation of the Pancasila student profile is regulated in government policy through Permendikbud Number 22 of 2020 concerning Curriculum in Emergency Situations and other policies that encourage the development of character-oriented curriculum. This law emphasizes the importance of schools as institutions responsible for developing student character according to Pancasila values (Santika, R., & Dafit, F., 2023).

Education experts state that the success of the Pancasila student profile is not only determined by the curriculum, but also by the active role of teachers in guiding and directing students. According to Ki Hadjar Dewantara, ideal education does not only cover intellectual aspects, but also concerns the development of students' character and personality through a holistic approach. This is in line with the educational principles stated in "Education for Personality Development", where schools are expected to be able to create a learning environment that is conducive to character formation.

In State Senior High Schools, the implementation of the Pancasila student profile has been quite significant with several

adjustments tailored to the characteristics of students and the school environment. However, there are still challenges, especially in encouraging students who have limitations in terms of creativity and collaboration to be more active in mutual cooperation and creativity activities. This obstacle is not too inhibiting, but remains a concern in efforts to achieve character education goals.

The Pancasila student profile is important because it aims to form students who are not only academically intelligent, but also have a strong and competitive personality. In the midst of the increasingly rapid flow of globalization and technology, the Pancasila values instilled in students will be an important foundation for them to be able to live in a diverse society without losing their national identity. SMA Warga has implemented proactive steps to overcome obstacles, ensuring that each student can develop optimally in accordance with the character of the Pancasila student profile.

Method

Qualitative research methods provide an in-depth approach to understanding the implementation of Pancasila values in the formation of student character, so that it is more relevant to the socio-cultural context of Muhadjir (2000). The method used in this study is a qualitative approach with a literature study method and interviews as data collection techniques. The qualitative approach was chosen because it is appropriate for understanding social phenomena in depth, especially in the context of the implementation of the Pancasila student profile in the educational environment. This approach allows researchers to explore descriptive data and provide an understanding of the values, perceptions, and experiences of research subjects related to the implementation of the Pancasila student profile at SMA Warga. Through this method, researchers can obtain an overview of the actual conditions and aspects that influence the success and obstacles to the implementation of the Pancasila student profile. Literature studies were conducted to understand the theoretical framework and concepts relevant to the research topic. The literature analyzed included journals, books, articles, and

policy documents that discussed the Pancasila student profile, character education, and educational theories and practices relevant to the formation of student character in schools. This literature study aims to strengthen the theoretical basis and provide a comprehensive view of the Pancasila student profile. The results of the literature study were also used as a reference for compiling interview guidelines and comparing field findings with existing theories.

In addition, in-depth interviews with relevant informants such as teachers, principals, and students were conducted to obtain direct information regarding the implementation and challenges of implementing the Pancasila student profile at SMA Warga. This interview aims to explore the experiences, perceptions, and strategies used in implementing the Pancasila student profile in schools, as well as to understand how each aspect of the Pancasila student profile is integrated into learning and school life. The interview technique used was semi-structured, thus providing freedom for informants to express their views and experiences freely but still focused according to the research objectives.

Result and Discussion

Implementation of Pancasila Student Profile at Warga High School

According to Rahayu, Sundawa, and Wiyanarti (2023), the Pancasila student profile is a project that aims to strengthen the character values of Pancasila through the independent curriculum, so that students can become part of the global community. The implementation of the Pancasila Student Profile at SMA Warga is carried out through teaching modules compiled by teachers. Each module contains one or more of the six dimensions of the Pancasila Student Profile which include creativity and mutual cooperation, which are integrated into group discussion activities in class (Santika, R., & Dafit, F., 2023). With this approach, the Pancasila Student Profile becomes an integral part of the learning process, not just teaching materials. The project-based approach, discussion, and presentation in the form of infographics encourage students to think

creatively and work together in completing their assignments. In addition to the classroom, the implementation of this profile is also carried out through activities outside the classroom, such as making videos and infographics that require students to work together and think critically. Thus, SMA Warga not only encourages students to understand the concept of mutual cooperation and creativity, but also applies them in their daily tasks. The implementation of this profile has become part of the school culture, which is expected to prepare students to face global challenges without forgetting their identity as Indonesians (Amelia, RF, & Dewi, DA, 2021).

This profile was born because, as conveyed by, it is feared that character education will be increasingly eroded, causing disorientation of identity along with the progress of the times. Therefore, the government has taken steps to strengthen character education through the concept of the Pancasila Student Profile as the direction of national education. In an article written by Zulfikar and Dewi (2021), they highlight that civic education has an important role in shaping the character of the nation. However, the challenge faced is how to effectively integrate civic values into the education curriculum in order to form good citizens and support sustainable development.

The implementation of the Pancasila Student Profile aims to form students who have competencies in accordance with the vision of Indonesian education, namely a generation that is independent, has personality, and is able to face global challenges. Explains that the implementation of this profile is carried out through habituation activities, intracurricular, co-curricular, and extracurricular learning that builds students' character in everyday life.

At the elementary education level, the application of this profile helps shape good behavior and positive character in students added that faith and noble morals in this profile play an important role in providing strength for students to face life's challenges and shape personal, social, and national morals.

Nurhalisyah, Dewi, & Adriansyah (nd.) Civic education has an important role in instilling national values and character based on Pancasila, which aims to form a generation of students with integrity. Pancasila students are also expected to be able to uphold the value of

Bhinneka Tunggal Ika which encourages them to maintain noble culture while being open to other cultures. This attitude of diversity directs students to play an active role in realizing an inclusive and socially just society. Ministry of National Education (2010) National character education is designed to form a generation that has the noble values of Pancasila, with integration in various subjects in schools. In addition, independent students can be responsible for their learning and solve problems with awareness and self-regulation (Sulastri et al., 2022). Another important aspect is critical reasoning skills, namely the skills to analyze, evaluate, and conclude objectively as a basis for making the right decisions (Lestari & Annizar in Ibad, 2022).

Creativity, the last dimension in the Pancasila Student Profile, emphasizes students' ability to create useful innovations by combining critical thinking in developing new ideas (Ainiyah, 2013). Character development through this profile is in line with the concept of "independent learning" from Ki Hajar Dewantara which encourages freedom and development of children's talents in learning. In this context, educators have a great responsibility in shaping students' character through role models, motivation, and encouragement so that they are able to be independent (Rahayuningsih, 2022). Overall, SMA Warga has integrated the Pancasila Student Profile into various aspects of school life, making it part of the school culture and forming students who are not only academically competent, but also have personalities in accordance with the noble values of the nation.

Problems and Obstacles in Implementing the Pancasila Student Profile

According to Dewi and Ulfiah (2021), the increasing number of cases reflecting the deterioration of national character, both those reported in the media and those occurring in daily life, indicates that character education in Indonesia has not been fully implemented. This emphasizes the importance of building national character. Based on Law No. 20 of 2003 concerning the National Education System, education functions to develop abilities and shape the character and civilization of a

dignified nation. Education aims to develop students' potential to become individuals who are faithful, pious, possess noble morals, and become democratic and responsible citizens.

According to Hidayat, Mulyani, Nurhasanah, Khairunnisa, and Sholihah (2020), Civics Education (PKn) in schools still faces several challenges. Some students tend to view PKn as a theoretical and conceptual subject. Additionally, some teachers struggle to encourage students to be active and directly involved in the classroom learning process. Many students also perceive PKn as a subject focused on memorization, which makes them feel bored. This issue is exacerbated by the lecture method still commonly used by teachers, making learning monotonous and less engaging for students.

In general, SMA Warga does not face significant challenges in implementing the Pancasila Student Profile, as these values have long been integrated into all subjects, especially Civics Education. As a national school, SMA Warga supports free and fair religious activities for all students and encourages various creative initiatives through extracurricular activities such as art performances (PENSI). However, minor challenges arise from some students who are less creative or less capable of working together in collaborative activities. Although these challenges are considered minor, the school still pays attention to addressing them to achieve the goals of character education.

One of the steps taken is conducting non-cognitive diagnostic assessments at the beginning of the academic year. Through these assessments, teachers can better understand students' backgrounds, learning styles, and characteristics, enabling them to design learning strategies tailored to students' needs and provide more intensive support to students who are less active or struggle with teamwork. This approach helps anticipate potential challenges in implementing the Pancasila Student Profile early on, allowing teachers to offer more effective guidance.

Additionally, SMA Warga organizes various activities to enhance students' creativity and collaborative spirit, such as creating infographics, videos, and demonstration projects. These activities train students to think innovatively, express ideas confidently, and work collaboratively in teams. Over time, initially passive students are expected to

become more active and creative. This approach focuses not only on academic outcomes but also on developing students' character in line with Pancasila values.

The efforts made by SMA Warga have successfully addressed most challenges in implementing the Pancasila Student Profile, making diagnostic assessments and creative-collaborative activities key to creating a learning environment that supports optimal student character development.

In a study conducted by Sari et al. (2024), it was found that implementing the Pancasila Student Profile faces several challenges. One of these is the lack of application of the global diversity dimension in classroom learning. This is due to the freedom provided by the Independent Curriculum, allowing educators to optimize learning according to local needs and contexts, resulting in this dimension not being prioritized in the learning process.

However, several factors hindering the implementation of the Pancasila Student Profile still need attention, including teachers' limitations in designing effective teaching modules, insufficient time for teaching and learning activities, lack of lesson content, limited teacher skills in utilizing technology, low student interest in certain subjects, and passive student participation in learning. The lack of financial support from parents and limited understanding of Pancasila values in society also pose challenges, especially when divine values are only viewed through ritual practices without deeper appreciation.

According to Sunaryati, T., Safitri, I., Lestari, NA, & Putri, J. (2023). one of the challenges in Indonesian education is the low moral values among students, particularly at the elementary school level. Morality serves as a benchmark for determining the good or bad nature of one's actions and speech, which is crucial for behaving well toward others. Good attitudes and morals lead to positive perceptions, while the absence of moral values tends to invite negative judgments from the environment. Therefore, instilling moral values in students is crucial as it influences their education and behavior. Moral education helps students develop respect, appreciation, and harmonious relationships with others. It also prevents conflicts and shapes a generation that is both intelligent and virtuous (Sunaryati et al., 2023, pp. 2834–2840).

SMA Warga responds to these challenges with several strategies, such as monitoring students' physical and mental well-being, fostering positive character traits like self-confidence and respect for others, increasing motivation and creating a conducive learning environment, and providing better learning opportunities and positive stimulation for students.

SMA Warga's approach to addressing these issues involves the use of self-directed learning methods and effective pedagogical interventions. Through problem-solving strategies implemented by educators, students' cognitive abilities are expected to improve, enabling them to solve complex problems efficiently. The success of implementing the Pancasila Student Profile among SMA Warga students demonstrates that with adaptive methods, schools can support the achievement of national education goals, not only academically but also through the formation of strong student character based on Pancasila values.

Solutions to Support the Success of Pancasila Student Profiles

As an effort to support the successful implementation of the Pancasila student profile, SMA Warga implements a non-cognitive diagnostic assessment at the beginning of the school year to determine the background, character, learning style, and personality of students. With this assessment, teachers can identify the special needs of students, especially those who are passive or less concerned about the environment. Teachers can provide more attention and assistance to students who need it, so that they can develop positively according to the characteristics of the Pancasila student profile. This step is in line with the concept of independent learning, where students are given the freedom to learn according to their interests and talents, but are still directed to have a positive character. In addition to diagnostic assessments, SMA Warga also uses project-based learning methods as an effort to shape student character according to the Pancasila student profile. In this learning, students are invited to participate in thematic projects that reflect values such as mutual cooperation,

creativity, and global diversity. For example, students are given the task of creating a cultural performance or stage work that displays local wisdom, such as traditional clothing, regional dances, and traditional foods. This project not only fosters a love for national culture, but also trains students to work in teams and appreciate differences (Gunadi, SS, Hanifah, N., & Nugraha, RG, 2024).

According to Rahayu, Sundawa, and Wiyanarti (2023), to overcome the challenges in implementing the Pancasila student profile, collaboration between the government, educational institutions, parents, and the community is needed. The government needs to provide support through adequate policies and programs, while educational institutions must improve educators' understanding of the importance of character education based on Pancasila values. Active participation of parents and the community is also essential in supporting this implementation. SMA Warga also provides spaces that support student creativity, such as creative laboratories and art studios. These facilities allow students to develop their talents and interests in various fields, including art, science, and other skills. With the support of these facilities, it is hoped that students will be more motivated to think creatively and innovatively, which is an important element in the Pancasila student profile. Teachers act as facilitators who accompany students in exploring and developing their ideas. The inclusive approach implemented by SMA Warga also supports the achievement of the Pancasila student profile. The school encourages the creation of an open learning environment that accepts differences. In everyday life at school, students are taught to appreciate differences in opinion and cultural backgrounds that support the value of global diversity. This helps students to become open-minded individuals, respect others, and be able to adapt to various social situations.

In addition, the application of the Pancasila student profile is also applied to extracurricular activities. Extracurricular activities are carried out to develop certain aspects contained in the curriculum and in accordance with the needs and living environment of students. This activity is believed to be able to help in the formation of student character, because repeated habits can form students with character. Outside of

learning, students can choose extracurricular activities that suit their interests and potential. For example, dance and Sundanese language activities for the global diversity dimension, drawing for the creative dimension, religious activities for the faith and piety dimension, sports or karate for the independent dimension, ICT for the independent and creative dimensions, and scouts which contain all dimensions in the Pancasila student profile.

In addition to extracurricular activities, character building is also carried out through habituation activities such as flag ceremonies, literacy before studying, blessed Fridays, and gymnastics. SMA Warga also emphasizes the dimensions of Pancasila character in daily learning, including faith, devotion to God Almighty, and noble morals that can be seen from students' habits in worship, maintaining the cleanliness of the school and classroom environment, and the application of greetings, smiles, greetings, politeness, and courtesy (5S). These values emerge and develop through character building that they often do, as well as through other activities such as mutual cooperation. All activities carried out at the school are consistently based on Pancasila values. According to Rusnaini, Raharjo, Suryaningsih, and Noventari (2021), to strengthen students' personal resilience, it is important to intensify the application of the Pancasila Student Profile through the integration of Pancasila values in the curriculum and extracurricular activities.

Meanwhile, Rama, Ambiyar, Rizal, Jalinus, Waskito, and Wulansari (2023) suggested the use of evaluation models in high schools as a solution to improve the quality of education and ensure that educational programs run effectively.

Conclusion

The implementation of the Pancasila Student Profile at SMA Warga has demonstrated a strong commitment to integrating Pancasila values into the educational process. Through learning modules designed by teachers, each dimension of the Pancasila Student Profile—such as creativity and mutual cooperation—is included in project-based and discussion-based learning activities. This makes these values not only as teaching

materials, but as an integral part of student character formation. Activities inside and outside the classroom, such as making videos and infographics, help students to think critically and creatively, and develop effective collaboration.

SMA Warga also pays attention to the challenges and obstacles in implementing the Pancasila Student Profile. Although in general there were no significant obstacles found, some students showed a lack of creativity and collaboration skills. Through non-cognitive diagnostic assessments, teachers can understand the background and characteristics of students, so they can design appropriate learning strategies. This step allows schools to provide more intensive support to students in need, as well as maximize their potential in achieving character education goals. Creative and collaborative activities, such as infographic and video creation projects, are one way to increase the spirit of mutual cooperation among students. By creating an environment that supports the development of creativity, SMA Warga encourages students to dare to express ideas and work in teams. This is in line with the goal of national education to form students who are not only academically competent, but also have personalities that are in accordance with the values of Pancasila.

In supporting the successful implementation of the Pancasila Student Profile, SMA Warga applies various methods, including project-based learning and extracurricular activities. These activities help students to develop their potential and character in accordance with the values they uphold. The inclusive approach implemented by the school also allows students to appreciate differences and adapt to diverse social situations. In addition, habituation through routine activities at school also contributes to the development of positive character in students.

Overall, SMA Warga has successfully integrated the Pancasila Student Profile into various aspects of school life. By implementing adaptive and innovative methods, the school not only supports the achievement of national education goals, but also plays an active role in shaping the character of resilient students. Through the application of Pancasila values in learning and daily activities, SMA Warga strives to create a generation that is intelligent, has character, and is ready to face global

challenges, while still upholding its identity as an Indonesian nation.

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Analysis Implementation Profile Pancasila Students at Juwangi Middle School through the Integration of Pancasila Values

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Abstract

This research aims to implement the application of the Pancasila Student Profile at Juwangi Middle School through the integration of Pancasila values in the curriculum, extracurricular activities and learning environment, as well as identifying the obstacles and solutions faced. A qualitative approach was used with data collection methods through literature studies and interviews with teachers, students and education staff. The research results show that the school has attempted to instill Pancasila values such as mutual cooperation, tolerance and national awareness through thematic learning and social activities. However, this implementation overcomes challenges such as low student understanding, lack of support from parents and the community, and limited facilities. To overcome these obstacles, Juwangi Middle School holds teacher training, strengthens school culture, and involves students in social activities. It is hoped that this effort can shape students' strong character based on Pancasila values.

Keywords: Pancasila Student Profile; Educational Character; Pancasila Values; Curriculum Integration; Juwangi Middle School.

Introduction

Education in Indonesia aims For to form character generation young based on the values of Pancasila as ideology the basis of the state. In matter this, school own role important in to plant Profile Pancasila students, namely character students who reflect values noble Pancasila. Profile Pancasila students become one of the priority agendas in curriculum national For create generation young people with integrity, empowered compete, and have concern social high. In in practice, Juwangi Middle School try apply Profile Pancasila students through integration Pancasila values in curriculum, activities extracurricular, as well as in learning everyday, which is expected can produce students who have mutual cooperation, tolerance, and awareness nation (Rachmadtullah et al., 2023).

The values of Pancasila become base character for every Indonesian citizens. However, in reality, implementation values the in life daily Still face various challenges,

especially in the world of education. At Juwangi Middle School, various effort done For apply Profile Pancasila students, such as integration Pancasila values in learning and extracurricular programs, as well as activities involving public like devotion social. However, schools this also faces challenges, including the lack of understanding student to Pancasila values, lack of support from community and parents, as well as difficulty in integrate Pancasila values to in all eye lesson (Setiawan et al., 2023).

For overcome problem said, Juwangi Middle School apply a number of solutions, including by stage training for teachers to deepen understanding they about method teach Pancasila values, involving student in project social and activities community, as well as to weave Work The same with parents and community For support education character students. With Thus, school make an effort For to form students who do not only intelligent in a way academic, but also has character that reflects the values of Pancasila.

In general, character education is an important component of the education system in Indonesia. It aims to shape students' attitudes and behaviors in accordance with the norms and values upheld in society, particularly the values of Pancasila (de Lima-Hernandez & Vergauwen, 2022). According to the constructivist view of education, students should not only receive knowledge passively but should also be actively engaged in the learning process to develop their attitudes and character. By implementing this theory, schools are expected to create a supportive learning environment that helps students understand and apply Pancasila values in their daily lives (Wijaya & Weinhandl, 2022).

Foundation law implementation Profile Pancasila students are there in The 1945 Constitution and Law Number 20 of 2003 concerning National Education System, which emphasizes that education national aiming For develop potential participant educate to become a man of faith and piety to Almighty God One, and moral noble. Profile Pancasila students are also listed in The Independent Learning policy initiated by the Ministry of Education and Culture, which emphasizes importance education based on the values of Pancasila (Rahayuningsih, 2022).s

According to character education experts, such as Thomas Lickona, character education is a deliberate effort to help individuals understand, appreciate, and practice ethical values. In Indonesia, education experts also believe that implementing character education based on the values of Pancasila can help shape resilient students with strong social solidarity who understand and appreciate cultural diversity. This implementation requires support from a robust system and cooperation from all parties, including society and families.

Study show that education characters based on Pancasila can produce students who do not only superior in a way academic but also has strong morals (Vuk, 2023). Literature in education the character and values of Pancasila show that effort build character student need collaboration between school, family, and society. Books such as " Character Education : Concept and Implementation " work Zubaedi emphasize importance integration

Pancasila values in all over aspect life schools, including in activity extracurricular and relationships social student.

In reality, the implementation of the Pancasila Student Profile at Juwangi Middle School has not yet been fully successful. Several obstacles still need to be addressed, such as students' lack of understanding of Pancasila values, insufficient support from the community and parents, and limited resources and facilities to support activities related to character education. Another challenge is the difference in understanding between students and teachers regarding Pancasila values, which leads to inconsistencies in its implementation.

The importance of implementing the Pancasila Student Profile in schools is increasing in response to the challenges of globalization, which can erode national values. Juwangi Middle School, as an educational institution, plays a crucial role in instilling Pancasila values in students from an early age. By applying the Pancasila Student Profile, the school strives to shape students who are not only intelligent but also possess a strong sense of nationalism, character, and readiness to become future leaders grounded in Pancasila values (Guzik et al., 2023). The objective of this study is to deeply analyze how the implementation of the Pancasila Student Profile is carried out at Juwangi Middle School through a comprehensive approach, integrating Pancasila values into the formal learning curriculum as well as extracurricular activities as part of character formation for students. This research also aims to identify various obstacles and challenges that arise during the implementation process of the Pancasila Student Profile in the school environment, including limitations in resources, teacher understanding, student involvement, and other technical constraints. Additionally, this study seeks to explore strategic solutions implemented by the school to overcome these obstacles, providing recommendations for other educational institutions to optimize the implementation of the Pancasila Student Profile in shaping a

young generation with character aligned with national values.

Method

This study employs a qualitative approach to gain a deep understanding of how the Pancasila Student Profile is implemented at Juwangi Middle School, as well as the challenges and solutions encountered during the process. A qualitative method was chosen because it allows researchers to explore the perceptions, understanding, and experiences of various stakeholders involved in implementing Pancasila values in schools. This approach is expected to provide a holistic picture of the Pancasila Student Profile implementation and uncover factors that are difficult to measure quantitatively, such as community support, challenges in integrating values, and student responses.

Data collection methods in this study include a literature review and interviews. The literature review aims to obtain relevant theoretical and empirical frameworks from various sources related to character education based on Pancasila values and the implementation of the Pancasila Student Profile in the national education system. The referenced literature includes books, research journals, articles, and education policy documents. The literature review serves to provide a comprehensive perspective on the concepts and practices of implementing Pancasila values in schools and assists researchers in designing more specific and appropriate interview questions aligned with the study's objectives.

Meanwhile, the interview method is used to collect primary data from individuals directly involved in implementing the Pancasila Student Profile at Juwangi Middle School, namely teachers, students, and education staff. In-depth interviews are conducted to gather firsthand information about their experiences, challenges, and perspectives on the process of character formation based on Pancasila values. During the interviews, researchers use open-ended questions that allow respondents to provide rich and detailed answers, thereby revealing various aspects of the Pancasila Student

Profile implementation in greater depth. The data from these interviews will be analyzed thematically to identify patterns or key themes relevant to the research focus.

By using these two data collection methods, namely literature review and interviews, this study is expected to provide a comprehensive overview of the efforts and obstacles faced by Juwangi Middle School in implementing the Pancasila Student Profile. It also aims to offer constructive recommendations for improving character education based on Pancasila values in schools.

Result and Discussion

Implementation of the Pancasila Student Profile at Juwangi Middle School

The Pancasila Student Profile in accordance with the Vision and Mission of the Ministry of Education and Culture, as stipulated in the Regulation of the Minister of Education and Culture Number 22 of 2020, defines Pancasila Students as the embodiment of Indonesian students who are lifelong learners with global competence and behavior in accordance with Pancasila values. This profile consists of six main characteristics: faith and devotion to God Almighty, global diversity, mutual cooperation, independence, critical thinking, and creativity (Tricahyono, 2022). The background to the formation of the Pancasila Student Profile is related to the decline in character education among students and the disorientation of identity experienced by Indonesian students amidst the development of the times (Tricahyono, 2022). Therefore, the government took the initiative to brand Indonesian students by emphasizing the importance of character education that is internalized through education, which is expected to create intelligent and characterful individuals (Sriwisathiyakun & Dhamanitayakul, 2022).

Pancasila Students are designed to address the question of what competencies should be developed in alignment with the Vision of Education in Indonesia to achieve a sovereign, independent, and self-reliant nation (Yunita, 2022). The implementation of the Pancasila Student Profile is conducted through

habituation activities and intracurricular, co-curricular, and extracurricular learning, which aim to develop students' character in their daily lives (Fitriya Alfin & Listiadi, 2021). This profile can be implemented at various levels of education, from early childhood education to higher education, and also as part of lifelong learning, where education continues throughout life (Sulastri et al., 2014).

By integrating the six dimensions of the Pancasila Student Profile into the curriculum, it is hoped that Indonesian students can face the challenges of the 21st century with strong character and Pancasila values as a guide in life (Bateman et al., 2023). At SMP Juwangi, the implementation of the Pancasila Student Profile is carried out by integrating Pancasila values in the curriculum and extracurricular activities. The results of interviews with teachers showed that classroom learning includes values such as mutual cooperation and tolerance, which are taught through a thematic approach that links subject matter to everyday life. Students are encouraged to work together in group activities, which not only improve academic achievement but also instill the importance of collaboration and respect for the opinions of others (Liu et al., 2020).

Furthermore, SMP Juwangi introduced extracurricular programs that support the implementation of the Pancasila Student Profile, such as arts and culture and sports activities that teach cooperation and respect for diversity. Community service activities and national holiday celebrations are also part of efforts to foster a sense of love for the homeland and social concern, where students are actively involved in these activities. In this context, teachers act as role models in exemplifying Pancasila values and creating an inclusive learning environment, so that students can learn about tolerance and mutual respect (Rahayuningsih, 2022).

However, the implementation of the Pancasila Student Profile at SMP Juwangi still faces obstacles, such as the difficulty of teachers in integrating Pancasila values into all subjects due to the dense demands of the curriculum. Several teachers also stated the need for special training so that they are better prepared to teach these values effectively in various subjects (Alt et al., 2023). Overall, although SMP Juwangi has made efforts to implement the Pancasila Student Profile,

increased training for teachers and more opportunities for students to engage in Pancasila value-based activities are needed to achieve more optimal implementation, with full support from the school and parents (Setiawan et al., 2023).

Obstacles and Challenges in Implementing the Pancasila Student Profile

The implementation of the Pancasila Student Profile at SMP Juwangi faces several significant obstacles in the effort to instill character values in students. One of the main obstacles is the lack of students' understanding of the values of Pancasila (Setiawan et al., 2023). The results of interviews with teachers indicate that many students do not fully understand or internalize these values, even though they have been taught in various subjects and activities. Most students only see the values of Pancasila as ordinary lesson material without linking them to everyday behavior (Wijaya & Weinhandl, 2022). This results in a gap between the teaching and application of these values in their lives.

Support from the community and parents is also a challenge in implementing the Pancasila Student Profile. Several teachers mentioned that the values taught in schools are sometimes not supported in the family or community environment. For example, there are differences in views or practices of values at home that make students confused in internalizing Pancasila values. The lack of parental involvement in school activities is also an obstacle for students to apply these values continuously outside of school, making it difficult for them to integrate these values into their daily lives (Gao et al., 2023).

Limited resources and facilities also contribute to this obstacle. Based on interviews with education personnel, existing school facilities are still inadequate to support various programs involving the implementation of Pancasila values. For example, social activities that require transportation facilities or larger learning spaces sometimes cannot be implemented optimally. These limitations limit the school's room to implement Pancasila value-based programs optimally, thus reducing the positive impact that should be generated from these activities.

In addition to limited facilities, differences in understanding between students and teachers regarding Pancasila values are also a challenge in the implementation process. Interview results show that not all teachers have a uniform understanding of how these values should be applied in the context of education. Some teachers still have different approaches in teaching Pancasila values, which can confuse students and hinder the consistency of implementation in schools. Therefore, it is important for schools to improve training for teachers so that they can have the same understanding of the implementation of Pancasila values (Fauzi et al., 2023).

To overcome these obstacles, SMP Juwangi has attempted to make various adjustments and collaborations with related parties. The school is aware of the importance of strengthening the understanding of Pancasila values through more interactive activities and involving the community. It is hoped that with better support and coordination, these challenges can be overcome so that the implementation of the Pancasila Student Profile at SMP Juwangi can run more optimally. With these steps, it is hoped that students will not only understand, but also internalize and apply the values of Pancasila in their daily lives.

Solutions Implemented by Juwangi Middle School in Implementing the Pancasila Student Profile.

Character education at SMP Juwangi faces various challenges that require educators to provide clear explanations and concrete steps in solving problems. To ensure that the interventions carried out are not just temporary solutions, it is important for education instructors to apply an independent learning approach. This approach can help students, especially those with special needs such as mental retardation, to be more actively involved in the learning process and grow the Pancasila profile. The implementation of problem-solving strategies by educators has the potential to improve students' cognitive abilities, allowing them to solve complex problems more effectively (Waluya et al., 2022). Success in achieving learning objectives depends heavily on the skills of the

instructor and the students' abilities in facing learning challenges (Rahman et al., 2023).

Obstacles that arise in instilling Pancasila values are often caused by limited understanding among students regarding the values of justice, environmental awareness, and the implementation of the Pancasila student profile which is still low. The decline in moral values among students also adds to the difficulties. Each student has different characteristics, so self-awareness is needed to understand the unique nature of each individual. In addition, the attitude and behavior of teachers as role models greatly influence the formation of student character (Suharyoso, 2021). Therefore, it is important for educators to maintain good attitudes and behavior in order to be a positive example for students.

To overcome these obstacles, SMP Juwangi has made various efforts, including holding training for teachers. This training aims to deepen teachers' understanding of how to integrate Pancasila values into each subject. Interview results show that this training helps teachers to be more creative in conveying values such as mutual cooperation and national awareness. In addition, SMP Juwangi also involves students in social projects and community activities as part of the implementation of Pancasila values. Through these activities, students gain real experience in applying the values they learn, such as social awareness and collaboration with the community.

Collaboration with parents and the community is another important step in SMP Juwangi's efforts to instill character education. The school involves parents in various activities to support students' character education at home. Meetings between the school and parents serve as a forum to discuss the importance of family support in implementing Pancasila values. With this collaboration, it is hoped that the values taught in schools can be applied consistently both in the school environment and at home, so that the formation of students' character becomes more comprehensive.

To strengthen the implementation of Pancasila values, SMP Juwangi also strives to create a school culture that reflects these values. Through daily activities, such as flag ceremonies and group discussions, students are

accustomed to behaving in accordance with the values they have learned. Teachers play an active role in guiding students so that every activity becomes an opportunity to apply Pancasila values. With these various solutions, SMP Juwangi hopes to optimize the implementation of the Pancasila Student Profile despite facing challenges, so that students can grow into a generation with integrity and are ready to contribute to society.

Conclusion

The implementation of the Pancasila Student Profile at SMP Juwangi is a strategic step in an effort to create a generation of students who are not only academically intelligent, but also have strong characters and are based on Pancasila values. Through the integration of these values in the curriculum and extracurricular activities, students are expected to be able to apply the principles of mutual cooperation, tolerance, and national awareness in everyday life. The school has attempted to link learning with relevant real experiences, so that students not only learn theoretically but also live these values practically.

However, the implementation of the Pancasila Student Profile at SMP Juwangi is not without challenges. Some significant obstacles faced include students' minimal understanding of Pancasila values, lack of support from parents, and limited facilities that support value-based activities. These limitations create a gap between teaching in schools and implementation in the home environment, which has the potential to hinder the internalization of Pancasila values in students' lives. In addition, differences in understanding between teachers and students regarding these values also pose a challenge to consistent implementation in schools.

To overcome these obstacles, SMP Juwangi has made various efforts including teacher training, student involvement in social projects, and collaboration with parents and the community. The training for teachers aims to deepen their understanding in integrating Pancasila values into each subject, so that they can deliver the material in a more creative and interesting way for students. Student involvement in community activities also

provides important practical experience in applying Pancasila values.

Cooperation between schools, parents, and the community is essential to ensure that Pancasila values are consistently applied in various environments. By involving parents in school activities, SMP Juwangi hopes to build strong support in student character education, so that the values taught can be internalized well. This is expected to strengthen the foundation of students' character, which can then have a positive impact on their behavior in society.

Overall, although SMP Juwangi faces various challenges in implementing the Pancasila Student Profile, the efforts made show a strong commitment to shaping student character. By continuously improving teaching methods, increasing training for teachers, and involving all parties in education, SMP Juwangi strives to create a generation of students with integrity, a national spirit, and ready to make a positive contribution to society. This is an important step in achieving educational goals based on Pancasila values in this modern era

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Fostering Noble Character through Blended Learning : Insight from Pancasila Education at SMA Negeri 1 Karanganyar

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Abstract

The character education is an important aspect in developing the affective domain, especially for the next generation of the nation. This article aims to describe the implementation of blended learning as a method for strengthening character education in Pancasila Education learning. The writing of this article uses a conceptual analysis approach that is described qualitatively, aiming to produce a clearer and more meaningful picture construction. The results of the literature review show that character education can be strengthened through the learning process, especially through the blended learning approach in Pancasila Education. The independence and discipline of students in this learning model are closely related to their habits of being actively involved and being part of strengthening character. In addition, the intensity of students in participating in blended learning activities is influenced by factors such as honesty, responsibility, concern, and respectful communication in online and face-to-face interactions. These findings emphasize the importance of integrating character education into the curriculum through an innovative and adaptive approach to forming a generation with integrity.

Keywords: : Pancasila Education, Character Education, Integrity, Blended Learning

Introduction

The implementation of blended learning in several universities is a strategy applied to create a more interesting learning atmosphere and different from conventional learning methods (Sudarman, 2014; Graham, 2006). Pancasila learning using blended learning emphasizes understanding, ideas, and integrates human resources who have a vision of the future related to technological developments as part of the progress of 21st century humans (Cogan & Derricott, 1998). A more enjoyable Pancasila learning method can provide understanding and experience through creatively designed strategies and models today (Adha, 2010; Suraji et al., 2018; Ismawati, 2018; Adha et al., 2019a; Adha et al., 2019b), so that meaningful learning activities can strengthen character in the classroom. Currently, e-learning strategies play an important role in motivating students

in learning Pancasila Education, considering that the use of devices such as cellphones, laptops, and computers is part of their activities. Learning methods that are still one-way (lecture model) can cause boredom in a certain period of time (Adha, 2010), so that the implementation of active learning that involves students has a significant impact on increasing student motivation and interaction (Adha, 2010; Adha & Yanzi, 2014; Adha et al., 2018; Ismawati, 2018; Misseyanni et al., 2018; Adha et al., 2019a; Adha et al., 2019b).

Blended learning is one of the alternative learning strategies to increase student motivation by utilizing innovative technology that can be accessed anytime and anywhere, either face-to-face or online (Driscoll, 2002; Graham et al., 2003; Jones, 2006; Osguthorpe & Graham, 2003). The main challenge currently facing Indonesia is the decline in character values in society due to the influence of global environmental

changes, such as globalization and rapid technological developments. Public concerns about these changes require the latest effective learning strategies to prepare quality human resources (Santoso & Adha, 2019c). Individuals and communities who have a spirit of love for the homeland, with the support of knowledge and experience, are expected to be able to maintain their identity as the Indonesian nation (Winataputra, 2001). This article focuses on these problems so that students can develop their citizenship competencies as part of an effort to strengthen character through blended learning in Pancasila Education learning.

Pancasila is not only the foundation of the state, but also the outlook on life of the Indonesian nation that is rich in noble and philosophical values. These values are the foundation for every citizen to uphold the principles contained in Pancasila. Since being adopted as the foundation of the state in 1945, Pancasila has served as a guideline in social, national, and state life. In education, Pancasila plays an important role as not only a subject, but also as a guide that shapes the character and personality of students. In this modern era, the challenges faced by the younger generation are increasingly complex. Globalization, with its positive and negative impacts, has brought various foreign values and cultures that can influence students' mindsets and behavior. The influence of social media and advances in information technology have also created new dynamics that must be faced by the Indonesian nation. In these rapidly changing conditions, Pancasila education is very relevant to building a national character that can adapt to change, while still adhering to the basic values that have been inherited.

Pancasila education is expected to provide students with a deep understanding of the meaning and importance of Pancasila values in everyday life. Through this education, students are invited to not only understand the theory, but also internalize these values in their attitudes and behavior. By integrating Pancasila education into the curriculum, it is hoped that students can apply Pancasila values in everyday life, both in social interactions and in a broader context as citizens. One important aspect of Pancasila education is its ability to instill

attitudes and behaviors that reflect these values. Values such as mutual cooperation, tolerance, social justice, and respect for differences are very important to be taught to the younger generation. In this context, Pancasila education is not just teaching theory, but must also involve practical experiences that help students understand and internalize these values.

The purpose of this study was to analyze the main components of the implementation of blended learning in Pancasila Education learning at SMA N 1 Karanganyar. Assess the effectiveness of blended learning in strengthening student character education at SMA N 1 Karanganyar. Identify the challenges faced in the implementation of blended learning at SMA N 1 Karanganyar. Explore student responses to the blended learning model in the context of character education.

Literature Review

Blended learning is a learning method that combines elements of bold and face-to-face. According to Graham (2006), blended learning combines technology into teaching to create a more interactive and engaging learning experience. Driscoll's (2002) research also shows that blended learning can increase student motivation, especially in learning that requires active participation. Character education plays an important role in shaping students' morals and attitudes. Lickona (1991) explains that character education includes knowledge, desire, and actions to do good. Aeni (2014) formulated 18 character education values that must be instilled in students, such as honesty, discipline, and responsibility. Research by Abidin et al. (2015) emphasizes the importance of character education in dealing with the moral crisis that occurs in society. Several studies have shown that blended learning can strengthen character education. Setyawan (2017) stated that this method helps students develop life skills and positive attitudes through better interactions in the learning environment. Sudarman's (2014) research found that this learning strategy can increase students' motivation and independence.

Method

This study uses a qualitative method with a descriptive approach. This method was chosen to explore in depth the implementation of blended learning and its impact on character education in Pancasila Education learning. This study was conducted at SMA N 1 Karanganyar, Central Java, which is one of the high schools that implements the blended learning model in the Pancasila Education curriculum. This study uses interview and document analysis methods. The data collection process was carried out through semi-structured interviews with students, teachers, and principals to explore their views and experiences related to the implementation of blended learning and its impact on character education. In addition to interviews, data collection was carried out through Document Analysis, the documents analyzed included the Pancasila education curriculum, textbooks, and education policies related to Pancasila which aimed to support the analysis. After the data was collected, the next step was to code the data by identifying themes or categories that emerged from the interviews. This process helps in organizing information so that it is easier to analyze. The coded data is presented in narrative or table form, which describes the main findings related to the implementation of blended learning and character strengthening. To ensure the validity and reliability of the data, triangulation was carried out by comparing information from various sources, namely interview results, observations, and relevant documents. This process helps identify the consistency of information and provides a more comprehensive picture of the phenomenon being studied.

After the data was collected, thematic analysis was used to identify key themes related to blended learning and character education. Possible themes that may emerge include:

1. Students' experiences in blended learning.
2. Changes in students' attitudes and behavior related to character education.
3. Challenges faced in implementing blended learning.

With this systematic research method, it is hoped that a deeper understanding can be obtained about the implementation of blended

learning to strengthen character education in Pancasila Education learning at SMA N 1 Karanganyar.

Result and Discussion

Strengthening Character Education and Blended Learning

Education is a process of communication and information delivery from teachers to students. In this context, character education has a crucial role in moral formation. Character is related to moral concepts and behavior (Lickona, 1991; Isnaini, 2016). From these three components, it can be concluded that good character is based on knowledge of goodness, the desire to do good, and good real actions. According to the Language Center of the Ministry of National Education, character includes innate traits, soul, personality, morals, behavior, and disposition. Having character means having a certain personality and traits. Good character is defined as living life with truth, and people who behave according to moral norms are called noble characters (Lickona, 1991; Akbar, 2015; Amri, 2015).

Character education is a system of instilling character values in students that includes components of knowledge, awareness, and actions to practice these values. Character education includes the development of positive attitudes, intrinsic mindsets, normative commitments, and abilities based on IESQ (Manullang, 2013). The purpose of character education is to improve the quality of the implementation and results of education in schools, which aims to form the character and noble morals of students holistically and in a balanced manner in accordance with graduate competency standards. Strengthening Character Education is a continuation of the national movement to revitalize character education that has begun since 2010. Character education currently needs to be implemented to overcome the moral crisis (Abidin et al., 2015) which includes the lack of concern, ethics, honesty, and discipline in society. Aeni formulated 18 character education values by the Ministry of National Education, such as religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for

achievement, friendly, love of peace, love of reading, care for the environment, social, and responsibility (Aeni, 2014). The importance of strengthening character education is very large, because changes in student behavior are influenced by the environment, including the physical environment and school culture, management, curriculum, educators, and teaching methods. The blended learning method in learning can create a more open discussion space.

Learning through blended learning can help shape character, especially attitudes that emerge from life skills and individual activities (Setyawan, 2017). The findings of this study indicate that characters that can be strengthened through blended learning include: 1) the courage to express opinions scientifically; 2) the initiative to be more creative in completing tasks; 3) individual independence and responsibility. Independence, responsibility, and concern to remind classmates to be ready during online learning create good habits. Strengthening character through blended learning supports students in self-regulation in terms of academics, cognition, motivation, and behavior (Zimmerman, 1989; Pangalila, 2001; Sudarman, 2014).

The implementation of blended learning at SMA N 1 Karanganyar shows significant potential in strengthening character education. By combining online and face-to-face learning, students gain wider access to materials and learn more independently and responsibly in their learning process. The active involvement of students in discussions and group activities shows that blended learning can create an interactive learning environment, in line with the principles of character education that emphasize collaboration and communication.

However, challenges related to internet access need to be addressed. Schools can work with internet service providers or provide Wi-Fi access in school areas. In addition, training teachers in using technology is essential to ensure an equitable learning experience for all students. Overall, this study suggests that blended learning can be an effective tool in strengthening character education, provided that it is balanced with attention to existing challenges and efforts to improve students'

access and understanding of learning materials.

Conclusion

Character education plays an important role in shaping students' morals and attitudes. Through an understanding of morals that includes knowledge, desire, and actions to do good, systematic and integrated character education can shape individuals with noble morals. In this context, the blended learning method has proven effective in strengthening character education, especially in Pancasila Education learning at SMA N 1 Karanganyar. The implementation of blended learning not only provides wider access to learning materials, but also encourages students to actively participate, express opinions, and be responsible for their learning process. This method creates an interactive and collaborative learning environment, supporting the development of character values such as courage, initiative, and independence. However, challenges such as limited internet access remain a concern. Therefore, steps to address this problem are essential so that all students can take advantage of this innovative learning model. Overall, blended learning is an effective tool for strengthening character education, with proper attention to the challenges at hand. Schools need to collaborate with internet service providers to provide better access in the school environment. This will ensure that all students can make the most of online learning. Conduct ongoing training programs for teachers on the use of technology in learning. This can improve their skills in implementing blended learning methods effectively. Build an assessment system that focuses on developing students' character and skills, and provide constructive feedback to support ongoing learning. By implementing these recommendations, character education through blended learning can be optimized, so that it not only creates individuals with noble character, but is also ready to face challenges in the modern era.

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Blended learning is one of the alternative learning strategies to increase student motivation by utilizing innovative technology that can be accessed anytime and anywhere, either face-to-face or online (Driscoll, 2002; Graham et al., 2003; Jones, 2006; Osguthorpe & Graham, 2003). The main challenge currently facing Indonesia is the decline in character values in society due to the influence of global environmental

changes, such as globalization and rapid technological developments. Public concerns about these changes require the latest effective learning strategies to prepare quality human resources (Santoso & Adha, 2019c). Individuals and communities who have a spirit of love for the homeland, with the support of knowledge and experience, are expected to be able to maintain their identity as the Indonesian nation (Winataputra, 2001). This article focuses on these problems so that students can develop their citizenship competencies as part of an effort to strengthen character through blended learning in Pancasila Education learning.

Pancasila is not only the foundation of the state, but also the outlook on life of the Indonesian nation that is rich in noble and philosophical values. These values are the foundation for every citizen to uphold the principles contained in Pancasila. Since being adopted as the foundation of the state in 1945, Pancasila has served as a guideline in social, national, and state life. In education, Pancasila plays an important role as not only a subject, but also as a guide that shapes the character and personality of students. In this modern era, the challenges faced by the younger generation are increasingly complex. Globalization, with its positive and negative impacts, has brought various foreign values and cultures that can influence students' mindsets and behavior. The influence of social media and advances in information technology have also created new dynamics that must be faced by the Indonesian nation. In these rapidly changing conditions, Pancasila education is very relevant to building a national character that can adapt to change, while still adhering to the basic values that have been inherited.

Pancasila education is expected to provide students with a deep understanding of the meaning and importance of Pancasila values in everyday life. Through this education, students are invited to not only understand the theory, but also internalize these values in their attitudes and behavior. By integrating Pancasila education into the curriculum, it is hoped that students can apply Pancasila values in everyday life, both in social interactions and in a broader context as citizens. One important aspect of Pancasila education is its ability to instill

attitudes and behaviors that reflect these values. Values such as mutual cooperation, tolerance, social justice, and respect for differences are very important to be taught to the younger generation. In this context, Pancasila education is not just teaching theory, but must also involve practical experiences that help students understand and internalize these values.

The purpose of this study was to analyze the main components of the implementation of blended learning in Pancasila Education learning at SMA N 1 Karanganyar. Assess the effectiveness of blended learning in strengthening student character education at SMA N 1 Karanganyar. Identify the challenges faced in the implementation of blended learning at SMA N 1 Karanganyar. Explore student responses to the blended learning model in the context of character education.

Literature Review

Blended learning is a learning method that combines elements of bold and face-to-face. According to Graham (2006), blended learning combines technology into teaching to create a more interactive and engaging learning experience. Driscoll's (2002) research also shows that blended learning can increase student motivation, especially in learning that requires active participation. Character education plays an important role in shaping students' morals and attitudes. Lickona (1991) explains that character education includes knowledge, desire, and actions to do good. Aeni (2014) formulated 18 character education values that must be instilled in students, such as honesty, discipline, and responsibility. Research by Abidin et al. (2015) emphasizes the importance of character education in dealing with the moral crisis that occurs in society. Several studies have shown that blended learning can strengthen character education. Setyawan (2017) stated that this method helps students develop life skills and positive attitudes through better interactions in the learning environment. Sudarman's (2014) research found that this learning strategy can increase students' motivation and independence.

Method

This study uses a qualitative method with a descriptive approach. This method was chosen to explore in depth the implementation of blended learning and its impact on character education in Pancasila Education learning. This study was conducted at SMA N 1 Karanganyar, Central Java, which is one of the high schools that implements the blended learning model in the Pancasila Education curriculum. This study uses interview and document analysis methods. The data collection process was carried out through semi-structured interviews with students, teachers, and principals to explore their views and experiences related to the implementation of blended learning and its impact on character education. In addition to interviews, data collection was carried out through Document Analysis, the documents analyzed included the Pancasila education curriculum, textbooks, and education policies related to Pancasila which aimed to support the analysis. After the data was collected, the next step was to code the data by identifying themes or categories that emerged from the interviews. This process helps in organizing information so that it is easier to analyze. The coded data is presented in narrative or table form, which describes the main findings related to the implementation of blended learning and character strengthening. To ensure the validity and reliability of the data, triangulation was carried out by comparing information from various sources, namely interview results, observations, and relevant documents. This process helps identify the consistency of information and provides a more comprehensive picture of the phenomenon being studied.

After the data was collected, thematic analysis was used to identify key themes related to blended learning and character education. Possible themes that may emerge include:

1. Students' experiences in blended learning.
2. Changes in students' attitudes and behavior related to character education.
3. Challenges faced in implementing blended learning.

With this systematic research method, it is hoped that a deeper understanding can be obtained about the implementation of blended

learning to strengthen character education in Pancasila Education learning at SMA N 1 Karanganyar.

Result and Discussion

Strengthening Character Education and Blended Learning

Education is a process of communication and information delivery from teachers to students. In this context, character education has a crucial role in moral formation. Character is related to moral concepts and behavior (Lickona, 1991; Isnaini, 2016). From these three components, it can be concluded that good character is based on knowledge of goodness, the desire to do good, and good real actions. According to the Language Center of the Ministry of National Education, character includes innate traits, soul, personality, morals, behavior, and disposition. Having character means having a certain personality and traits. Good character is defined as living life with truth, and people who behave according to moral norms are called noble characters (Lickona, 1991; Akbar, 2015; Amri, 2015).

Character education is a system of instilling character values in students that includes components of knowledge, awareness, and actions to practice these values. Character education includes the development of positive attitudes, intrinsic mindsets, normative commitments, and abilities based on IESQ (Manullang, 2013). The purpose of character education is to improve the quality of the implementation and results of education in schools, which aims to form the character and noble morals of students holistically and in a balanced manner in accordance with graduate competency standards. Strengthening Character Education is a continuation of the national movement to revitalize character education that has begun since 2010. Character education currently needs to be implemented to overcome the moral crisis (Abidin et al., 2015) which includes the lack of concern, ethics, honesty, and discipline in society. Aeni formulated 18 character education values by the Ministry of National Education, such as religious, honest, tolerant, disciplined, hard working, creative, independent, democratic, curiosity, national spirit, love of the homeland, respect for

achievement, friendly, love of peace, love of reading, care for the environment, social, and responsibility (Aeni, 2014). The importance of strengthening character education is very large, because changes in student behavior are influenced by the environment, including the physical environment and school culture, management, curriculum, educators, and teaching methods. The blended learning method in learning can create a more open discussion space.

Learning through blended learning can help shape character, especially attitudes that emerge from life skills and individual activities (Setyawan, 2017). The findings of this study indicate that characters that can be strengthened through blended learning include: 1) the courage to express opinions scientifically; 2) the initiative to be more creative in completing tasks; 3) individual independence and responsibility. Independence, responsibility, and concern to remind classmates to be ready during online learning create good habits. Strengthening character through blended learning supports students in self-regulation in terms of academics, cognition, motivation, and behavior (Zimmerman, 1989; Pangalila, 2001; Sudarman, 2014).

The implementation of blended learning at SMA N 1 Karanganyar shows significant potential in strengthening character education. By combining online and face-to-face learning, students gain wider access to materials and learn more independently and responsibly in their learning process. The active involvement of students in discussions and group activities shows that blended learning can create an interactive learning environment, in line with the principles of character education that emphasize collaboration and communication.

However, challenges related to internet access need to be addressed. Schools can work with internet service providers or provide Wi-Fi access in school areas. In addition, training teachers in using technology is essential to ensure an equitable learning experience for all students. Overall, this study suggests that blended learning can be an effective tool in strengthening character education, provided that it is balanced with attention to existing challenges and efforts to improve students'

access and understanding of learning materials.

Conclusion

Character education plays an important role in shaping students' morals and attitudes. Through an understanding of morals that includes knowledge, desire, and actions to do good, systematic and integrated character education can shape individuals with noble morals. In this context, the blended learning method has proven effective in strengthening character education, especially in Pancasila Education learning at SMA N 1 Karanganyar. The implementation of blended learning not only provides wider access to learning materials, but also encourages students to actively participate, express opinions, and be responsible for their learning process. This method creates an interactive and collaborative learning environment, supporting the development of character values such as courage, initiative, and independence. However, challenges such as limited internet access remain a concern. Therefore, steps to address this problem are essential so that all students can take advantage of this innovative learning model. Overall, blended learning is an effective tool for strengthening character education, with proper attention to the challenges at hand. Schools need to collaborate with internet service providers to provide better access in the school environment. This will ensure that all students can make the most of online learning. Conduct ongoing training programs for teachers on the use of technology in learning. This can improve their skills in implementing blended learning methods effectively. Build an assessment system that focuses on developing students' character and skills, and provide constructive feedback to support ongoing learning. By implementing these recommendations, character education through blended learning can be optimized, so that it not only creates individuals with noble character, but is also ready to face challenges in the modern era.

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Dynamics of Social Change and Social Resilience Development in the Digital Era

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Abstract

This study aims to analyze the dynamics of social change and the development of social resilience in the digital era. The development of digital technology has a significant impact on social structures, interaction patterns, and norms in society. Through a qualitative approach, and using data collection methods, namely literature studies, this study identifies the main challenges faced in building social resilience and evaluates the role of social media and information technology in improving social resilience. This study reveals that digitalization not only accelerates social change but also opens up new opportunities to strengthen social networks and community solidarity. However, there are also emerging threats, such as the digital divide and privacy risks that can hinder the development of social resilience. This study formulates effective strategies that can be solutions for all levels of society to overcome these challenges.

Keywords: Social Change, Social Resilience Development, Digital Era.

Introduction

Social change is an inevitable phenomenon in people's lives. Along with the development of technology, especially in the digital era, social change occurs at an increasing speed (Sihaloho, 2023). Information and communication technology has changed the way people interact, work, and manage their lives. The digital era has triggered various dynamics in social, cultural, and economic structures, creating new challenges as well as opportunities in community life.

Digital transformation, characterized by the increasing use of the internet, social media, and digital devices, has changed patterns of social interaction, views on traditional values, and how society responds to global change (Herawati, 2023). On the one hand, digitalization opens up opportunities for the creation of social innovations that improve people's welfare. On the other hand, there are concerns about declining social cohesion, increasing social inequality, and new challenges in maintaining social resilience amidst rapid changes.

The development of technology is currently very rapid after the Covid-19

pandemic, the impact of social activities during the pandemic to limit all community activities so as to change the new social system by utilizing technology (Prasetya, 2021). Changes in the social system have given rise to changes in the midst of Indonesian society such as the restructuring of old social norms being changed into newer norms so as to give rise to new social changes in society. The emergence of a new order, namely "New Normal", has changed values and norms in the midst of Indonesian society, one of which is the rules for carrying out activities online, working, worshipping, going to school from home (Prasetya, 2021). The new rules make technology finally have to develop rapidly because all these activities utilize technology, so technology must be able to meet all the needs of the community to carry out all their activities from their respective homes.

The digital era sociologically causes changes that cannot be planned and cannot be predicted by anyone, because the very rapid changes are desired with the development of technology that is developing and the speed of information obtained by the community so that it can influence rapid social change. One of

them is the attitude of today's society that is more receptive to fake news, and more trusting of things that are viral in society, this can be called the "Death of Expertise" (Nichols, 2022). One of these attitudes of society is the result of the rapid development of the digital era so that people will get lost in search engines. There are many factors that cause social change in the midst of the digital era such as the education system, people who are trapped by search engines and new style journalists (Nichols, 2022).

The impact of technological progress has a direct impact on society. As in the (Gunawan et al., 2021) positive impact of technological progress, namely the creation of a dynamic society quickly to adjust to the progress itself and the negative impact is the emergence of various social problems such as crime, social inequality, and social conflict. The emergence of various types of impacts is interesting to then be discussed from various perspectives in order to get solutions to negative impacts and maintain their positive impacts.

In the context of social change in the digital era, various important issues have emerged that affect the social resilience of society. Social resilience refers to the capacity of society to maintain stability and social cohesion amidst change and crisis. With the development of digital technology, the social dynamics that occur not only impact individual aspects, but also cause shifts in social structures and existing institutions (Gunawan et al., 2021). For example, patterns of social interaction that used to be more direct and face-to-face, have now shifted to a more dynamic digital space and sometimes reduce social closeness between individuals.

On the other hand, advances in digital technology also offer opportunities to build stronger social resilience through innovations in education, wider access to information, and the formation of new social networks (Lubis, 2023). However, without a proper understanding of how these social changes occur and how social resilience can be built, societies can be vulnerable to various challenges, such as disinformation, social polarization, and the marginalization of certain groups.

Social resilience refers to the ability of a society to survive, adapt, and thrive amidst the changes and challenges that occur (Sadewo, D. Y, Purnasari, 2020). In the context of the digital

era, building social resilience is crucial so that society can respond appropriately to the negative impacts of changes that occur, both in social, economic, and cultural aspects (Badi'ah et al., 2021). Strengthening social resilience through the values of togetherness, solidarity, and social integration is expected to be able to maintain the stability of society amid the dynamics of inevitable change.

This study aims to analyze the dynamics of social change in the digital era and how social resilience development can be carried out to answer the challenges that arise. Using qualitative research methods with literature review methods, this study will examine various literature and related sources that discuss social change in the digital era, as well as strategies applied in strengthening social resilience in various community contexts.

Literature review

Social change is a natural process that occurs in every society. According to (Soekanto, 2010), social change is any change in social institutions in a society that affects its social system, including the values, attitudes, and behavioral patterns of individuals within it. Social change in the digital era has become an increasingly relevant research topic in recent years. According to (Castells, 2009) in his book "The Rise of the Network Society", the digital era has accelerated the process of globalization and changed social structures, where human interactions are increasingly dominated by global information networks. Castells emphasizes that social change in the digital era is not only technological, but also involves profound changes in social, economic and political relations.

According to him, social change in the digital era occurs due to several factors, the first being the education system, the second being lost in search engines and the third being a new style of journalism (Nichols, 2022). These are the factors that influence social change in the digital era.

Hernandi Redidzia (2023) explaining that in building social resilience in the digital era, the role of public leadership is very important. Leaders need to ensure that society has equal access to technology and information, and create an environment where society can

actively participate in building resilience to the negative impacts of digitalization.

Building social resilience amidst rapid change is also an issue that is gaining increasing attention. According to (Barnett, 2020) in his article in *Global Environmental Change*, he explains the concept of social resilience as the ability of a community to adapt and respond to external pressures and changes. In the context of the digital era, Adger emphasizes that social resilience requires collective capacity to manage the risks that arise from technological change, such as job losses due to automation and increasing social polarization due to inaccurate information.

The definition of social resilience is adaptability is one of the key aspects of social resilience is the ability of a community to adapt to social, economic, or environmental change (Sadewo, D. Y ., Purnasari, 2020) . This includes the ability to adjust norms, values, and behavioral patterns to remain relevant and functional amidst change.

Social resilience in the digital era is not only related to access to technology, but also how society can develop critical skills in dealing with disinformation and the negative influence of social media (Umam, 2020). The importance of developing media literacy and critical education in building strong social resilience.

The development of social resilience is carried out as a form of effort to achieve improvements in economic, social, cultural and political aspects (Valentina et al., 2023). Therefore, all forms of development, both organic and non-organic, must be arranged according to the current needs of society in order to achieve the goals of all forms of these aspects.

Method

The method used in this study uses a qualitative approach with data collection, namely a literature review or by collecting the results of research studies on research questions or topics to be explored. The study began by finding articles related to the research topic to be analyzed so that it could solve existing problems from various existing studies.

The literature review method in this study contains research to be analyzed and, development, describe behavior, and provide

criticism and suggestions for previous research on existing social dynamics and build social resilience in the current digital era to increase awareness for readers of the results of this study. raises various questions related to previous research.

Results and Discussion

Social dynamics in the digital era occur very quickly along with the development of technology which also develops so that it gives rise to attitudes and behavior of society with a different order from the previous era. Almost every society today uses technology for everyday life which results in social vulnerability that can make people take three interrelated actions, namely apathetic, irrational and criminal actions (Sihaloho, 2023). In apathetic actions, we can see when many people do not socialize directly with each other because they are busy with social media owned by almost every society. In irrational actions, people currently trust information that is viral on social media without confirming whether the information is true or not (Nichols, 2022). This can have a very dangerous impact because they not only accept fake news but also shift their trust in an expert and trust information that is not absolute. In criminal actions, currently, crimes on social media are very common, reported on the Pusiknas Polri news page in 2022, there were cyber crimes with a total of 3,709 cases, examples of these cases can be a concern that crimes on social media are currently spreading very widely and are numerous.

The dynamics of social change are felt by almost all elements of society regardless of their background. The negative impact of these dynamics can be felt by the people of Yogyakarta with the emergence of various juvenile crimes, which can be called "klitih" (Putra et al., 2020). This phenomenon is one of the impacts of digital development that influences the actions of teenagers to show their brutal existence in front of others which is spread through various social media, thus influencing other teenagers to act the same.

The dynamics of social change that occurs in the digital era not only have negative impacts but also have positive impacts, in some economic sectors it can be an advantage for some people who can take advantage of the

current digital era such as in the tourism sector (Gunawan, 2021). In the area, they used to market their tourism only conventionally, but with the development of technology they can introduce tourist attractions without being hindered by space and time so that they attract tourists to come and travel to tourist villages that were previously unknown can now be known through digital.

Building social resilience in the current digital era has its own challenges. Social resilience is a process of social, economic and political change, part of the process that communities go through in building and the form of community resilience in the future is the adequacy of society to the dynamics of social services, sensitive and comprehensive, the existence of a social development system that is formed so that individuals can automatically adapt quickly to the process of social change (Umam, 2020). Seeing the phenomenon of changes in social dynamics in the current digital era is a sign that as a society today to be able to build social resilience with various types of challenges that exist.

The digital era can also build social resilience in Indonesia today, such as during the pandemic, a phenomenon echoed by the government, namely #ayovaksin#. In the midst of uncertain information, the government has proven successful in building social resilience to persuade all Indonesian people to get vaccinated, one of which is through the hashtag (Sadayi et al., 2022). The research conducted shows that the government has succeeded in increasing the number of people who are vaccinated significantly so that technological advances can be used to build social resilience.

Conclusion

Social dynamics in the digital era are developing very rapidly, driven by technological advances that affect almost all aspects of people's lives. This change results in different behavioral patterns compared to the previous era, where people are increasingly dependent on technology in their daily interactions. However, the impact of this dynamic is not always positive. There are three tendencies of social behavior that arise due to social vulnerability, namely apathetic, irrational, and criminal actions.

First, apathetic actions are seen from the decline in direct social interaction due to people being busier with social media. Second, irrational actions arise when people trust viral information more without verification, which can endanger trust in credible sources of information. Third, criminal acts in the digital world are increasing, as evidenced by data from the National Police Center which shows thousands of cybercrime cases in 2022.

The phenomenon of juvenile crime, such as "klitih" in Yogyakarta, is another example of the negative impact of digitalization that strengthens violent behavior for the sake of existence on social media. However, the digital era also has a positive impact, especially in the economic sector, where technology allows tourism promotion to be more effective without the limitations of space and time.

To face this challenge, it is necessary to build social resilience that is able to anticipate social, economic, and political changes. Social resilience requires society to adapt quickly to change, as seen in the success of the Indonesian government in encouraging vaccination through digital campaigns such as #ayovaksin#.

Overall, the digital era offers great opportunities and challenges in the context of social change. Strong social resilience requires the active involvement of all elements of society and policies that support adaptation to the dynamics of digitalization.

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The Influence of Web-Based Literacy on Increasing Reading Interest of Class X Students in Facing the Era of Society 5.0

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Abstract

The low interest in reading among students can have a wide range of negative impacts, affecting academic performance, cognitive skills, emotional well-being, and career readiness. Web-based literacy can strengthen reading interest by providing broader and more varied access, increasing interactivity and engagement, and helping students develop their ability to assess and select reading materials. Web-based literacy plays a crucial role in equipping students with the necessary skills to navigate a complex and fast-paced digital world. Additionally, reading habits built through digital platforms and the development of information-seeking skills support improvements in reading interest. Through the utilization of web-based literacy, participants find it easier to adapt to the information demands of the Society 5.0 era, strengthening their reading interest and developing a continuous reading habit. This study employs a quantitative method with an experimental design, specifically a true experimental design. The research results show that there is an influence of web-based literacy implementation on improving students' reading interest. This is evident in the pretest score, which was 51.62, and the post-test score, which increased to 82.81, with a significant value of $0.000 < 0.05$. The increase in reading interest through web-based literacy has a significant positive impact, especially in developing skills to face the Society 5.0 era. This not only enhances individual abilities to read and understand information but also prepares students to adapt to sophisticated technology, contributing creatively and participating actively in a digital society.

Keywords: Web-Based Literacy, Enhancement of Reading Interest, Class X Students, Society 5.0 Era.

Introduction

In today's digital era, reading interest among middle school students faces significant challenges. Based on a survey conducted by the Research Center for Education Policy and Development (Puslitjakdikbud), the reading interest among Class X students in Indonesia tends to be low. Data shows that only about 30% of Class X students read books regularly, while a larger portion chooses to consume digital media such as videos, social media, and online games.

In 2020, Indonesia ranked 39th out of 42 countries in terms of reading interest, showing that there is a significant challenge in building a strong literacy culture among society,

especially the younger generation (Manaf, 2021). Web-based literacy has become crucial because access to diverse online information sources continues to increase. Umar (2021) states that reading interest is a personal trend or strong desire accompanied by continuous effort from an individual to engage in reading activities, done consistently without coercion or external encouragement to understand what is being read. Data from the Human Development Index (HDI) shows that reading interest in Indonesia ranks low globally.

Various studies show a significant decline in reading interest among middle school students. According to a survey by the National Endowment for the Arts, only about 20% of teenagers reported reading books

regularly. This contrasts with previous trends, where printed books were the main source of information and entertainment. Nowadays, many students choose to spend their time using digital devices such as smartphones, tablets, and computers.

"Society 5.0" is a concept of a society that utilizes sophisticated technology and is human-focused, using robots and AI based on big data to replace or complement human power (Ridho, 2022). According to the World Economic Forum (2023) report on Future Jobs, digital skills are becoming very important in the Era of Society 5.0. Digital literacy skills and the ability to use technology effectively are key to adapting to rapid and complex technological changes.

A study by Nang Sagawah Win Bo (2024) shows that there is a significant gap in digital literacy between those who have access to technology and those who do not. This gap impacts individuals' ability to utilize technology optimally, including in the context of education and employment. In the Era of Society 5.0, much information and interaction happen online. Websites make it easier for students to learn teaching materials and update learning data on the relevant lesson pages. This makes it easier for students to read what they need to gain insights and enhance their learning at home.

Low interest in reading can have a negative impact on students' literacy skills and academic achievement. Good reading literacy is closely related to the ability to think critically and solve problems. In the rapidly developing era of Society 5.0, the role of information technology and digital media is becoming increasingly inseparable from everyday life. This transformation not only influences the way we interact but also creates a new paradigm in education.

This study explores the impact of web-based literacy on the reading interest of class X students, utilizing online platforms and digital media to enhance literacy and analytical skills. The goal is to create a learning environment that promotes reading exploration and skills in navigating online information, as well as to provide insights for more adaptive educational strategies in the era of Society 5.0.

Literature Review

Djaali (2023) stated that interest is "a feeling of curiosity and attachment to something" that arises through experience without coercion, reflecting the connection between the individual and the object of interest. Meanwhile, Ibrohim (2020) explains that interest is "a deep tendency of the heart towards something, along with passion and desire," which reflects the psychological aspects of the individual.

According to the Big Indonesian Dictionary (KBBI), reading is the process of seeing and understanding the contents of what is written, both aloud (reading out loud) and silently (reading in one's heart). According to Mudjito (2001), quoted in Fitriyani, reading provides various benefits for both individuals and society. For individuals, the benefits include: (1) the ability to explore and understand problems in depth, enhancing knowledge and skills; (2) discovering significant educational values; (3) broadening perspectives on various topics; (4) filling free time with enjoyable literary works or fiction stories. For society, the benefits of reading include: (1) increasing general knowledge; (2) enhancing intelligence and self-ability; (3) serving as a means of information and education about societal progress; (4) developing a critical attitude to overcome problems; (5) delivering new ideas that encourage progress.

Samalinggai (2023) defines reading interest as the enthusiasm someone has for reading, which motivates them to continue reading and studying material without feeling bored. Reading interest can be understood as a deep tendency and inclination that emerges naturally in an individual towards reading activities, without any coercion. This interest reflects the emotional and psychological connection between the individual and reading, encouraging them to keep reading and understand the material with full passion and desire.

The reading process itself, which involves understanding written content, provides various benefits for individual development, such as the enhancement of knowledge and skills, as well as for societal progress, including the improvement of general

knowledge, intelligence, and critical thinking abilities. Web-based literacy refers to the literacy information system accessed through web technology. As explained by Firmansyah (2019), this technology is used to facilitate the literacy and reading process, with the objective of increasing students' reading interest and supporting literacy programs in schools.

According to Kurniawati (2018), literacy is the key for society to effectively and wisely take advantage of web technology. This literacy encompasses the ability to access, evaluate, use, and create digital content, which is crucial for solving social problems, making better decisions, and improving quality of life in the era of Society 5.0. In this context, as explained by Humaira and Aprison (2024), humans are placed at the center of creativity and innovation, with an emphasis on the ability to address social problems through the integration of physical and virtual spaces, as well as manufacturing and industry aspects. With the emergence of Society 5.0, various sectors, including education, face unique challenges. The education sector, in particular, is undergoing significant changes in line with the advancements of the industrial revolution 4.0. Therefore, the education system must adapt to the needs of web-based literacy, which supports new innovative learning patterns and ways of thinking.

Currently, the education sector needs a workforce that is not only skilled academically but also possesses strong digital literacy skills. This includes a deep understanding of information technology, critical thinking, the ability to communicate and collaborate, as well as the ability to innovate and solve problems. Within the framework of Society 5.0, web-based learning becomes key to preparing a competitive and empowered generation for global competitiveness. Therefore, Society 5.0 demands a creative and adaptive learning model to address diverse conditions and challenges of the times. This model must be capable of utilizing digital technology to create an effective learning environment, helping students become useful, intelligent, active, innovative, and creative individuals in line with the demands of the current industrial revolution.

Lokasari (2022) stated that in the era of Society 5.0, almost all activities are driven by digitalization and based on information, using

rapidly developing technologies such as gadgets and the internet among society. The advantages of gadget technology are that it captures the attention of teenagers and children, making them more interested in these devices. However, this technological progress may also lead to a decline in children's literacy skills, as they tend to show less interest in activities that do not involve technology.

Web-based literacy is very important in facing the era of Society 5.0, as this ability allows students to access, evaluate, and utilize digital information effectively. In the era of Society 5.0, which integrates the physical and digital worlds to create a smarter and more sustainable society, digital literacy becomes key to overcoming social problems and improving the quality of life. Web-based literacy supports students in navigating various sources of information, finding relevant readings, and enhancing their reading interest. Additionally, these skills help them adapt to technological advancements such as artificial intelligence, the Internet of Things (IoT), and big data, as well as utilize digital resources to strengthen their skills and innovation in facing the challenges of the times.

Method

Setting and Participant

The research method used in this study employs a quantitative approach with an experimental design to investigate the influence of web-based literacy implementation on improving reading interest among Class X students in the era of Society 5.0, particularly in the context of citizenship and mutual cooperation projects.

The quantitative approach was chosen because its characteristics allow researchers to measure and analyze the impact of interventions in a systematic and objective manner. This method enables the collection of numerical data that can be processed using statistics to test hypotheses and draw generalizable conclusions. Additionally, the quantitative approach helps to explain cause-and-effect relationships more clearly.

Experimental study is a research method that involves testing hypotheses by applying a

specific treatment to an experimental group and comparing it with a control group that does not receive the treatment (Jayantika, 2019). This aims to determine whether there is a significant difference between the two groups, allowing the researcher to control variables and directly measure the influence of the given interventions.

In this study, this experimental design will investigate the influence of implementing web-based literacy involving experimental and control groups. With this method, researchers can determine the specific effects of web-based literacy on reading interest by comparing the results between the intervention group and the non-intervention group.

The research background focuses on Class X participants at Al Ghozali Vocational School in the context of the citizenship mutual cooperation project, considering the importance of reading interest in the learning process in this digital era. This focus is chosen because web-based literacy is expected to enhance student engagement and reading interest, which are crucial aspects of project-based learning.

Data Collection

The data used in this study consists of both primary and secondary data. Primary data is collected through a designed questionnaire to measure reading interest before and after the interventions, as well as data from relevant citizenship project documentation. Secondary data includes information about web-based literacy and existing learning practices.

Data collection techniques involve distributing a questionnaire to participants to obtain quantitative information about their reading interest, as well as collecting documentation related to ongoing citizenship projects. Observations and interviews were also conducted to gain a deeper insight into the implementation of web-based literacy in practice.

Checking data validity is carried out through validity and reliability tests of the questionnaire used. Validity is tested by ensuring that the questionnaire measures relevant aspects of reading interest, while reliability is tested by measuring the

consistency of the questionnaire results over time.

Data analysis techniques include descriptive statistical analysis to describe the characteristics of the obtained data, as well as inferential statistics to test hypotheses about the influence of web-based literacy on reading interest. Normality and homogeneity tests are conducted to ensure that the data meet the statistical assumptions required before conducting a hypothesis test.

Result and Discussion

The paired sample T-test on SPSS version 16.0 was used by researchers to determine whether there are significant changes between two groups of paired data. The decision is based on the significance mark from the results of the calculation. If the significance value is greater than 0.05, then there is no significant difference between the two data groups. On the other hand, if the significance mark is less than 0.05, then there is a significant difference between the two data groups.

Table 1. Results of paired sample t test analysis

		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	Sig. (2-tailed)
					Lower	Upper		
Pair 1	Pre-Test Eksperimen - Post-Test Eksperimen	-31.111	6.467	1.078	-33.299	-28.923	28.867	.000

Based on the output, pair 1 shows a significance value (2-tailed) of $0.000 < 0.05$. Therefore, it can be concluded that there is a significant difference in the average reading interest of participants between the pretest and posttest after the implementation of web-based literacy. This can be seen in the changes in the average values of the pretest and posttest as presented in the table of descriptive statistics below.

Based on the results from data pair 1, a significance value (2-tailed) of $0.001 < 0.05$ was obtained. Therefore, it can be concluded that there is a difference in the average reading interest of participants between before (pretest) and after (posttest) the implementation of web-based literacy. This change is reflected in the average pretest and

posttest scores listed in the following table of descriptive statistics.

Table 2 Statistical Results Descriptive

Paired Samples Statistics				
Pair 1		Mean	N	Std. Deviation
	Pre-Test Eksperimen	51.69	36	7.394
	Post-Test Eksperimen	82.81	36	6.131

The average pretest value was 51.69, while the posttest showed an improvement with an average value of 82.81. Based on this data, it can be concluded that H₀ is rejected and H_a is accepted. This means that there is an influence from the implementation of web-based literacy on the improvement of reading interest among Class X participants in the citizenship mutual cooperation project material.

The implementation of effective web-based literacy is used in the learning process. This is evident from the research results obtained based on the distribution of questionnaires filled out by students and observations made by researchers during the research process, with a T count value of $28.867 > T \text{ table } 2.032$ and a significance level of $0.000 < 0.05$. This means that the effective implementation of web-based literacy in the learning process helps to increase the reading interest of Class X participants in the citizenship mutual cooperation project material.

This discussion underscores the importance of web-based literacy in Pancasila and Citizenship Education (PPKN) materials, especially the concept of mutual cooperation, in developing awareness and responsibility as citizens in the era of Society 5.0. In this era, the integration of advanced technology plays a crucial role, and web-based literacy becomes a very effective tool in preparing the younger generation. Technology not only makes it easier to access information about the values of mutual cooperation but also enhances active participation in the development of an inclusive and sustainable society.

This study aims to evaluate the influence of web-based literacy on the reading interest of class X students as preparation for facing the era of Society 5.0. Data were obtained through a pretest questionnaire that measures reading interest before the application of web-based literacy media, and a

posttest questionnaire that measures the impact of the media after it has been applied in learning with civic mutual cooperation material.

The research results show that the implementation of web-based literacy significantly increases students' reading interest. The initial pretest scores increased from 51.69 to 82.82 in the posttest after the use of web-based media. These findings indicate that web-based literacy is effective in stimulating students' reading interest and preparing them for facing the era of Society 5.0.

The limitations of the conventional teaching approach, which relies heavily on lectures and writing on the board, often result in students being less actively engaged and not developing 21st-century skills adequately. This was reinforced by interviews with class guardians and subject teachers. According to Wena in Yuliza (2023), the use of information technology in learning can help overcome these weaknesses, although the role of teachers remains very important for guidance and contextual assessment.

The use of gadgets by students to access online references and information has proven to be beneficial in the learning process. Research by Kiili and Braten (2020) shows that students prefer online information sources over printed sources. Additionally, Hayadi (2018) states that reading interest is influenced by habits and physical conditions.

Evaluation of the web-based learning media shows its effectiveness in increasing students' reading interest in the material on mutual cooperation in citizenship education. Verification by five experts, with values ranging from 0.65 to 0.95 and a confidence level of 0.80, indicates that the media is very feasible (Uno, 2016).

Testing the hypothesis also supports these findings, with an r-count of 28.867, which far exceeds the r-table value of 2.032, and a p-value smaller than 0.05 ($0.000 < 0.05$). Therefore, H_a is accepted, and H₀ is rejected. Thus, the data results show that web-based literacy is effective in increasing the reading interest of class X students, preparing them to face the challenges and opportunities in the era of Society 5.0.

Conclusion

Based on the results of the research, it can be concluded that the implementation of web-based literacy significantly increases the reading interest of class X students. The data shows a clear improvement, with the pretest value rising from 51.69 to 82.82 after the use of web-based media in learning the material on mutual cooperation in citizenship. This result underscores the influence of web-based literacy in stimulating students' reading interest, as well as their readiness to face the challenges and opportunities in the era of Society 5.0.

Therefore, the integration of information technology in learning has proven to be an effective strategy for preparing the younger generation with the 21st-century skills needed in an increasingly digital society. Thus, the implementation of web-based literacy not only increases students' reading interest but also strengthens their readiness to participate actively in this digital society. The integration of technology in the learning process has proven to be a successful strategy for enhancing students' skills and participation in contemporary learning contexts.

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Norms that Apply in Indonesia Along with Political Literacy and Political Culture

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Abstract

Levels of political participation in Indonesia varies. There is people who already have good political literacy and political culture. This makes the norms that apply in various regions different. There are also communities that need to improve their political and cultural literacy his politics. Studying norms and political culture is always interesting. The purpose of writing this article is to know what norms that apply along with political literacy and political culture. In this article we will discuss various results research that has been carried out regarding norms along with political literacy and political culture. This article uses a literature review method with various literature sources such as books, journal articles and proceeding articles political culture does not only related to the political development of a country but also dynamics of local community political participation. Based analyze from several research results, the state of political literacy in Indonesia in some places is good, but in others it is necessary developed. Because political literacy is an important competency to be controlled by citizens so that citizens can participate actively according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

Keywords: Political; Culture; Norms.

Introduction

According Almond and Verba (1963) the history of political culture began. It began with opinion surveys in five countries: US, UK, West Germany, Italy and Mexico. As a result, the 1970s and 1980s were lost due to the collapse of representative government in the five countries during the war and the democratic failure of the newly independent developing countries in 1945. In 1996, the problem of democratic failure resurfaced. This was due to the efforts of Eastern European countries to build democracy after the collapse of communism, as well as concerns in the United States that the social model of civic engagement was being lost. Until now, building democracy by involving the community has been intensified by each country that adheres to the democratic system.

The level of political participation in Indonesia varies. There are people who already have good political literacy and

political crocodiles. There are also people who need to improve their political literacy and political culture. Studying political culture is always interesting. Political culture is not only related to the political development of a country but also the dynamics of political participation of local communities. This means that the political development of a country is strongly influenced by the development of the culture of the community.

Political literacy and political culture influence people's way of life. The level of political participation in Indonesia varies. Political and cultural literacy is very likely to influence people in carrying out their daily activities, because all daily activities cannot be separated from political activities. The things that usually regulate people's way of life are norms. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere.

According to Suparyanto (2019), norms are a set of rules used as a guide to life that regulate human behavior in social life.

To to know what norms that apply along with political literacy and political culture, this article will discuss the results of various studies that have been conducted related to norms, political literacy and political culture. Based on the above background, the following problem formulation can be made. What norms that apply along with political literacy and political culture ?

Literature Review

Political Literacy

Political literacy is an ongoing effort to increase public sensitivity to all political information and current issues (Ridha & Riwanda, 2020). In it there is a connection between knowledge, skills and attitudes towards politics itself Bochel in Riduan (2018) states that there are three important issues in fostering political literacy, the three issues are political knowledge, political participation and political interests.

Political literacy is the skills and competencies necessary for individuals to participate in the country's democratic development. Lack of understanding of political issues and political activities makes people indifferent to the democratic process and unable to follow the political dynamics in the neighborhood (Azzahid in Imrani, 2023). Political literacy as the ability to read and write, advanced knowledge, critical thinking and the ability to communicate effectively, develop the potential and ambition to participate in social and political life (Sevima in Imrani 2023).

Political Culture

According to Hapsari, et al. (2023) political culture is part of a social culture that has special characteristics. The term culture politics includes issues of legitimacy, power arrangements, government policy-making processes, the functioning of parties, the behavior of public officials, and public management. Political culture is the system of

values and beliefs shared by a society. Political culture according to Hapsari (2023) arises from customs that are continuously practiced by a society. Likewise, the habit of wanting everything to be done practically immediately, quickly and easily, to fulfill all needs This habit makes practical or instant culture. Political culture can generally be defined as a pattern of individual behavior and orientation towards political life that is lived by its members as a political system (Gabriel Almond). Political culture is a society's set of beliefs, attitudes, values, ideas, sentiments, and evaluations about their country's political system and each individual's role in that system (Lary Diamond).

Types of Political Culture:

- a) Participant political culture: High political awareness, usually urban
- b) Subject Political Culture: Relatively socially and economically advanced, but still passive. Usually communities between villages and cities or suburbs.
- c) Parochial political culture: Low level of participation, remote communities, traditional societies.

Norms

Norms according to Slamet, & Mastur (2019) are provisions that regulate human life and relationships and are used as control, guidance, and order of appropriate and acceptable behavior. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere. According to Suparyanto (2019), norms are a set of rules used as life guidelines that regulate human behavior in social life. Suparyanto (2019) explains the function Norms serve as guidelines for members of society, regulate human behavior, and create security, calm and tranquility.

Norms based on Bergquist and Nilsson (2019) are actions that must be taken and actions that must not be taken. According to Elwijaya, Neviyarni, & Irdawarni (2021) norms are decisions that are implemented in general/public activities. This public decision was made to create a safe, appropriate and protected community life. Based on Azizah,

Huwaida, Asihaningtyas, & Fatharani (2020) Norms are rules used to guide individual life in society. Norms must be obeyed by every member of society, because the nature of norms contains sanctions. Norms are also things that can be a person's motivation for the conservation of a value (Niemiec et al, 2020). Based on the various definitions of norms above, it can be concluded that norms are rules of human behavior in social life which aim to create calm and tranquility.

Method

This article uses a type of research that is a literature study. The data used in this research is secondary data. Secondary data is data that does not directly provide data to researchers or data collectors. Secondary data sources used are notes or documents such as books, literature and reading from various media, sites, websites, and so on which support the needs of the study. In this research, the data used is data that is related to the research focus, previous research, data from journal articles, the internet and other mass media.

Result and Discussion

The result of the research by Pambayun, et al. (2023) stated that the political literacy carried out by the Polewali Mandar Regency National Political and Unification Agency as an area that was previously left behind did not run effectively because the two indicators provided information synchronously and not synchronously did not run well. Results Munandar's research (2017) concluded that the level of political knowledge in Bengkulu Province is still very limited in terms of knowledge related to the electoral process and does not yet reflect education towards strengthening understanding of the electoral system and updating the rights and obligations of citizens. The results of Lestari's research (2022) show that the level of political knowledge of teenagers at the Bearharjo village mosque is very high.

The results of Rahman and Suharno's research (2020) show that the poor political

understanding of the Indonesian people is caused by the lack of political socialization from political elites, political parties, and the government. Indeed, socialization delivered through the context of political messages has a strong influence on voter attitudes (Anshori et al., 2023). Through political education, we create voters who are able to absorb and disseminate the information they receive in accordance with actual reality, and do not rely on false or misleading information. understand the dynamics of developing politics.

The results of Fauzi's research (2020) show that the role and political participation of millennials and "Generation Z" will remain important for several democracies in the future and that each successful group must be able to develop its own strategy to attract the attention of millennial voters and "Generation Z". this number reaches 40 to 50% in general elections. This makes Millennial and Gen Z voter participation important.

The results of Anshori's research (2023) concluded that there is a relationship between political capacity and election information in 2024, and the degree of relationship between political capacity and election information in 2024 is 0.336 or 33.6%, including in the low category, meaning there is. It can be concluded that civic education has a positive relationship with election information. Therefore, the higher the level of political education achieved, the lower the level of tolerance for misinformation in the 2024 election.

According to some political experts, the political culture of Indonesian society is not fixed on one type. Political culture is localized in some regions. Localism is also reflected in the low level of community participation in local activities. There are many possible reasons for this lack of participation. Such cases often occur in areas that are difficult for people to access such as mountainous hinterlands, coastal areas, and remote villages. However, other factors such as the economy, low levels of education and infrastructure may also be to blame. On the other hand, Indonesia's political culture is reflected in the active participation and voice of the people in all political activities. Moreover, Indonesia has a democratic system and freedom of speech is a citizen's right.

The results of Munandi's research (2018) show that the political culture of the Samin

Community (Sedulur Sikep) Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province has been implemented quite well. The type of political culture of the Samin community leads to two types of political culture. The relationship between the government and the Samin community is harmonious and harmonious. In social life, there must be social organization in the environment where we live, because people live in society and communicate towards better and progressive social change. In every particular group/community, there must be a social organization structure of the community, this is also seen in Samin Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province.

Kuswandi in Rinenggo (2022) states that the fact observed in Indonesian society is that the majority of Indonesian people embrace local political culture on the one hand and participatory political culture on the other. Primitivism thinking is still deeply rooted in Indonesian society. The strength of paternalism in Indonesia's political culture makes political orientation and attitude patterns clientelistic. This can be seen in the behavior patterns of the community, including the behavior of bureaucrats and political elites. The political culture of a society dominated by parochialism and on the other hand associated with primitivism, does not lead to the constructive development of Indonesian democracy. The values adopted by a society limit its freedom of movement, including political decision-making at both the central and local government levels.

There are various kinds of norms. based on Slamet, & Mastur (2019) norms are divided namely religious norms, politeness norms, moral norms and legal norms.

1) Religious Norms

Religious norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that cannot be negotiated or changed because religious norms are considered as revelations from Lord. Religious norms take into account the provisions given by God Almighty. A person who violates religious norms is a form of violation of God's provisions and will be punished by God.

2) Moral Norms

Moral norms according to Slamet, et al. (2019), namely rules of action regarding good and bad that originate from conscience man. According to nature, humans have a potential conscience produce norms of decency. If someone violates moral norms they will violate their own feelings (Drastawan, 2021).

3) Politeness Norms

Politeness norms according to Slamet, et al. (2019) are rules that are habits that apply in a society. Each society has different boundaries and perspectives on politeness. Politeness norms according to Drastawan (2021) is the presentation of oneself in a society, norms of politeness regulate how to behave in life's relationships public. Based on Gomila & Paluck (2020) politeness norms relate to material products which are a common goal for a community group.

4) Legal Norms

Legal norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that apply in social life based on laws made by formal state institutions. Legal norms exist because to achieve calm living together.

Conclusion

Based on some research results, the state of political literacy in Indonesia in some places is good, but in others it needs to be developed. Because political literacy is an important competency for citizens to master so that citizens can actively participate according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

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Norms that Apply in Indonesia Along with Political Literacy and Political Culture

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Abstract

Levels of political participation in Indonesia varies. There is people who already have good political literacy and political culture. This makes the norms that apply in various regions different. There are also communities that need to improve their political and cultural literacy his politics. Studying norms and political culture is always interesting. The purpose of writing this article is to know what norms that apply along with political literacy and political culture. In this article we will discuss various results research that has been carried out regarding norms along with political literacy and political culture. This article uses a literature review method with various literature sources such as books, journal articles and proceeding articles political culture does not only related to the political development of a country but also dynamics of local community political participation. Based analyze from several research results, the state of political literacy in Indonesia in some places is good, but in others it is necessary developed. Because political literacy is an important competency to be controlled by citizens so that citizens can participate actively according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

Keywords: Political; Culture; Norms.

Introduction

According Almond and Verba (1963) the history of political culture began. It began with opinion surveys in five countries: US, UK, West Germany, Italy and Mexico. As a result, the 1970s and 1980s were lost due to the collapse of representative government in the five countries during the war and the democratic failure of the newly independent developing countries in 1945. In 1996, the problem of democratic failure resurfaced. This was due to the efforts of Eastern European countries to build democracy after the collapse of communism, as well as concerns in the United States that the social model of civic engagement was being lost. Until now, building democracy by involving the community has been intensified by each country that adheres to the democratic system.

The level of political participation in Indonesia varies. There are people who already have good political literacy and

political crocodiles. There are also people who need to improve their political literacy and political culture. Studying political culture is always interesting. Political culture is not only related to the political development of a country but also the dynamics of political participation of local communities. This means that the political development of a country is strongly influenced by the development of the culture of the community.

Political literacy and political culture influence people's way of life. The level of political participation in Indonesia varies. Political and cultural literacy is very likely to influence people in carrying out their daily activities, because all daily activities cannot be separated from political activities. The things that usually regulate people's way of life are norms. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere.

According to Suparyanto (2019), norms are a set of rules used as a guide to life that regulate human behavior in social life.

To to know what norms that apply along with political literacy and political culture, this article will discuss the results of various studies that have been conducted related to norms, political literacy and political culture. Based on the above background, the following problem formulation can be made. What norms that apply along with political literacy and political culture ?

Literature Review

Political Literacy

Political literacy is an ongoing effort to increase public sensitivity to all political information and current issues (Ridha & Riwanda, 2020). In it there is a connection between knowledge, skills and attitudes towards politics itself Bochel in Riduan (2018) states that there are three important issues in fostering political literacy, the three issues are political knowledge, political participation and political interests.

Political literacy is the skills and competencies necessary for individuals to participate in the country's democratic development. Lack of understanding of political issues and political activities makes people indifferent to the democratic process and unable to follow the political dynamics in the neighborhood (Azzahid in Imrani, 2023). Political literacy as the ability to read and write, advanced knowledge, critical thinking and the ability to communicate effectively, develop the potential and ambition to participate in social and political life (Sevima in Imrani 2023).

Political Culture

According to Hapsari, et al. (2023) political culture is part of a social culture that has special characteristics. The term culture politics includes issues of legitimacy, power arrangements, government policy-making processes, the functioning of parties, the behavior of public officials, and public management. Political culture is the system of

values and beliefs shared by a society. Political culture according to Hapsari (2023) arises from customs that are continuously practiced by a society. Likewise, the habit of wanting everything to be done practically immediately, quickly and easily, to fulfill all needs This habit makes practical or instant culture. Political culture can generally be defined as a pattern of individual behavior and orientation towards political life that is lived by its members as a political system (Gabriel Almond). Political culture is a society's set of beliefs, attitudes, values, ideas, sentiments, and evaluations about their country's political system and each individual's role in that system (Lary Diamond).

Types of Political Culture:

- a) Participant political culture: High political awareness, usually urban
- b) Subject Political Culture: Relatively socially and economically advanced, but still passive. Usually communities between villages and cities or suburbs.
- c) Parochial political culture: Low level of participation, remote communities, traditional societies.

Norms

Norms according to Slamet, & Mastur (2019) are provisions that regulate human life and relationships and are used as control, guidance, and order of appropriate and acceptable behavior. According to Brennan, Eriksson, Goodin, and Southwood (2013) the essence of norms are normative rules or principles that are objectively valid, regardless of whether they are accepted or supported anywhere. According to Suparyanto (2019), norms are a set of rules used as life guidelines that regulate human behavior in social life. Suparyanto (2019) explains the function Norms serve as guidelines for members of society, regulate human behavior, and create security, calm and tranquility.

Norms based on Bergquist and Nilsson (2019) are actions that must be taken and actions that must not be taken. According to Elwijaya, Neviyarni, & Irdawarni (2021) norms are decisions that are implemented in general/public activities. This public decision was made to create a safe, appropriate and protected community life. Based on Azizah,

Huwaida, Asihaningtyas, & Fatharani (2020) Norms are rules used to guide individual life in society. Norms must be obeyed by every member of society, because the nature of norms contains sanctions. Norms are also things that can be a person's motivation for the conservation of a value (Niemiec et al, 2020). Based on the various definitions of norms above, it can be concluded that norms are rules of human behavior in social life which aim to create calm and tranquility.

Method

This article uses a type of research that is a literature study. The data used in this research is secondary data. Secondary data is data that does not directly provide data to researchers or data collectors. Secondary data sources used are notes or documents such as books, literature and reading from various media, sites, websites, and so on which support the needs of the study. In this research, the data used is data that is related to the research focus, previous research, data from journal articles, the internet and other mass media.

Result and Discussion

The result of the research by Pambayun, et al. (2023) stated that the political literacy carried out by the Polewali Mandar Regency National Political and Unification Agency as an area that was previously left behind did not run effectively because the two indicators provided information synchronously and not synchronously did not run well. Results Munandar's research (2017) concluded that the level of political knowledge in Bengkulu Province is still very limited in terms of knowledge related to the electoral process and does not yet reflect education towards strengthening understanding of the electoral system and updating the rights and obligations of citizens. The results of Lestari's research (2022) show that the level of political knowledge of teenagers at the Bearharjo village mosque is very high.

The results of Rahman and Suharno's research (2020) show that the poor political

understanding of the Indonesian people is caused by the lack of political socialization from political elites, political parties, and the government. Indeed, socialization delivered through the context of political messages has a strong influence on voter attitudes (Anshori et al., 2023). Through political education, we create voters who are able to absorb and disseminate the information they receive in accordance with actual reality, and do not rely on false or misleading information. understand the dynamics of developing politics.

The results of Fauzi's research (2020) show that the role and political participation of millennials and "Generation Z" will remain important for several democracies in the future and that each successful group must be able to develop its own strategy to attract the attention of millennial voters and "Generation Z". this number reaches 40 to 50% in general elections. This makes Millennial and Gen Z voter participation important.

The results of Anshori's research (2023) concluded that there is a relationship between political capacity and election information in 2024, and the degree of relationship between political capacity and election information in 2024 is 0.336 or 33.6%, including in the low category, meaning there is. It can be concluded that civic education has a positive relationship with election information. Therefore, the higher the level of political education achieved, the lower the level of tolerance for misinformation in the 2024 election.

According to some political experts, the political culture of Indonesian society is not fixed on one type. Political culture is localized in some regions. Localism is also reflected in the low level of community participation in local activities. There are many possible reasons for this lack of participation. Such cases often occur in areas that are difficult for people to access such as mountainous hinterlands, coastal areas, and remote villages. However, other factors such as the economy, low levels of education and infrastructure may also be to blame. On the other hand, Indonesia's political culture is reflected in the active participation and voice of the people in all political activities. Moreover, Indonesia has a democratic system and freedom of speech is a citizen's right.

The results of Munandi's research (2018) show that the political culture of the Samin

Community (Sedulur Sikep) Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province has been implemented quite well. The type of political culture of the Samin community leads to two types of political culture. The relationship between the government and the Samin community is harmonious and harmonious. In social life, there must be social organization in the environment where we live, because people live in society and communicate towards better and progressive social change. In every particular group/community, there must be a social organization structure of the community, this is also seen in Samin Dukuh Mbombong, Baturejo Village, Sukolilo District, Pati Regency, Central Java Province.

Kuswandi in Rinenggo (2022) states that the fact observed in Indonesian society is that the majority of Indonesian people embrace local political culture on the one hand and participatory political culture on the other. Primitivism thinking is still deeply rooted in Indonesian society. The strength of paternalism in Indonesia's political culture makes political orientation and attitude patterns clientelistic. This can be seen in the behavior patterns of the community, including the behavior of bureaucrats and political elites. The political culture of a society dominated by parochialism and on the other hand associated with primitivism, does not lead to the constructive development of Indonesian democracy. The values adopted by a society limit its freedom of movement, including political decision-making at both the central and local government levels.

There are various kinds of norms. based on Slamet, & Mastur (2019) norms are divided namely religious norms, politeness norms, moral norms and legal norms.

1) Religious Norms

Religious norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that cannot be negotiated or changed because religious norms are considered as revelations from Lord. Religious norms take into account the provisions given by God Almighty. A person who violates religious norms is a form of violation of God's provisions and will be punished by God.

2) Moral Norms

Moral norms according to Slamet, et al. (2019), namely rules of action regarding good and bad that originate from conscience man. According to nature, humans have a potential conscience produce norms of decency. If someone violates moral norms they will violate their own feelings (Drastawan, 2021).

3) Politeness Norms

Politeness norms according to Slamet, et al. (2019) are rules that are habits that apply in a society. Each society has different boundaries and perspectives on politeness. Politeness norms according to Drastawan (2021) is the presentation of oneself in a society, norms of politeness regulate how to behave in life's relationships public. Based on Gomila & Paluck (2020) politeness norms relate to material products which are a common goal for a community group.

4) Legal Norms

Legal norms according to Elly M. Setiadi and Usman Kolip in Handayani (2019) are provisions that apply in social life based on laws made by formal state institutions. Legal norms exist because to achieve calm living together.

Conclusion

Based on some research results, the state of political literacy in Indonesia in some places is good, but in others it needs to be developed. Because political literacy is an important competency for citizens to master so that citizens can actively participate according to the political culture that exists in Indonesia. The state of political culture in Indonesia is also still diverse. Some are participants, subjects, and parochial. From the condition of political literacy and political culture and from literature about norms in Indonesia, norms that apply in Indonesia are namely religious norms, politeness norms, moral norms and legal norms.

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The Strategy of Saling Silang Communities on Instagram Platform in Promotion of Minimizing Consumerism to Create Ecological Citizenship

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Abstract

In the modern era, many humans have become culturally consumptive. One of the countries with high consumerism is Indonesia. This research aims to analyse the role of Saling Silang Community @lyfewithless, which has more than seventy thousand members, in improving ecological citizenship and minimising consumptive culture in Indonesia in the context of sustainable urban development. A qualitative approach was used to gain in-depth insights into the experiences, perceptions, and practices of the community. This study takes Saling Silang Community as a case study, which is active in promoting sustainable lifestyles and reducing consumption. Through a digital netnography approach, data was collected by means of documentation and observation, we identified the strategies, activities, and interactions undertaken by the community in building awareness and encouraging sustainable actions. The results show that this community plays an important role in improving ecological citizenship in Indonesia. They mobilise active participation such as cross-exchange of goods and reduction of consumption as a tangible expression of commitment to forming ecological citizenship. This community is also a forum for sharing knowledge, experiences and resources that support efforts to minimise consumptive culture in society. The government needs to support and strengthen the role of communities in sustainable urban development policies, and provide a platform that facilitates collaboration and knowledge exchange.

Keywords: lyfewithless communities, consumerist culture, digital, ecological citizenship.

Introduction

Ecological citizenship is a concept that involves citizens' responsibility towards the environment. It emphasises the importance of individuals' participation in environmentally friendly practices as part of their social responsibility. In the age of social media, ecological citizenship is becoming increasingly relevant, as such platforms allow for rapid information dissemination and mass mobilisation. While various scholars' theories of citizenship, such as Marshall (1964) and Turner (1993), emphasise the rights and duties of citizens, Dobson's (2003) and MacGregor's (2008) ecological citizenship theories add the dimension of ecosystem dependency.

The @lyfewithless community was formed by the need to exchange information

and support in living an environmentally conscious lifestyle. Naturally, the formation of this community was initiated by pressing global environmental issues, such as pollution and climate change.

The main objective of @lyfewithless with the Saling Silang programme is to promote a minimalist lifestyle, reduce over-consumption and extend the useful life of items. The community seeks to create awareness of the importance of reducing attachment to material objects for the well-being of individuals and the environment.

The Saling Silang community has made a significant impact on environmental awareness through educational and informative campaigns that utilise the power of social media. Platforms such as Instagram allow for the wide and effective dissemination

of messages, a role recognised by scholars such as Boyd and Ellison (2007). This success is supported by Putnam's (2000) community theory, which describes the importance of social capital, as well as Kaplan and Haenlein's (2010) digital platform theory.

The Saling Silang programme is part of the lyfewithless initiative that was formed in response to the increase in unsustainable consumption. The community was originally founded by a group of environmental activists who were concerned about the negative impact of consumptive lifestyles on the earth.

The community not only focuses on environmental education but also involves collaborative activities among its members. Some of the educational programmes include workshops on household waste utilisation and the use of eco-friendly products. Collaborative projects such as the joint decluttering movement resulted in a significant impact on the wider community. The decluttering results programme, for example, teaches the importance of reducing excess consumption and waste management.

Literature Review

Lyfewithless is an "Indonesian minimalist community" that aims to be 'the most influential platform for minimalist living in Indonesia' (About Lyfe with Less, nd). Founded in 2018 by lyfewithless founder Cynthia Lestari, it started as a self-healing journey for Cynthia herself in facing her quarter-life crisis.

As it turned out, this platform received a positive response from others, resulting in the formation of a community over time. Through its programme, Saling Silang cross provides education to the public online to create ecological citizenship in wise consumption. When they decide to buy new goods they are ready with various responsibilities for use and maintenance and when the goods are no longer used, decluttering is done by selling or crossing with fellow members of this community.

Some examples of successful campaigns from this community include the #SalingSilang, #zero-waste and #plasticfree movements that changed the behaviour of many of its members in the long run.

Evaluations of the success of these campaigns show increased awareness and sustained behaviour change among community members. In addition, reports and case studies also show positive long-term social and environmental impacts.

However, the role of the government in promoting and educating citizens is very important because the government has the tools to force, bind and sanction its citizens in protecting the environment. This is also reinforced by Barry's (2006) view that state-based campaigns are very effective in promoting environmental citizenship without ignoring the socio-economic and political dimensions of sustainability.

In essence, ecological citizenship is a new idea as an effort to form citizen awareness in forming a whole human being in involvement in preserving the environment. So, the government and institutions should be able to encourage the formation of citizens who care about the environment. Because of the importance of forming ecological citizenship through personal commitment to learn more about the environment and then take action by committing to protect it, manage it properly and preserve the environment responsibly (Szerszynski, 2006).

To achieve such a goal, the concept of civic education is clear that a good state must be able to develop three domains of civic competence, namely *civic knowledge*, *civic skills*, and *civic disposition*. In line with this, it is reinforced by the opinion Cogan & Derricot (1998) that citizens today must have multidimensional characteristics that have the characteristics of identity; freedom to obtain certain rights; fulfilment of related obligations; interest and involvement in public affairs; and ownership of basic societal values. This is one concept to create ecological citizenship with the role of government, schools, communities and society.

This lack of understanding has led to the overlap of ecological literacy citizenship and literate citizenship, which results in citizens on the one hand understanding the concept of ecological literacy but on the other hand not being able to act towards the environment. Berkowitz, et. al's (2005) environmental citizenship framework includes

five components that must be developed to avoid overlap as follows:

- 1) Civic literacy encompasses key social, economic, cultural and political systems of understanding using necessary critical thinking skills;
- 2) Ecological literacy includes understanding ecological systems and using ecological thinking but must also be able to understand the relationship between ecology and society;
- 3) Value consciousness which means an awareness of personal values in relation to the environment and the ability to connect these values with knowledge and practical wisdom to make decisions and act;
- 4) Self-efficacy which means having the capacity to learn and act in relation to personal values and interests in the environment and
- 5) Practical wisdom which means having the wisdom and practical skills for decision-making and acting in relation to the environment.

Ecological citizenship aims to promote globally so that citizens are aware of protecting their environment, consume more wisely, are able to behave responsibly and are aware of attitudes that are able to show positive and supportive responses in daily interactions to the creation of a good environment.

This research focuses on several studies such as: 1) the concept of *ecological citizenship*; 2) creating community-based ecological citizenship through an environmental online community, online workshops with live instagram, feeds, stories and reels about the importance of environmental conservation and promotion of a cross- border programme of reused goods.

Method

In qualitative research, the researcher becomes the key instrument, this research examines natural objects (Sugiyono, 2019). Therefore, research in understanding the success of this community uses qualitative research with a digital netnography approach.

Netnography is defined as an online

research method that is an adaptation of ethnography applied in the context of digital communication (Nasrullah, 2018). The definition of netnography as a research methodology from experts with the understanding and terms used, are:

- (a) According to Kozinets, netnography can be defined as a qualitative research methodology that adapts ethnographic research techniques to study cultures and communities that occur in *computer-mediated communications* (Kozinets, 2002) and is developing into a research technique for the field of social media (Kozinets, 2015);
- (b) *Online ethnographical* according to Jørgen Skågeby in (Daniel, 2011) is a method used qualitatively to understand what happens in virtual communities. Using *online* observations or interviews, this technique exposes more specific community habits and the use of technology in communication;

Data collection was carried out by direct observation on the @lyfewithless Instagram account, and documentation, it was found that there was support from various circles of society for this initiative. Especially the community on the @lyfewithless account with its flagship programme Saling Silang is active in promoting sustainable lifestyles and seeks to reduce overconsumption by increasing the useful life of an item. Understanding the idea of the importance of ecological awareness in order to create a balance between the needs of citizens and the ability of the earth to sustain them. This is also known as *ecoliteracy*. *Ecoliteracy* is defined as the ability to use ecological understanding, thinking and habits of mind to learn to care for the environment (Berkowitz, 2005).

Data processing was done by categorising the information according to relevant themes and compiling a pie chart of the observations. The analysis showed that success lies in the combination of educational content and active engagement with the audience online.

Saling Silang Community utilises Instagram as the main platform to promote ecological messages. Some of the strategies used include:

1. Create engaging and easy-to- understand visual content and information to get the

audience interested and motivated to follow the sustainable lifestyle trail.

2. Collaboration with influencers who have similar vision and mission in spreading ecological messages can reach a wider audience.
3. The use of hashtags such as #sustainable living, #crosslinking, #lesswaste, or #ecological can help audiences find content more easily and increase message visibility.
4. Exchanging goods between members encourages community members to exchange goods that are no longer in use, with the aim of reducing the purchase of new goods and reducing waste.

Thematic analysis to identify key themes related to the strategies used, member interactions, and impact on behaviour change.

Analisis Tematik Komunitas Instagram @lyfewithless
Dampak pada perubahan perilaku

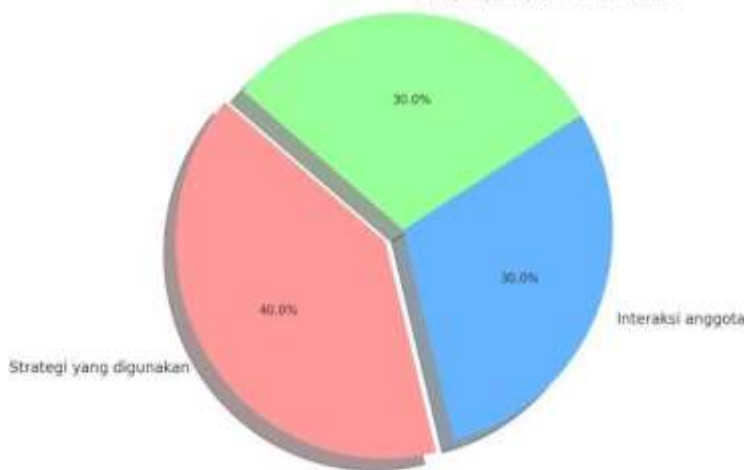


Figure 1. Thematic analysis

Result and Discussion

The research shows that Saling Silang Community plays a major role in improving ecological citizenship among its members. From observing the campaign content on Instagram @lyfewithless, the content posted on the Instagram account is in the form of images and videos that are packaged in such a way in stories, feeds and even Instagram reels. Image posts are supported by illustrations and photos that support message visualisation. While video posts are packed with informative

video concepts that lead to an invitation to live minimalist or certain messages that intersect with a minimalist lifestyle, are sustainable and extend the value period of an item by crossing each other between community members.

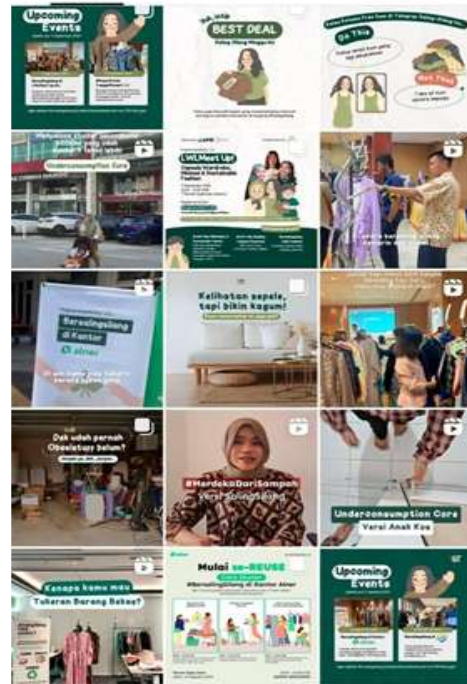


Figure 2: Examples of @lyfewithless' Instagram feed and reel posts

The community provides a platform for members to share knowledge, experience and resources in living a sustainable lifestyle. Observational data showed an increase in awareness and active participation in environmental activities among members. It has proven to be effective in reducing excessive consumption and increasing environmental awareness. However, there are some areas that can still be improved.



Figure 3: Example of @lyfewithless Instagram story post



Figure 4: Sample comment on @lyfewithless' Instagram feed



Figure 5: Use of @lyfewithless Instagram Highlight Feature

One of the biggest challenges is capturing the audience's attention amidst the competitive flow of information. In addition, consistency in message dissemination is important to ensure that ecological messages are not just momentary but sustainable in the long run.

Meanwhile, changes in people's behaviour are strongly influenced by the fast and wide flow of information through social media in the midst of the current era of globalisation. Of course, this is also irrelevant in the values of Pancasila, namely the 5th principle.

In the environmental context, the promotion of ecological citizenship on social media plays an important role in raising environmental awareness and responsibility. With the widespread use of platforms such as Instagram, ecological messages can be spread more effectively and reach a wide range of people. The importance of environmental responsibility does not only lie with government policies or large corporations, but should also be a part of people's daily lives. Effective dissemination of information on environmentally friendly practices can inspire individual behavioural change towards a more sustainable direction.

Conclusion

The *Saling Silang* community on Instagram has successfully leveraged social media to promote a more sustainable lifestyle by minimizing consumerism. The key strategy employed involves educational content through Instagram live sessions, stories, reels, and feed posts, as well as interactive features that encourage active audience participation. By emphasizing ecological values, this community has managed to raise awareness about the importance of being an ecological citizen—individuals who are environmentally responsible in their daily lives.

Through collaboration and the participation of its followers, the community also encourages a shift away from environmentally harmful consumer behaviors toward more sustainable practices. Instagram, as the primary platform, allows for broader reach and facilitates interaction, inspiring more people to take concrete steps in protecting the environment.

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Digital Transformation of Banking Institution: Need Analysis of Digital Mindset for Training Model

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Abstract

Technology has helped people do their jobs by creating, collecting, transforming, transmitting and storing data. Today, data transformation happens in much greater volume and speed through a variety of devices. From a business perspective, digital transformation enables organisations to implement new innovations and reimagine business processes by leveraging technology. From this point of view, digital transformation involves a form of re-engineering that is not only related to the way systems work together, but also includes the entire business itself. This research aims to analyse the needs of banking institutions to develop a training model through digital mindset. This research uses qualitative with a case study approach. The participants in this study were managers in banking institutions conducted at ASK Learning. The results of this study show that corporate culture plays an important role in digital transformation. Organisations that have a culture open to innovation, risk and learning tend to be more ready to adopt a digital mindset. For this reason, the understanding and application of digital transformation required by managers is crucial for each individual. Thus, the need for a digital mindset based on blended learning is necessary to integrate digital transformation through the application of technological tools in classroom learning.

Keywords: digital transformation; digital mindset; training model; blended learning.

Introduction

The ongoing era of digital transformation has a profound impact on almost all aspects of human life and various industrial sectors (Iden & Bygstad, 2024). This transformation marks a shift from conventional systems to a more digital approach in carrying out various activities, ranging from social interactions, business, to public service procedures (Abiodun et al., 2023). Transformasi digital tidak hanya melibatkan penggunaan teknologi baru, tetapi juga memerlukan perubahan dalam budaya kerja, proses bisnis, dan strategi (Nguyen-Thi-Huong et al., 2023). For example, the corporate world, including large companies, is now implementing digital work methods that allow operations to be more efficient and meet the demands of a fast-paced era. Employees are also faced with the

adaptation of technology-orientated skills and working methods.

Companies want a workforce that is motivated and productive, has up-to-date skills, and can quickly learn new skills to meet the changing needs of customers and markets in the era of digital transformation (Scott et al., 2023). Despite the prevalence of job hopping, companies want to provide a work environment and training and development opportunities that will help them become an employer of choice for talented employees. Employees want to develop skills that are not only useful for their current job, but also align with their personal interests and values. With increasing demands on working time, employees also have an interest in maintaining a balance between work and non-work interests (Li et al., 2024; Akter et al., 2023; Imran et al., 2021).

In the organisational structure of the company, there are basically people who are placed as managerial level (Arandara & Takahashi, 2023). A manager in a company is the one who must first integrate technology into his own life and then introduce it into the life of the company (Ichsan et al., 2023). However, not all managers adopt technology at the same pace. Some feel very comfortable with technology, while others don't trust it at all. Some consider it imperative to integrate technology within the organisation, while others think time spent on social networks or blogs is a waste of time and resources (Yaw Obeng & Boachie, 2018). After all, it is the level managers who determine the success of the company through the choices they make. To understand the impact of the digital revolution on a company's success, determining the factors that make a company successful is crucial.

The increasing use of internal social media in the workplace does not necessarily mean that companies and their employees know how to use it optimally (Javed et al., 2022). When organisations try to transition to digital transformation, they often jump on the technology and then try to figure out how it can fit into their organization (Yaw Obeng & Boachie, 2018). Instead, companies need to define their specific goals first, and then think about how certain digital tools can help them achieve those goals. Of course, this does not only apply to executives, but also to managers and employees. Hence, the Digital mindset enables individuals to utilise digital tools to improve efficiency and productivity in their daily work (Da Costa et al., 2024). An understanding of digital technologies and skills helps individuals perform tasks faster, more efficiently, and with better quality.

Training can contribute to a company's competitiveness. Competitiveness refers to a company's ability to maintain and gain market share in an industry (Awwad et al., 2022). Despite their different business types, companies have training practices that help them gain a competitive advantage in their markets. That is, their training practices have helped them grow their business and improve customer service by equipping employees with the knowledge and skills they need to be successful (Bahl et al., 2022). The banking business is no exception. Several previous

studies conducted reviews related to the exploration of digital mindset in business (Höyng & Lau, 2023; Allen, 2020). Bertel et al. (2021) shows that digital transformation is needed by organisations to increase innovation in order for businesses to survive. Therefore, digital transformation is inseparable from the utilisation of technology. The utilisation of technology in education provides the possibility to collect a 'digital footprint' of each activity that can be used for evidence-based decision-making at the learner and curriculum levels. However, this can also have an impact on business performance measurement. Learning analytics provide a way to track learner interactions and assist in the collection, analysis, and reporting of data about learners during the learning process, which in turn can improve the overall learning experience.

The utilisation of technology does not only focus on the world of education but also the banking business. The banking business is a service business related to finance. Thus, this research aims to analyse the needs of banking institutions to develop a training model through digital mindset.

Method

This research uses a qualitative approach to analyse the needs of the digital mindset to be developed (Creswell, 2017). Data collection was conducted through in-depth interviews with five participants who have a background as managers in banks. Thus, the selection of these participants used purposive sampling technique in accordance with the research needs. The interviews were conducted by researchers in each participant's office for 100 minutes per participant. Researchers used structured interviews with interview guidelines. The questions given to participants related to the understanding of digital mindset, the form of training that has been followed, the benefits of attending digital mindset training and the need for blended learning. This research analysis technique uses the stages of Miles and Huberman (1994).

Result and Discussion

Companies in the industrialised world should start considering digital transformation

and synchronise their business rhythm with the development of the world. Digital transformation is the integration of digital technology in all areas of business, fundamentally changing the way it operates and delivers value to customers. Companies adopt innovative digital technologies to make cultural and operational changes that better adapt to changing customer demands. This research provides an overview of the digital transformation needs desired by banks as a service company (Lóska & Uotila, 2024).

The banking business is a service business based on the principle of trust so that the issue of customer trust is a very important factor determining the success of this business. In conditions of increasingly fierce competition, every company must try to survive, not only survive, but the company must be able to compete and develop. One of the important things that companies must do in order to survive and develop is to retain existing customers. Retaining customers is not only limited to maintaining service quality but also improving the quality of human resources in the business (Gupta & Kiran, 2024).

The results of our interviews with five participants (three women and two men) provide a pattern of digital transformation needs from banking institutions, namely digital mindset, form of training, and benefits of training materials.

Table 1. What do you know about digital mindset?

No	Participants	Statements
1	H (Women, 49 y.o.)	I think digital mindset is related to digital developments that inevitably enter our lives, organisations, companies. (February, 2024)
2	S (Women, 30 y.o.)	I have heard about digital mindset from the office environment during meetings with other work units. However, I do not understand the meaning of digital mindset and have never participated in training specifically on this material. (February, 2024)

Table 1 shows that both participants have a different understanding of digital mindset.

Although both participants came from the same business field. However, both have different meanings related to digital mindset. H explained related to the understanding of digital mindset related to digital developments. Then, the researcher deepened by asking the source of information related to the understanding of the digital mindset.

“I learnt about digital mindset through discussions in the office. In terms of training, I think I have, maybe e-learning, or during enrichment at workshops or divisional meetings.”(H, February 2024)

From the results of the interview with H, there were doubts related to the understanding of the digital mindset. However, H felt that he had attended training related to the digital mindset. In contrast to S who gave an answer that he did not understand the digital mindset. Digital mindset is a behaviour and mindset in viewing and utilising technology. Therefore, several previous studies have shown that digital mindset is not only related to the ability to use technology but also analyses how individuals see and interpret data to create innovation.

“Classroom training (face-to-face) on digital mindset has been conducted at the training centre. However, training that is held for several days, with dense material, does not rule out the possibility of causing participant fatigue, so that it can be an obstacle for participants to understand the material well.” (EB, March 2024)

To carry out digital transformation, it is good that the training conducted requires adjustments with time. The use of digital mindset is in accordance with technological advancements. Thus, the tremendous acceleration of technological change requires individuals to adopt a digital mindset to stay relevant and adapt quickly to new technological developments(Hughes et al., 2023). Digital technology has fundamentally changed the employment landscape. Individuals with a digital mindset have a competitive advantage in finding a job and building a successful career, as they can adapt to change, have the necessary digital skills, and can innovate digitally (Krohn & Jantos, 2022).

“If the material is not directly related to work, training is usually more for broadening horizons, and not relatively less implemented in the workplace. It is possible to forget about the training material.” (AH, March 2024).

“It is possible that the purpose of attending e-learning training is more to fulfil obligations. Thus, understanding or mastery of the material is less important. After completing the e-learning, I just pass by, not understanding the material.” (H, February 2024).

In addition to time adjustments, training with a digital mindset model must also analyse work-related materials. This is to make it easier for participants to implement the training in the work process. In the digital era, training and lifelong learning are important. Individuals with a digital mindset have access to unlimited online learning resources. They can continue to develop new skills, gain up-to-date knowledge, and stay relevant in their careers. Digital mindset fuels innovation and creativity (Neeley & Leonardi, 2022). Individuals with an open mind towards digital technology can find new solutions, utilise technology to create new experiences, and face challenges with innovative approaches.

“Training on digital mindset, intended by the company so that management and management of the company have the same understanding, and can implement and educate and invite staff to make part of the implementation of work operations, part of the perspective and part in facing the challenges and opportunities that exist.” (TT, March 2024)

Based on the results of interviews that have been conducted, training related to digital mindset is seen as a new experience for banking institutions to face the challenges and opportunities that exist in digital technology.

Thus, digital technology enables unlimited collaboration and connectivity. Individuals with a digital mindset can utilise technology to collaborate with people from different parts of the world, share knowledge, and build an extensive professional network.

“hybrid (blended) training, seems to be a combination of online and offline. I have never participated in a training model like this. If you use logic, I think this type of training is ok. Logically, this training must have been developed to combine the strengths of in-class or offline training and online training. And minimise the shortcomings of both face-to-face and online training.” (TT, March 2024)

Referring to the results of interviews with participants, the need for hybrid-based training is important to be implemented in banking. In other words, digital mindset learning material training is needed and important to be applied to manager-level employees of banking institutions (Hughes et al., 2023). Education on digital mindset material is crucial in supporting work and operational activities, by adjusting the scope of work (Solberg et al., 2020). Such as application development, increasing work speed and effectiveness, as well as product development and communication facilities. However, banking managers' busy work routines make it difficult for them to fully participate in digital mindset learning. Therefore, hybrid training (blended learning) can be an effective learning delivery solution due to its time flexibility (Mahmud et al., 2020). In addition, Job analysis for a modern manager relating to digital mindset will include a deep understanding of the role in a fast-changing digital environment.

The results of this study provide an overview of the need for a digital mindset in the training process to improve the competence of a manager. However, digital mindset alone is not enough, so the application of blended learning is needed in the training

process. Hence, the role of training and development in today's banking organisations to do important to understand what training and development tools are in the broader business context (Mulla & Krishnan, 2022). Digital mindset is a new approach to understanding and utilising data and technology. These attitudes and behaviours enable people and organisations to see new opportunities and plan for the future. Several key digital, and digital transformation forces such as big data, algorithms, AI, robotic teammates, internal social media, blockchain, experimentation, statistics, security, and rapid change have changed the way we live and work. These forces also affect interactions with colleagues and demand organisational restructuring to remain competitive.

Conclusion

This research concludes that to encourage digital transformation in banking, digital mindset training is needed for employees at the manager level. In other words, the digital mindset training that needs to be developed must be integrated with a blended learning system. The use of blended learning to provide a better learning experience to the trainees. Therefore, this research has implications for banking institutions in improving human resources through training. This research has limitations on research methods. So, in future research, academics can develop blended learning-based digital mindset training using various development models.

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Digital Learning based on Hypermedia for Special Teacher Assistance in Junior High School

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Abstract

In inclusive education, in addition to teachers, there are also subject-specific assistant teachers. Inclusive education is education that brings together children with special needs with normal children in general to carry out learning activities. In other words, inclusive education stipulates that schools must provide accommodation to all children regardless of their physical, intellectual, social-emotional, linguistic or other conditions. This study aims to analyse the needs of special teacher assistance as a strategy to improve their pedagogic competence in the digital era. This research uses a qualitative approach through a case study of special teacher assistance at School of Human Junior High School. In-depth interviews, observation and documentation were conducted in stages. This research collaborated with 15 special teacher assistance. The results of this study show that at the time of the replacement of special assistant teachers who have an educational background that is not from the special education study programme. In this case, of course, special assistant teachers cannot directly understand the situation in the classroom and also the situation of students with special needs. Therefore, a training guide for special teacher assistance is needed. The use of digital learning is needed to facilitate special teacher assistance in conducting training and independent learning. Thus, the development of hypermedia as a digital learning model is an alternative for special teacher assistance in improving their pedagogic competence.

Keywords: Digital Learning; Hypermedia; Special Teacher Assistance; Junior High School; Inclusive Education.

Introduction

Technology continues to develop rapidly, encouraging various academics engaged in education to continue to innovate in learning activities, including special assistance teachers. Innovation in learning cannot be separated from the role of integrated technology. According to Heinich et al. in (Prawiradilaga, 2012) explains that technology leads to the process of applying scientific and structured knowledge. Thus, technology becomes both a process and a way of thinking and is not only limited to products such as computers and satellites. One of the rapidly growing technologies in education is digital learning.

Some previous studies have developed digital learning in inclusive education (Bong & Chen, 2024). Digital learning in the context of inclusive education leads to the use of digital technology in the learning process. Thus,

learners can access the learning. In Indonesia, the inclusive education policy is based on the prevailing laws and regulations in Indonesia. The 1945 Constitution Article 28H paragraph (2) explains that everyone is entitled to facilities and special treatment to obtain equal opportunities and benefits in order to achieve equality and justice. Therefore, the government has developed a policy related to inclusive education for students with special needs as stipulated in Law No 20 of 2003 on the National Education System. In addition, policies related to inclusive education are also contained in Law No 8 of 2016 on persons with disabilities Article 10 states that learners with special needs are entitled to quality education services in all types, pathways and levels of education. Therefore, quality education services lead to the creation of a flexible and adaptive learning environment.

On the other hand, the Coordinator of the Inclusive Education Working Group of the

Directorate of Community Education and Special Education of the Ministry of Education and Culture explained that there are 40,164 schools that have students with special needs. Unfortunately, of these students, there are only 5,956 schools or 14.83 per cent of the total schools that have special mentor teachers for children with special needs (Kompas, 2024).

The problem with inclusive education is not only the number of special mentor teachers but also the competence of special mentor teachers. Some academics consider that positive teacher attitudes, accepting and supporting the learning of children with special needs can support the success of inclusive programmes. However, Kim (2011) explained that secondary education teachers with higher degrees (i.e. master's degrees and higher) showed more negative attitudes towards inclusion than teachers with lower levels of educational attainment. Differences in teacher perceptions are also based on experiences related to special education. Aurina and Zulkarnaen (2022) shows that special assistant teachers are required to have special skills. Special assistant teachers are teachers who have knowledge and expertise in the field of children with special needs who assist or work together with regular school teachers in creating inclusive learning. Thus, the role of special assistant teachers is needed and effective in helping students with special needs to learn and understand lessons in inclusive schools.

Study of Jami et al. (2024) The main challenge faced by special assistant teachers is managing their emotional state and remembering the characters of children with special needs. Thus, a guide is needed that can train the teaching skills of special assistance teachers. In addition, El-Rashidy (2023) menunjukkan bahwa kondisi guru pendamping Special assistance teachers currently have weaknesses in teaching preparation. Therefore, training is needed to improve the understanding of special assistance teachers (Putri et al., 2020). Inclusive education is not only available at the kindergarten to primary school level but also at junior secondary schools. School of human is one of the private junior high schools in Bekasi that organises inclusive education and applies multiple intelligence-based learning to its students. The school has the tagline 'Discover Multiple

Intelligences' or some call it a school that humanises people (school of human).

Previous research conducted by academics pointed out that teacher competence is very influential and can be improved through various training methods. However, these studies did not explicitly focus on special assistance teachers. In addition, the results of previous research studies also identified barriers that occur in learning and learner participation to equalise differences in learning in schools that organise inclusive education. Meanwhile, special assistant teachers must be able to understand the individual needs of learners with disabilities and implement adaptive learning strategies. In addition, special assistant teachers are also faced with the use of technology. So, the ability to use digital technology in learning is needed by special assistant teachers. Therefore, this study aims to analyse the needs of special teacher assistance as a strategy to improve their pedagogic competence in the digital era.

Method

This research method uses Research and Development adapted from Sugiyono (2015). Research and Development is used to produce certain products, and test the feasibility and effectiveness of these products so that they become products that can be utilised. Of the existing development models, researchers used the MPI model developed by Atwi Suparman (2012). The specific objectives of this development refer to the Instructional Development Model (MPI), which can be described as follows: 1) Identifying instructional needs and writing general instructional objectives; 2) Conducting instructional analysis; 3) Identifying learners' initial behaviours and characteristics; 4) Writing specific instructional objectives; 5) Developing learning outcome assessment tools; 6) Developing instructional strategies; 7) Develop instructional materials; and 8) Design and conduct formative evaluation. However, in this study, researchers only carried out the process of identifying instructional needs and writing general instructional objectives up to compiling learning outcomes assessment tools. In developing the hypermedia integrated learning module, the researcher conducted data

collection techniques that were adjusted to the MPI development procedure, namely in-depth interviews with 15 special assistance teachers at SMP School of Human. This interview was conducted as a step for researchers to identify instructional needs and write general instructional objectives for the learning module. In addition, observation was conducted to identify the behaviour and characteristics of special assistance teachers when conducting learning activities. This observation was carried out three times using indicators of the dimensions of the inclusive education index. Data analysis techniques used data reduction, data presentation and conclusion drawing.

Result and Discussion

In today's technological era, modules are no longer just learning manuals but also personal learning assistants (Harden et al., 2011). Harden et al. (2011) view that teachers are encouraged to consider a through-module approach as a learning resource. Ibrahim et al. (2016) introducing a graphic design learning module for children with special needs. Learning modules for children with special needs must fulfil the needs of students in terms of technology and learning styles in order to reduce learning difficulties, especially in terms of communication (Ibrahim et al., 2016). Gjessing et al. (2014) added that the use of modules can improve quality and enable critical thinking and lifelong learning for users. With regard to this, the module has a special companion teacher role to support the learning process. According to Hadiansah et al. in (Murti et al., 2023) explained that a module is a document that is compiled starting from the objectives, steps and learning media as well as the required assessments.

Based on the results of identifying instructional needs to special assistance teachers, there are obstacles in the learning process, namely the learning modules used.

'We do not have learning modules related to special assistance teachers. So, we only learn from the supervising teacher's instructions.' (Interview Result RA, 2024)

'In the learning process, I usually browse the internet related to the duties of the accompanying teacher. Because there is no

training to become a special assistant teacher. I only get direction from the mentor teacher and the principal.' (MD Interview Result, 2024).

The results of RA and MD interviews show that the need for a learning module containing the duties of special assistance teachers is important for them. Then, researchers identified the need for learning modules for special assistance teachers.

'Technology-based learning modules can provide convenience if available. Because we can access it anywhere. Moreover, the tutorial videos are also provided' (SA interview result, 2024).

Technology-based learning that can be developed is digital learning. Digital learning includes hardware aspects (infrastructure) in the form of a set of computers that are interconnected with each other and have the ability to transmit data, both in the form of text, messages, graphics, video and audio. With this ability, digital learning can be interpreted as a computer network that is interconnected with other computer networks throughout the world. In other words, digital learning can be an alternative form of information technology applied to inclusive education for special assistance teachers. Thus, digital learning can be a transformation of the learning process in inclusive education. Digital learning has the potential as a communication tool, accessing information and educational and learning tools. Then the researchers analysed the understanding of special assistance teachers regarding the use of hypermedia.

Based on the interview results, out of 15 special assistant teachers, only two people know and have used hypermedia. Thus, hypermedia is a new media for special assistance teachers. Hypermedia is a tool that provides navigation on its media for users. Therefore, hypermedia becomes the hardware and software system used to create and display hyperdocument. The results of this research answer the study conducted by Sanchez et al. (2019) that schools providing inclusive education need to restructure to identify barriers to learning.

Special assistance teachers need a learning module as their guide to deal with children with special needs when they start to become uncondusive in learning. Thus, hypermedia-based digital learning can be a

way out for special assistance teachers. Susari (2020) explained that the training model can improve teacher competence. However, training alone is not enough because special assistant teachers need guidance that can provide direction for them in the learning process in the classroom with children with disabilities. Therefore, this study shows that the importance of special assistant teachers' understanding of inclusive education through hypermedia-based digital learning (Malian & McRae, 2010)

Conclusion

This research concludes that the world of education is moving forward dynamically and inclusive education is no exception. The use of media in the learning process not only aims at student output but also the competence of special assistance teachers. The integration of technology in learning is also needed by special assistance teachers so that they can improve the quality of the learning process. So, to be able to realise this, special assistant teachers need hypermedia-based digital learning. The use of digital learning is needed to facilitate special teacher assistance in conducting training and independent learning. Thus, the development of hypermedia as a digital learning model is an alternative for special teacher assistance in improving their pedagogic competence.

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Improving Digital Literacy of Ecological Citizenship in an Effort to Educate Industrial Areas Towards a Resilient Community in Cirebon Regency, West Java Province

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Abstract

The rapid development of industrial areas in Cirebon Regency demands an increase in digital literacy of ecological citizenship as an effort to support the formation of a resilient society. The background of this problem is rooted in the urgent need to educate the community to be able to adapt to environmental changes that occur due to industrialization, as well as the importance of active citizen involvement in maintaining ecological sustainability through the use of digital technology. This research uses a qualitative method, with a case study approach in several villages in Cirebon Regency that are affected by the development of industrial areas. Data were collected through in-depth interviews, participatory observation, and analysis of related documents. This research examines community perceptions of digital literacy and ecological citizenship, as well as the barriers faced in implementing digital-based education. An interesting new finding from this research is that there is a positive correlation between improved ecological citizenship digital literacy and community environmental awareness, which directly contributes to community resilience. Communities with good digital literacy show more ability to access information, participate in public discussions and advocate for pro-environmental policy changes. In addition, the study also found that limited access to technology in some areas is a major challenge, which requires policy interventions to expand digital infrastructure. The author concludes that increasing digital literacy of ecological citizenship is a strategic step to build a society that not only understands environmental impacts, but is also able to adapt and act proactively in maintaining the balance of ecosystems in the midst of industrialization.

Keywords: Digital Literacy, Ecological Citizenship, Industrialized Areas, Community Resilience.

Introduction

Ecological citizenship is a concept that focuses on the integration of an individual's responsibility to the environment with their rights and obligations as a citizen. In this context, individuals are not only expected to understand and appreciate the environment but also to play an active role in maintaining the sustainability of the ecosystem. In ecological theory, the term anthropocene is known, which is a concept regarding the interaction of the environment and society (Abdoellah, 2020). Citizenship theories from various scholars, such as Marshall (1964) and Turner (1993),

emphasize the rights and obligations of citizens, while ecological citizenship theories from Dobson (2003) and MacGregor (2008) add the dimension of ecosystem dependency. Ecological literacy is a key foundation, where individuals must understand ecological systems and the relationship between humans and the environment. For example, ecological literacy can be applied through integrative education, as mentioned in the journal "Strategies for Ecological Citizenship Formation" by Mariyani (2017): "Ecological citizenship formation through schooling starts from ecological literate teachers, ecoliteracy-based school civics and projects outside the

classroom". Thus, students can understand the impact of their actions on the environment and play an active role in environmental issues.

The implementation of ecological citizenship also involves community participation in preserving the environment. Ecological citizenship recognizes environmental rights with politically bounded skills. The five overlapping components of the ecological citizenship approach include Ecological Literacy, Civics Literacy, Values Awareness, Self-efficacy, and Practical Wisdom. For example, community participation in environmental management can be seen in research that shows that some people have participated in environmental management activities, although there are still obstacles such as floods and littering. Thus, ecological citizenship is not only a theory but also a practice that can be applied in everyday life to maintain environmental sustainability.

More than people's habits in protecting the environment, this research is far at a different level, namely at the level of regional industrialization. There are three variants of resilience in ecological research, namely ecological resilience, social ecological resilience, and social resilience (Abdoellah, 2020). In this case, the people of East Cirebon must be able to maintain social ecological resilience, the combination of the two is important for the sustainability of the east Cirebon area to remain livable.

Literature Review

Crisis is an inherent part of capitalism itself. Crisis is something that is inevitable in capitalism. The source of the crisis begins with over-accumulation, which is a situation where there is a capital surplus (in the form of an abundance of commodities in the market that cannot be sold without loss, idle production capacity and/or a surplus of money that does not have productive and profitable investment channels) and a surplus of labor (increasing unemployment). This over-accumulation causes the level of profit achieved by capitalists to decrease or even stop, causing them to exit the market. As a result, the rotation of the economic wheel becomes stagnant and capitalism is dragged into crisis. In response to this, the way to overcome it lies

in capital. If this is to be avoided, then ways must be found to absorb the capital surplus. One way that can be done by capitalists is geographical expansion and spatial reorganization to be able to reinvest so that capital accumulation can continue. In this position, Harvey stated that urbanization or urban development has played a very active role in absorbing the capitalist production surplus. This is what is called the concept of spatial fix or more precisely spatio-temporal fix. . This is where the important role of the urbanization process in capitalism lies.

Method

This study uses a qualitative method, with a case study approach in several villages in Cirebon Regency that are affected by the development of industrial areas. Data were collected through in-depth interviews, participant observation, and analysis of related documents. This study examines public perceptions of digital literacy and ecological citizenship, as well as the obstacles faced in implementing digital-based education.

Result and Discussion

Increasing digital literacy of ecological citizenship in Cirebon Regency, West Java Province, is a strategic step in efforts to educate the community in industrial areas. With the rapid development of information and communication technology, digital literacy is key to empowering citizens in facing complex environmental and social challenges. Digital literacy does not only include technical skills in using digital devices, but also an understanding of ethics and responsibility in interacting in cyberspace. Therefore, programs that prioritize digital education must be designed to create ecological awareness among the community. In addition, digital literacy can also strengthen community participation in decision-making related to environmental policies. Thus, the community is not only a consumer of information but also a producer of ideas and solutions to the ecological problems they face.

Technology-Based education, integrating citizenship education with digital literacy in the school curriculum. This can be

done through training for teachers and students on the use of technology to explore environmental issues. Use of Social Media, encouraging the community to use social media platforms as a means to disseminate information about sustainability and environmentally friendly practices. This includes following accounts that focus on ecological issues and participating in online campaigns. Digital Community, building an online community that focuses on sustainability and the environment. This community can be a place for individuals to share knowledge, experiences, and solutions related to environmental issues in Cirebon Regency.

Digital Applications and Tools, developing applications that help people monitor the environmental impact of their daily activities. For example, applications that track individual carbon footprints or provide tips on waste reduction. Field Activities, holding field activities that combine theoretical learning with direct practice in nature. This can include environmental cleanup or tree planting programs that involve active community participation. In this context, local governments together with educational institutions and civil society organizations need to collaborate to organize training and workshops that aim to improve digital skills while instilling ecological citizenship values. For example, through initiatives such as "Kampoeng Recycle," in Jember East Jawa, people can learn how to utilize technology for waste management and environmental conservation (Jannah, 2018). This program not only improves technical knowledge but also builds a community that cares about environmental issues. In addition, the expansion of digital infrastructure, such as providing internet access in remote areas and developing digital public spaces, will support this effort. With better access, people can engage in online discussions on environmental issues and share best practices in natural resource management.

Digital literacy campaign activities through social media are also important to raise awareness of the importance of ecological citizenship in the digital era. Thus, increasing digital literacy of ecological citizenship in Cirebon Regency will not only create a society that is more skilled in using

technology, but also build social and environmental resilience. A society that is knowledgeable about ecological issues and has good digital skills will be better prepared to face industry challenges and contribute to sustainable development. Through this approach, Cirebon Regency can be an example for other regions in creating a society that is resilient and responsive to changes in the times.

Conclusion

In conclusion, increasing digital literacy of ecological citizenship is an important step in building a resilient society in Cirebon Regency. Through the right educational strategy and wise use of technology, the community can become an active agent of change in preserving the environment, especially with a digitally literate community regarding ecological citizenship, the community can anticipate capitalism that occurs in their area, and make their area more habitable in the long term.

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