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PENERAPAN PENDEKATAN HEURISTIK DALAM MENINGKATKAN HASIL BELAJAR IPA PESERTA DIDIK DI MADRASAH IBTIDAIYAH

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ABSTRAK

Artikel ini ditulis dengan tujuan untuk mengetahui bagaimana penerapan dalam penggunaan pendekatan heuristik untuk meningkatkan hasil belajar peserta didik di tingkat dasar/ Madrasah Ibtidaiyah khususnya pada mata pelajaran Ilmu Pengetahuan Alam.
Penelitian ini menggunakan metode kualitatif, yaitu dengan melakukan telaah pustaka. Penulis mengumpulkan data dan informasi dari jurnal-jurnal dan buku terpercaya akan kebenarannya dan sesuai dengan pembahasan artikel ini. Dengan adanya tulisan ini, diharapkan kepada guru-guru mata pelajaran IPA khususnya untuk dapat menerapkan pendekatan heuristik ini karena dipercaya dari berbagai hasil penelitian dan berbagai literatur lainnya dapat meningkatkan hasil belajar peserta didik secara konsisten.
Kata Kunci: Heuristik, Hasil Belajar, IPA.

ABSTRACT

This article was written with the aim of knowing how to apply the heuristic approach to improve student learning outcomes at the elementary level/Madrasah Ibtidaiyah, especially in Natural Science subjects.
This study uses a qualitative method, namely by conducting a literature review. The author collects data and information from trusted journals and books for the truth and in accordance with the discussion of this article. With this paper, it is hoped that science subject teachers in particular to be able to apply this heuristic approach because it is believed that various research results and various other literatures can consistently improve student learning outcomes.
Keyword: Heuristics, Learning Outcomes, Science.

PENDAHULUAN

Guru memiliki peran yang sangat penting dalam menunjang keberhasilan belajar peserta didik. Disamping itu, guru juga di tuntut untuk melaksanakan tugas dengan sebaik-baiknya sesuai dengan SAP maupun perangkat pembelajaran yang telah dibuat sebelumnya. Dalam pembelajaran IPA jenjang Madrasah Ibtidaiyah sudah seyogianya seorang guru harus menggunakan berbagai pendekatan, strategi, model serta metode pembelajaran yang dapat memudahkan peserta didik untuk memahami materi yang telah di

ajarkan. Dengan menerapkan berbagai model-model pembelajaran serta strategi yang bervariasi, diharapkan guru dapat mengembangkan seluruh potensi peserta didik dalam pembelajaran IPA secara optimal dan prestasi belajar dapat meningkat secara bertahap.

Idealnya pembelajaran yang dapat meningkatkan prestasi belajar peserta didik adalah melalui proses pembelajaran yang sesuai dan tentunya yang ideal pula. Pada dasarnya, proses pembelajaran yang ideal adalah proses pembelajaran yang mampu membuat siswa mengembangkan daya imajinatif dan kreatifitas dalam belajar. Tak hanya itu saja, proses pembelajaran yang menarik dapat pula membangkitkan gairah motivasi peserta didik dalam menelaah dan memahami setiap materi-materi IPA yang diberikan.

Dalam satuan pendidikan tingkat dasar, khususnya jenjang Madrasah Ibtidaiyah terdapat mata pelajaran IPA yang semua peserta didik harus melewatinya. Kurikulum IPA di jenjang pendidikan dasar menyatakan bahwa IPA adalah hasil dari perbuatan manusia yang berupa pengetahuan, gagasan, dan konsep dari pengalaman melalui serangkaian proses ilmiah antara lain penyelidikan, penyusunan, dan pengujian gagasan-gagasan. Oleh sebab itu kurikulum IPA di Sekolah Dasar menguraikan pembelajaran IPA pada strategi berpikir tingkat tinggi (Suparno, 2001: 91).

Mata pelajaran IPA lebih menekankan pada keterlibatan siswa secara langsung mengkaji alam sekitar, untuk menganalisis, memahami konsep-konsep didalamnya dan merumuskan hukum berdasarkan hukum IPA secara memadai. Oleh karena itu, pada mata pelajaran IPA, siswa akan belajar efektif apabila mereka dilibatkan secara langsung dalam pertemuan atau pertalian yang terkait dengan informasi yang diberikan.

Hasil penelitian yang dilakukan oleh Ngadino (2012) dengan judul "*Penerapan Pendekatan Heuristik Untuk Meningkatkan Pemahaman Konsep Sifat-Sifat Cahaya Dalam Mata Pelajaran IPA Pada Siswa Kelas V SD Negeri 01 Kebak Tahun Ajaran 2011/2012*" mengungkapkan bahwa peningkatan hasil belajar IPA pada putaran I, siswa yang tuntas belajar sebanyak 13 siswa, dengan persentase ketuntasan belajar 56,52 %. Pada putaran II menunjukkan peningkatan yang signifikan terlihat pada siswa yang tuntas belajar sebanyak 23 siswa, dengan persentase ketuntasan belajar 100%. Penelitian ini menyimpulkan bahwa melalui pendekatan heuristik dapat meningkatkan hasil belajar IPA kelas V SD Negeri 01 Kebak tahun pelajaran 2011/ 2012.

Selain itu, hasil penelitian yang dilakukan oleh Bompi Wahyu Trisilaningsih (2018) dengan judul "Penggunaan Metode Pembelajaran Heuristik Sebagai Upaya Peningkatan Hasil Belajar PKN Siswa Kelas V SDN Samaran I Semester I Tahun Ajaran 2017/2018", menyimpulkan bahwa penerapan pembelajaran heuristik dapat meningkatkan hasil belajar

siswa kelas V SDN Samaran I Kec. Tambelangan Kab. Sampang Semester 1 Tahun Ajaran 2017/2018 dan peningkatan hasil belajar tersebut dapat dilihat pada peningkatan nilai rata-rata kelas dan persentase ketuntasan klasikal siswa. Pada pratindakan nilai rata-rata kelas adalah 50 dengan persentase ketuntasan kelas 22%. Adapun nilai rata-rata pada siklus I mencapai 58 dengan persentase ketuntasan 44% sedangkan nilai rata-rata kelas siklus II mencapai 81 dengan persentase ketuntasan 89.

Dari pemaparan di atas, dalam mengatasi masalah tersebut guru berusaha untuk menggunakan metode pendekatan heuristik, yaitu pendekatan pengajaran yang menyajikan sejumlah data dan siswa diminta untuk membuat kesimpulan dengan data tersebut. Dengan metode pendekatan heuristik ini siswa dapat lebih percaya atas kebenaran atau kesimpulan berdasarkan percobaannya sendiri daripada menerima kata guru atau buku, dimana siswa dapat mengembangkan sikap dalam diri untuk mengadakan studi eskplrorasi (menjelajahi).

Pada guru yang kurang memiliki kesadaran akan tanggung jawab dan mengajar hanya dianggap sebagai tugas saja sangat perlu untuk menggunakan pendekatan heuristik ini. Pendekatan ini akan mengubah proses belajar mengajar yang hanya monoton saja menjadi proses belajar mengajar yang asyik sehingga siswa yang kurang paham dapat menemukan sendiri jawabannya setelah ia melewati tahap eksplorasi. Alhasil, setelah peserta didik melewati proses belajar ini, diyakini hasil belajar pun akan meningkat secara perlahan.

METODE PENELITIAN

Penelitian ini menggunakan pendekatan deskriptif kualitatif, yaitu dengan telaah pustaka. Penelitian ini ditulis untuk mengetahui bagaimana strategi pendekatan heuristik dapat meningkatkan hasil belajar peserta didik MI khususnya mata pelajaran IPA. Penulis melakukan telaah pustaka melalui jurnal-jurnal dan buku terpercaya yang terkait dengan pembahasan yang dibahas. Kemudian penulis melakukan pengkajian, pengumpulan data, yang dilanjutkan dengan ditemukannya hasil dan kesimpulan

HASIL DAN PEMBAHASAN

Strategi Pembelajaran Heuristik

Strategi heuristik adalah strategi pembelajaran yang lebih menekankan pada aktivitas peserta didik pada proses pembelajaran dalam mengembangkan proses berpikir secara kritis dan analitis untuk mencari dan menemukan sendiri jawaban dari suatu masalah yang dipertanyakan (Dimyati dan Mudjiono, 1999: 173).

Tujuan strategi heuristik ini adalah untuk mengembangkan keterampilan intelektual, berikir kritis dan mampu memecahkan masalah secara ilmiah. Pada proses selanjutnya peserta didik akan mampu memahami materi dari suatu pelajaran dengan maksimal dengan mengolah dan menghadapi persoalan materi pelajaran maupun didalam persoalan belajarnya (Hamalik, 2001: 224).

Pembelajaran heuristik penting dimanfaatkan oleh guru dalam kegiatan pembelajaran, karena pembelajaran tersebut memiliki manfaat yang besar terhadap kegiatan belajar siswa. Adapun manfaat dari pembelajaran heuristik (Winataputra, 2005: 230) adalah "secara berangsur-angsur akan terbentuk sikap positif pada diri siswa, antara lain kreatif, inovatif, percaya diri, terbuka, dan mandiri".

Dari manfaat pembelajaran heuristik tersebut, guru harus dapat mengambil manfaat ini secara benar dalam artian menggunakan strategi ini dengan sasaran yang tepat agar hasil belajar peserta didik meningkat secara konsisten. Melalui manfaat ini juga, maka guru harus mampu mengambil kesempatan untuk kemajuan menuju arah pengembangan sikap, nilai, moralitas serta tingkah laku yang memungkinkan peserta didik untuk dapat berpartisipasi aktif dalam proses belajar mengajar.

Ada beberapa langkah-langkah (Nurhadi dan Agus Gerrad Senduk, 2003: 20-21) yang harus dijalankan oleh setiap guru yang akan menggunakan srategi pembelajaran heuristik ini, diantaranya ialah:

a) Merencanakan pembelajaran sesuai dengan kewajaran perkembangan mental *(developmentally appropriate)* siswa.
b) Membentuk kelompok belajar yang saling tergantung *(independent learning group)*.
c) Menyediakan lingkungan yang mendukung pembelajaran mandiri *(self regulated learning)*.
d) Mempertimbangkan keragaman siswa *(diversity of students)*.
e) Memperhatikan multi intelegensi *(multiple intelligences)* siswa.
f) Menggunakan teknik-teknik bertanya *(questioning)* untuk meningkatkan pembelajaran siswa, perkembangan pemecahan masalah, dan keterampilan berpikir tingkat tinggi.
g) Menerapkan penilaian autentik *(authentic assessment)*.

Tinjauan Hasil Belajar Peserta Didik Mata Pelajaran IPA Dengan Menggunakan Pendekatan Heuristik

Hasil belajar pada hakikatnya merupakan kemampuan yang telah diraih siswa setelah melewati segenap tahap dan proses dalam belajar. Menurut Hamalik (2014:30), hasil belajar merupakan suatu bukti bahwa seseorang telah belajar, yang dilihat dari perubahan tingkah laku pada orang tersebut dari tidak tahu menjadi tahu dan tidak mengerti menjadi

mengerti. Selain itu, hasil belajar di anggap sebagai perubahan tingkah laku yang terjadi pada seseorang yang menerima pembelajaran, dari kondisi tidak tahu dan tidak mengerti akan sesuatu, karena ia belajar sehingga menghasilkan pengetahuan dan mengerti tentang hal yang ia pelajari.

Sedangkan menurut Susanto (2015: 5), hasil belajar adalah kemampuan yang diperoleh anak setelah melalui kegiatan belajar. Karena belajar itu sendiri merupakan suatu proses dari seseorang yang berusaha untuk memperoleh suatu bentuk perubahan perilaku yang relatif menetap. Dalam kegiatan pembelajaran atau kegiatan intruksional, biasanya guru menetapkan tujuan belajar. Anak yang berhasil dalam belajar adalah yang berhasil mencapai tujuan-tujuan pembelajaran atau tujuan intruksional.

Seorang siswa dikatakan berhasil dalam kegiatan belajarnya apabila ia telah memperoleh hasil belajar yang optimal dan dengan jerih payah yang maksimal pula. Dalam hal ini, siswa dikatakan berhasil dalam kegiatan belajar pada mata pelajaran IPA apabila ia telah berhasil memperoleh hasil belajar yang sesuai dengan nilai ketuntasan belajar yang telah ditetapkan guru sebelumnya.

Kegiatan belajar mengajar mata pelajaran IPA sebenarnya tidaklah bersifat statis, akan tetapi bersifat dinamis, dalam artian kadang-kadang hasil belajar peserta didik bisa meningkat dan terkadang dapat pula menurun. Semua tergantung dari bagaimana dan menggunakan metode serta model apa yang digunakan guru dalam proses belajar mengajar tersebut. Dikarenakan bersifat tidak menentu tersebut, maka hal itu pula yang paling mendasar dalam mempengaruhi hasil belajar IPA peserta didik. Dari pemaparan di atas, meningkat atau menurunnya hasil belajar IPA peserta didik dapat dipengaruhi oleh banyak faktor, baik dari faktor internal maupun eksternal.

Adapun faktor-faktor yang mempengaruhi hasil belajar IPA peserta didik secara khusus menurut Muhibbin Syah (1999: 130) adalah:

a) Faktor internal (faktor dari dalam diri siswa), yakni keadaan/kondisi jasmani dan rohani siswa.

b) Faktor eksternal (faktor dari luar siswa), yakni keadaan/kondisi di sekitar siswa.

c) Faktor pendekatan belajar *(approach to learning)*, yakni jenis upaya belajar siswa yang meliputi strategi dan metode yang digunakan siswa untuk melakukan kegiatan pembelajaran materi-materi pelajaran.

Hal yang sama juga di ungkapkan oleh Suprayekti (2005: 6) bahwa faktor yang mempengaruhi hasil belajar, yaitu "faktor internal dan faktor eksternal". Kedua faktor di atas dapat dideskripsikan sebagai berikut:

1. Faktor internal

    a) Faktor fisiologis, ini berhubungan dengan keadaan fisik, khususnya penglihatan dan pendengaran.

    b) Faktor psikologis, ini menyangkut faktor non-fisik, seperti minat, bakat, motivasi, intelegensi, dan sikap. Faktor psikologis ini sangat penting dalam kegiatan belajar dan pencapaian hasil belajar IPA yang optimal bagi peserta didik. Besar tidaknya minat siswa terhadap pelajaran dapat dilihat dari bagaimana keseriusan peserta didik dalam mengikuti kegiatan proses belajar mengajar mata pelajaran IPA, karena jika tidak adanya minat maka sudah dipastikan hasil belajar akan rendah.

2. Faktor eksternal

    a) Faktor alam/non-sosial, adalah suatu faktor yang berada di luar diri individu, yang berupa lingkungan alami, seperti suhu udara, keadaan cuaca, dan sebagainya. Termasuk juga alat-alat pelajaran atau media belajar, seperti buku, alat peraga, dan sebagainya yang sangat berpengaruh terhadap hasil belajar IPA peserta didik

    b) Faktor sosial, adalah faktor manusiawi, yaitu hubungan manusia dengan manusia, yang dalam hal ini termasuk lingkungan hidup di mana siswa berada. Faktor sosial ini mencakup: (1) lingkungan keluarga, seperti status sosial ekonomi keluarga, pendidikan orang tua, perhatian orang tua, dan suasana hubungan antar keluarga, (2) lingkungan sekolah, seperti sarana dan prasarana, kompetensi guru dan siswa, serta kurikulum dan metode mengajar, dan (3) faktor lingkungan masyarakat, seperti sosial budaya dan partisipasi dalam pendidikan.

Selain faktor yang mempengaruhi hasil belajar, terdapat beberapa indikator dalam mengukur hasil belajar IPA peserta didik secara umum. Menurut Muhibbin Syah (193-195), indikator-indikator hasil belajar tersebut ialah: (a) dapat membandingkan, (b) dapat menghubungkan, (c) dapat menyebutkan, (d) dapat menjelaskan, (e) dapat mendefinisikan, (f) dapat memberikan contoh, (g) dapat menguraikan, dan (h) dapat menyimpulkan.

Peningkatan Hasil Belajar IPA Melalui Strategi Heuristik

Dalam menggunakan strategi Heuristik khususnya pada mata pelajaran IPA, maka seorang guru harus mengambil langkah tepat dalam memenuhi kebutuhan belajar peserta didik. ini dimaksudkan agar penerapan strategi Heuristik dapat terlaksana secara efektif dan efisien. Prinsip yang perlu dipedomani bagi seorang guru dalam pembelajaran IPA diantaranya (Nurhadi dan Agus Gerrad, 2003: 20-21):

a) Merencanakan pembelajaran sesuai dengan kewajaran perkembangan mental (*developmentally appropriate*) siswa. Dalam hal ini, peserta didik senantiasa menginginkan perlakuan yang berbeda dari teman-temannya yang lain, sehingga menuntut strategi dan upaya pelaksanaan yang berbeda dan bervariasi pula. Untuk itu, disinilah perlunya guru mengetahui dan memahami masing-masing karakteristik peserta didiknya.

b) Membentuk kelompok belajar yang saling tergantung (*independent learning group*). Seorang guru perlu memfasilitasi dalam pembentukan kelompok belajar peserta didik dengan tujuan untuk bahu membahu dalam memahami konsep pembelajaran IPA yang diberikan. Dalam hal ini, keahlian guru di tuntut untuk membentuk kelompok belajar dimana bersifat heterogen yang di ambil dari kemampuan peserta didik yang berbeda-beda. Hal ini bertujuan agar yang memiliki kemampuan tinggi bisa mengajari atau memberi tahu peserta didik lain yang memiliki kemampuan sedang atau rendah.

c) Menyediakan lingkungan yang mendukung pembelajaran mandiri (*self regulated learning*). Lingkungan yang mendukung pembelajaran mandiri untuk mata pelajaran IPA memiliki karakteristik umum, seperti kesadaran berpikir, penggunaan strategi, dan motivasi yang tinggi. Secara bertahap, peserta didik mengalami perkembangan perubahan kesadaran terhadap pengetahuan IPA yang dimilikinya. Sedangkan guru harus menciptakan suatu lingkungan di mana siswa dapat merefleksikan bagaimana mereka belajar tentang pengetahuan alam (IPA).

d) Mempertimbangkan keragaman siswa (*diversity of students*). Dalam melaksanakan proses belajar mengajar mata pelajaran IPA, guru perlu terlebih dahulu mengetahui keragaman siswa. Hal ini bertujuan agar guru dapat membantu siswa belajar dengan baik dan mencapai tujuan pembelajaran IPA sesuai dengan yang diharapkan. Keragaman ini seperti latar belakang dan status sosial ekonomi, bahasa utama yang dipakai di rumah, dan lain sebagainya.

e) Memperhatikan multi intelegensi (*multiple intelligences*) siswa. Dalam kegiatan proses belajar mengajar didalam kelas, guru harus mampu memadukan berbagai strategi pendekatan pembelajaran yang kontekstual. Tujuannya agar pembelajaran menjadi efektif dengan berbagai intelegensi yang dimiliki peserta didik.

f) Menggunakan teknik-teknik bertanya (questioning) untuk meningkatkan pembelajaran siswa, perkembangan pemecahan masalah, dan keterampilan berpikir tingkat tinggi. Di antara jenis pertanyaan yang dapat dipilih dan diterapkan guru dalam proses belajar mengajar IPA di antaranya (Hudojo, 1995: 129-130):

1) Pertanyaan ingatan, yakni pertanyaan yang menyangkut dan menyatakan kembali apa yang telah dipelajari sebelumnya, misalnya pertanyaan tentang konsep yang telah dipelajari untuk disebutkan kembali definisinya.
2) Pertanyaan pemahaman, yakni pertanyaan yang menyangkut kemampuan menangkap arti dari suatu bahan yang telah dipelajari, misalnya menafsirkan informasi, meramalkan akibat dari suatu peristiwa dan kemampuan lain yang sejenis.
3) Pertanyaan aplikasi, yakni pertanyaan yang menyangkut kemampuan menggunakan pengetahuan yang telah dimiliki untuk memecahkan masalah.
4) Pertanyaan analisis, yakni pertanyaan yang menyangkut kemampuan menganalisis atau merinci bahan pelajaran yang telah dipelajari lebih terurai sebagai cara untuk menyelesaikan masalah.
5) Pertanyaan sintesis, yakni pertanyaan yang menyangkut kemampuan memadukan bahan pelajaran yang telah dipelajari atau kemampuan mendapatkan suatu kesimpulan yang relatif baru yang sebelumnya belum pernah dipelajari.
6) Pertanyaan evaluasi, yakni pertanyaan yang menyangkut kemampuan menilai suatu situasi yang dihadapi

g) Menerapkan penilaian autentik (authentic assessment). Dalam menerapkan penilaian autentik, guru tidak hanya terfokus pada satu aspek hasil belajar siswa, tetapi mencakup dua aspek hasil belajar siswa, yaitu aspek proses dan aspek hasil. Mengingat kedua aspek tersebut merupakan suatu ukuran terhadap keberhasilan pembelajaran yang dilaksanakan guru

SIMPULAN

Berdasarkan hasil penelitian yang telah dilaksanakan, maka dapat disimpulkan bahwa penerapan pembelajaran heuristik dapat meningkatkan hasil belajar peserta didik di jenjang pendidikan Dasar/ Madrasah Ibtidaiyah khususnya pada mata pelajaran IPA karena dengan menggunakan pendekatan ini dipercaya mampu meningkatkan kegairahan peserta didik untuk mempelajari materi-materi yang berkaitan dengan pengetahuan alam. Selain

itu, pendekatan heuristik memiliki keunggulan dimana dapat mengembangkan proses berpikir peserta didik secara kritis dan analitis dalam mencari dan menemukan sendiri jawaban dari suatu masalah yang diberikan.

SARAN

Adapun saran yang dapat diberikan dalam penelitian ini ialah:

1. Kepada guru agar menjadikan strategi Heuristik ini sebagai salah satu strategi yang digunakan dalam proses pembelajaran baik mata pelajaran IPA maupun mata pelajaran lainnya

2. Kepada peneliti selanjutnya, agar meneliti lebih dalam lagi tentang strategi Heuristik ini. Salah satunya harus bisa menggunakan waktu dengan sebaik-baiknya, dan harus bisa membimbing siswa yang lamban dalam belajar, kemudian harus mempersiapkan semua keperluan yang akan digunakan oleh peneliti seperti media dan lain sebagainya

3. Kepada kepala sekolah agar bisa menjadikan strategi ini sebagai salah satu alternatif dalam pelaksanaan pembelajaran di sekolah..

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THE IMPACT OF HOAX ON COVID-19 VACCINATION IN INDONESIA

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ABSTRACT

The world is currently facing the COVID-19 pandemic and it has become easy to spread hoaxes on the internet. However, there are no papers that talk about its impact on COVID-19 vaccination. This study aims to investigate the impact of the spread of false news on the COVID-19 vaccination in Indonesia. An online survey with 396 respondents was done to investigate the frequency of COVID-19 vaccination news encounter and the trust towards the news. 17 of the respondents were then invited to an interview. The findings showed that 43.7% of the respondents are almost always exposed to news about COVID-19 vaccination and 28.7% almost always believed it. These news have created concerns, misunderstandings and noise, delaying COVID-19 vaccination in Indonesia. It is recommended to prepare more in-depth questions to be asked to respondents and conduct a longer survey. This study needs more respondents to have more validated generalization.

Keywords: hoax, internet, COVID-19, vaccination

INTRODUCTION

Internet

The development of digital technology has increased rapidly and has become more sophisticated over the last decade, especially since the advent of the internet. The internet is changing human life significantly and can have a significant impact on cultural values. Since its inception, the Internet has been researched and developed by professionals and technology watchers, making it increasingly attractive to users (Hakam et al., 2020). Based on data from the Ministry of Communications and Information of the Republic of Indonesia, Indonesia's internet users will increase by 11% year-on-year from 175.4 million to 202.6 million in 2021. Indonesia is one of the 10 largest internet users in the world (Kominfo RI, 2021).

From the early of 2020 to the second quarter, internet users reached 196.7 million, or 73.7% of the population (Jatmiko, 2020). According to Hootsuite We Are Social's findings, as of January, 209 Indonesian social media users accounted for 150 million, or 56% of the total population. Media users' social gadgets have reached 130 million, or about 48% of the population (Databox, 2019).

The rapid development of technology today is of great interest to the community. As a result, the development of this technology has made it easier for the general public to access information and news disseminated through online media. Not only is this done through commonly known news sites, but ongoing advances have given us the freedom to search for the latest news and surrounding information. Especially in the current pandemic era, there are always good news and bad cases (Handayani et al., 2021).

The existence of the Internet as a result of the development of digital technology and also as a new communication medium, not only makes it easier for us to build relationships and interact socially, but also reduces our interactions with others directly (Permana & Abdullah, 2020). Moreover, with the recorded number of internet usage which has skyrocketed, the impact is that it creates new problems that previously rarely occurred, such as fraud. This fraud leads to many things, direct fraud that we usually encounter and large-scale fraud through unverified news (Trustyanda et al., 2021).

Especially during a pandemic like this, a lot of fake news is being spread in any news media, especially about health. With low public literacy, the spread of fake news is very detrimental to some people, because people are confused with news that is inversely proportional to the situation (Nugroho et al., 2021).

COVID-19 Pandemic

The world is currently facing a COVID-19 pandemic. There are hundreds of viruses that belong to the coronavirus family. Coronavirus is a positive single-stranded large RNA virus with an envelope that infects not only humans but also many animals. SARSCoV2 seems to have transitioned from animals to humans at the South China seafood market in Wuhan, China (Lone et al., 2020).

Infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SARSCoV2), which appears clinically primarily in the respiratory system (COVID-19), has shown very high infection rates in different parts of the world, so the WHO will eventually have determined the status of this infection. As a pandemic, this even urged some countries to implement blockade policies to prevent widespread and large-scale spread of the virus (Lone et al., 2020). As the virus began to spread in Indonesia in February 2020, the WHO pointed out that the government had to take proactive measures such as restricting regional movements and compulsory teleworking (WFH). People around the world live and work at home (Harahap et al., 2020).

The COVID-19 epidemic case illustrates the significant impact of this new information environment. The dissemination of information can have a significant impact on people's behavior and change the effectiveness of government measures. In this regard, virus spread prediction models are beginning to take into account the behavioral response of the population to public health interventions and the dynamics of communication behind content consumption (Lone et al., 2020).

In Indonesia, more than 5,000 people were confirmed to be COVID-19 positive in early April 2020. The Indonesian government is currently working hard to reduce the number and mortality of this infection every day. One of the efforts underway is the implementation of a Large Social Restriction (PSBB) policy. One form of implementation of this policy is the use of physical distance (Ministry of Health, Republic of Indonesia, 2020). The contextual implications of the physical distance policy in the field can take the form of an appeal to work/study/worship at home. Due to these movement restrictions and the introduction of telecommuting, the number of internet users is increasing.

Vaccination

We hope that the long-term solution to the 2019 coronavirus disease (COVID19) pandemic will be a globally safe and secure vaccination program that offers a wide range of clinical and socio-economic benefits. Dozens of vaccines are under development, eight of which are currently in Phase 1 trials. (DeRoo et al., 2020).

However, the mere availability of vaccines is not sufficient to guarantee comprehensive immunological protection. The vaccine must be acceptable to the health community and the general public. Depending on various biological, environmental and social behavioral factors, the COVID19 herd immunity threshold can be between 55% and 82% of the population. (DeRoo et al., 2020).

COVID-19 vaccine development began in several research centers and pharmaceutical companies as soon as SARSCoV2 was identified as the pathogen and the first genomic sequence was released. On March 16, 2020, the first candidate for the COVID-19 vaccine, an mRNA-based vaccine developed by Moderna Inc., participated in a Phase 1 clinical trial in the United States and China (ChiCTR2000030906). Other vaccine candidates have been developed, including DNA-based vaccines, inactivated, live attenuated, subunits, and replicative viral vector-based vaccines. (Harapan et al., 2020).

The implementation of COVID-19 vaccination is a government priority for the restoration of national health and the achievement of national goals, as seen in the fourth paragraph of the preamble to the Constitution of the Republic of Indonesia 1945, it fully

protected the Indonesian people and all those who shed Indonesia, promoted the public interest, educated the people, and participated in the realization of a world order based on freedom, eternal peace and social justice (Masnun et al., 2021).

To ensure that the vaccination can be taken by Indonesian citizens, Edward Hiariej, Deputy Minister of Justice and Human Rights (HAM), said anyone who refused to receive the COVID-19 vaccination could be sentenced to up to one year in prison (Ramadhan, 2021).

Hoax

The social media platform can provide instant access to an unprecedented amount of content, amplify suspicious rumors, information and spread hoaxes. Taking into account user preferences and settings, the algorithm conveys and promotes the promotion of content and thus the dissemination of information. This departure from the traditional news paradigm has had a major impact on social cognition and the construction of narrative frameworks. It influences the development of political decision-making, political communication, and public debate, especially on controversial issues. Online users tend to get information according to their worldview, ignore dissenting opinions, and form polarized groups around the general story. In addition, false information can easily increase with high polarization. Some studies have shown that fake news and inaccurate information can spread faster and more than factual news (Cinelli et al., 2020). This so-called inaccurate information is well known as "hoaxes".

Hoax is information that is not true or invalid and is part of the information that cannot be proven to be true. Hoax means deceptive, unhonest, false, or lying words that are misleading or merely for the purpose of joking (Juditha, 2019). In other words, clever and fraudulent cases are also known as hoaxes.

With current technological developments, spreading hoax messages is very easy via social media: the internet via articles, WhatsApp, Instagram, Line and Facebook. In Indonesia, many citizens are active social media users, and the increase in internet users can have an impact as a place to disseminate information and news that is not always true. On social media, people can interact with so many people that each individual or community still has a lot of people who are slightly different and are not critical or cautious in communicating information. And there are still many people who are not very careful when dealing with information and are not critical (Putri et al., 2020).

In addition, you can't limit the sending of messages, and everyone can access them quickly. According to a survey, about 17% of respondents receive fake news every day. They also get news from various social media sources distributed through official recognition

(Rahayu & Sensusiyati, 2020). As a source of printed and electronic forms, the media plays an important role in shaping the public perception and response to COVID-19. Today's fast-growing social media makes it easy for people to establish communication and access information anytime, anywhere (Mardika & Wulandari, 2021).

According to the KIC survey, at least 30% to nearly 60% of Indonesians are exposed to false reports when accessing and communicating through cyberspace. Currently, only 21-36% can recognize false reports (Cahyadi, 2020). The rise in fake news in Indonesia is driven by a crisis of confidence in the mainstream media that the general public is throwing at fake media. According to Yosp Adi Prasetyo, chairman of the press council, hoaxes are the effect of changing the functioning of social media from friendship media, expressing political opinions, and exchanging means of commenting on the opinions of others.

METHOD

Research Participants

Participants amounted to 396 respondents ranging from high school students, college students, and working adults were involved in non-proportional stratified random sampling. The inclusive criteria include: (1) uses the internet on a daily basis, (2) aware of the current Indonesian COVID-19 vaccination program, (3) willing to participate as proven by informed consent.

Data Collection

This study used a quantitative research method using research or survey tools, an approach to literature research through a variety of available data and information sources. The research targets are the internet users that use the internet daily. After collecting data and sources of information, the researchers reviewed the data and information by determining the research subject. The research subject is the result of a framework regarding where the data or research variables are found or where the object of research can be found.

The results of the survey that have been obtained will be continued by presenting the data in tabular form in order to show precise results and easier to analyze. This data processing activity will be made by comparing the presentation results on the poll and the respondents who participated in the questionnaire.

After finishing the survey, an interview was conducted with 17 of the respondents of the survey to further find out the impact of the hoaxes to their decision in taking the COVID-19 vaccination. The saturation of the qualitative interview was fulfilled. The results of the interview are then encoded and analyzed to comprehend the reason why the spread of hoax

can impact the COVID-19 vaccination. The results are then presented in the form of a map that shows the reason why the spread of hoaxes can impact the COVID-19 vaccination.

This study also used a descriptive qualitative approach. The data source has been published online over the last three years and has been obtained from a trusted literature search. For example, hoaxes, COVID-19 pandemics, use of social media, the effects of the internet and hoax epidemics, the worries of vaccination.

Data Analysis

Several steps are used to analyze the data (Sidiq U, 2019). There are three types of these steps: 1) Data reduction. At this stage, the data obtained is very extensive and needs to be investigated in more detail in order to obtain the points or most importantly relevant to the purpose of the research being carried out. 2) Disclosure of data. In qualitative research, data can be published by providing narration and data presentations so that readers can understand the content of the research being conducted. 3) Withdrawal/review of conclusions. At this stage, the researcher can create a summary of the answers to the question.

Study Design

The first step is to determine the formulation of the problem that will be investigated. Regarding this research, a question would like to be addressed, which is why does the spread of hoax impact the COVID-19 vaccination in Indonesia. After determining the problem formulation, data is collected in two methods. The first method was by distributing an online questionnaire that acts as a survey to investigate the exposure of the respondents to the news regarding the COVID-19 vaccination and their trust towards the news even after knowing those news differ from the general perception. The second method was by interviewing the community directly to collect more accurate and profound data. After all the data was collected, an analysis was conducted using qualitative descriptive data analysis techniques. Then, conclusions are created based on the results of the data analysis done earlier.

RESULTS AND DISCUSSION

Participant Demographics

Table 1. Demographics Data of Research Participants

Category	Frequency	Percentage (%)
Gender		
Man	151	38.1
Woman	245	61.9

Age

15-19	102	25.7
20-24	163	41.2
25-28	83	21.0
>29	48	12.1

Most of the participants in this study were women (61.9%). Most of them are also within the age range of 20-24 years (41.2%). More details of the demographics can be seen in table 1.

Table 2. Distribution of the frequency of how often the respondents who use the internet on a daily basis encounter news about COVID-19 vaccination

Category	Frequency	Percentage (%)
Almost Always (81-100% of the time)	173	43.7
Frequently (61-80% of the time)	85	21.5
Sometimes (41-60% of the time)	83	20.9
Seldom (21-40% of the time)	46	11.6
Almost Never (0-20% of the time)	9	2.3
Total	396	100

The data obtained was converted into a table, namely table 1, which shows the 396 respondents who use the internet on a daily basis. From 396 respondents, 172 respondents (43.7%) almost always encounter news about COVID-19 vaccination, 85 respondents (21.5%) frequently encounter news about COVID-19 vaccination, 83 respondents (20.9%) sometimes encounter news about COVID-19 vaccination, 46 respondents (11.6%) seldom encounter news about COVID-19 vaccination, and 9 respondents (2.3%) almost never encounter news about COVID-19 vaccination.

Social media or the internet has a big enough role for this vaccination activity. It is evident that, when the government suggested vaccinating, data on three topics became the main search topics on social media, including Covid, Sinovac, and Vaccination. From this data, we can conclude that social media has a big enough role in influencing people to participate in vaccines or just as a source of information about vaccines (Kurniawan & Sutan, 2021).

Due to the variety of sources available, social media now has a lot of information about health. Information about health and social media is extraordinary today due to the accessibility and availability of various sources that help social media users get the information they need. There are many COVID-19 hoaxes that can be found on the internet, especially during such a pandemic. In fact, many people in Indonesia do not have accurate information about COVID-19 (Dewayani et al,. 2021).

Based on the results and the discussion done by Rahayu and Sensusiyati in 2020, 50 false reports on coronavirus were distributed in January 2020, focusing on the outbreak of coronavirus, treatment and prevention of coronavirus infection, and social behavior in dealing with the virus. This is a challenge for all of us who understand today's technology. The threat posed by mischief has a huge impact. With the spread of COVID-19 hoaxes on social media, people are becoming more and more unconscious, making it difficult to distinguish between real news and hoax messages (Rahayu & Sensusiyati, 2020).

Table 3. Distribution of the frequency of whether the respondents believed the news they see on the internet regarding the COVID-19 vaccination to be accurate even if it differs from the information given by the government

Category	Frequency	Percentage (%)
Almost Always	114	28.7
Most News Sources, Not Certain Sources	127	32.1
Certain Sources, Not Most News Sources	87	22.0
Almost Never	68	17.2
Total	396	100

The data obtained was converted into a table, namely table 2, which shows the 396 respondents who use the internet on a daily basis. From 396 respondents, 114 respondents almost always believe the news about COVID-19 vaccination (28.7%), 127 of the respondents believe most news sources, but not certain sources (32.1%), 87 of the respondents believe certain sources, but not most news sources (22.0%), and 68 of the respondents almost never believe the news about COVID-19 vaccination (17.2%).

Trust is an intrinsic and potentially controlling component of successful uptake of the COVID-19 vaccine. Findings suggest that public trust in government is very low with regard

to vaccine acceptance and may contribute to public adherence to definite measures (Astuti et al., 2021). This could possibly be caused by the spread of misinformation and hoaxes.

Study done by Mukhi and Medise (2021) shows that health workers experience problems in persuading parents to complete vaccination, namely parental fear of visiting facilities, difficulty in contacting parents, and anti-vaccine rumors or hoaxes about COVID-19. This has certainly put a great stress on Indonesia's current most crucial target, which is the COVID-19 vaccination of all Indonesian citizens.

The data obtained from the interview that has been conducted was analyzed, coded, and converted into the plot below.
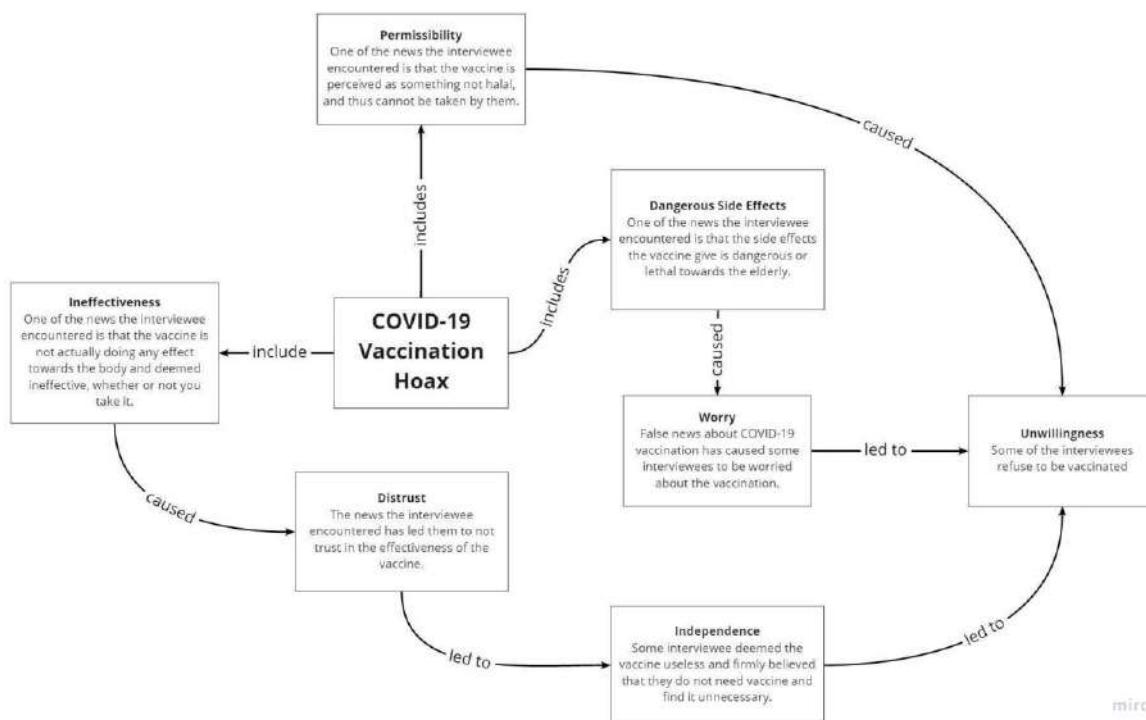
Figure 1. Interview Results

According to the interviewee, the COVID-19 vaccination news that they have been exposed to includes news about the ineffectiveness of vaccination, the permissibility of the vaccine which is not allowed to be consumed by the muslims, and the dangerous side effects the vaccine possesses. These news have caused them to distrust the vaccine and to be worried about the vaccination, some of the interviewees even believed that they could stay healthy without the need of vaccination. These news have caused them to be unwilling to be vaccinated.

The spread of hoax messages affects the community. These hoax messages create worries, misunderstandings, and noise, and the effects they cause are negative because many people are harmed by the messages and ridiculous to those who consume them. Hoaxes are

also a way to distract the problem, divide the masses, and cheat. The spread of hoaxes is mainly done by irresponsible people who know that the news is a lie and deliberately spread fake news in order to attract attention and guide public opinion.

Hoaxes also seem to have a significant impact on older people who are feeling the threat of COVID-19. There is a lot of news that is not yet known to young people and millennials, as well as the unpleasant elderly. In this study, search results show that adults and the elderly are the ones who actually experience anger and are afraid of the most confusing news, but adults have a better understanding of health and other aspects (Rayani, Purqoti, 2020).

In this regard, people are afraid to get vaccinated and even refuse. According to an online survey data done by Putri et al. (2021), with 399 respondents, 81.2% of them are willing to be vaccinated, while the other 48.1% have anxiety about vaccination because of the many hoaxes that exist. Some of the hoaxes that spread have to inject the vaccine into the male penis, the COVID-19 vaccine is genetically modified, dead, destroys indigenous people, and contains Vero cells from green monkeys in Africa. Only Indonesia ordered the COVID-19 vaccine (Wicaksono, 2021). Hoaxes cause mental illness in the community during a pandemic. The problematic situation, combined with inadequate reporting and information literacy, has created new barriers to mitigate the effects of outbreaks during a pandemic (Kurniawan et al., 2020).

The lack of public understanding of vaccination is one of the issues that the Indonesian Ministry of Health must address as it is one of the factors as to why the Indonesian community can easily accept hoaxes related to the vaccination (Susilo, Putranto and Navarro, 2021). Take the example in the city of Depok, it is known that the final result after a research was carried out was the amount of people who had received the 1st and 2nd vaccinations in the city of Depok starting from January 14, 2021 to August 21, 2021, amounted to only 613,275 out of the population of 1,886,890 (Nalawati & Liliana, 2021).

Apart from all our anxiety about the COVID-19 pandemic, there are some simple things that we can apply to take care of ourselves, namely by paying attention to our nutritional balance, so that our immune defenses are maintained, and always applying health protocols. Even though official information has been given regarding simple ways to prevent COVID-19, there is still disinformation circulating about prevention which can actually increase the number of COVID-19 cases (Rachmah et al., 2021).

Vaccine hesitancy and misinformation present major barriers to achieving community coverage and immunity. Unless and until the origins of the wide variations in willingness to

receive a COVID-19 vaccine are better understood and addressed, differences in vaccine coverage between countries could potentially delay global control of the pandemic and subsequent social and economic recovery (Généreux et al. 2020). The events above should not have happened, or at least not that bad, if the community had a good literacy culture, especially COVID-19 literacy (Harisanty et al. 2020).

CONCLUSION

After the COVID-19 pandemic outbreak, internet and social media users in Indonesia have increased significantly. In addition, with current technological developments, spreading news is not a difficult task as it could be easily distributed through social media. During the pandemic, many of those news are related to COVID-19 and as many internet users grow, many of the citizens are exposed to those news, including the fake news or hoaxes. Some people almost always believe in those news, including the news that could have been fake. These fake news or hoaxes caused people to doubt the effectiveness of COVID-19 vaccine. Some are also misinformed about the side effects of the vaccine. These cases have caused few people to refuse to be vaccinated. This shows that the distribution of hoax impacts heavily on the COVID-19 vaccination in Indonesia because it has made few people to be worried and develop trust issues towards the vaccination, to not believe in the effectiveness of the vaccination, and to doubt the permissibility of the vaccine, leading them to not wanting to be vaccinated, thus delaying COVID-19 vaccination in Indonesia.

RECOMMENDATION

For further research, it is recommended to prepare clearer and more in-depth questions to be asked to respondents, not forgetting to conduct a longer survey so that more data from various aspects can be obtained. The participants of the interview must also represent every strata investigated in the study. This study needs more respondents to have a more validated generalization.

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ASSOCIATION BETWEEN CULTURAL AWARENESS AND NATIONALISM OF MILLENNIAL GENERATION IN THE DIGITAL ERA

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ABSTRACT
Intense exposure to modernization makes the younger generation often not aware that the position of local culture is increasingly being threatened. The purpose of this article is to discuss the cultural awareness of the younger generation and its influence on the nationalism crisis so that later solutions can be found to increase the cultural awareness of the younger generation in the digital era. Researchers used qualitative research methods with a literature study approach and online interviews. As a result, the lack of awareness of the nation's culture has exacerbated the crisis of nationalism among the younger generation. Western culture has made the younger generation forget and not know their native culture. As a result, there is a reluctance to preserve the culture because of the lack of belonging to the culture. This is a sign of an increasing crisis of nationalism.
Keyword: nationalism; young generation; cultural awareness.

INTRODUCTION

The rapid development of technology nowadays means information from all corners of the world is quickly spread without knowing the boundaries between countries. Anyone with access to the internet can see what is happening in the other hemisphere by moving their fingers across the screen. The ease of long-distance communication that can be obtained today allows the creation of seamless connectivity between global communities (Agus & Zulfahmi, 2021).

Human civilization will always experience development. Culture is one of the benchmarks to find out how high the level of civilization of a nation is (Kholidah, 2019). In the present context, globalization has become one of the factors driving the progress of the times because it triggers the transformation of attitudes and values in society from irrational to rational (Nafisah & Dewi, 2021). Globalization itself is a form of human civilization that affects global society starting from the political, economic, defense, and

socio-cultural aspects. The by-product of globalization that is currently being felt is the advancement of technology and information systems. The digitalization process that is slowly spreading in all aspects brings convenience that is quickly felt by the community. Unfortunately, the instant effect caused by digitalization makes people today dependent on technology, so it is not surprising that all aspects of today, sooner or later, will be affected by the massive use of technology (Widiyono, 2019).

Although technology can bring many positive impacts on life, technological progress is also a double-edged sword (Hafnidar et al., 2021). New challenges and problems begin to emerge along with the shifting of community values in the digital era (Natalia, 2020). One of them is the erosion of the spirit of nationalism among the younger generation due to incorrect internalizing of the values that have been entered (Aswasulasikin et al., 2020; Normah et al., 2020). Easy access to technology makes exposure to western culture even more intense among the younger generation (Agus & Zulfahmi, 2021). Unfiltered acceptance of foreign culture erodes nationalism rapidly (Azima et al., 2021). As a result, many young people today have forgotten their identity as Indonesians (Suryana & Dewi, 2021).

The size of the world that is currently shrinking in the grip of a gadget can stretch social ties and pride in being part of a great nation (Handayani, 2019). As a result, a selective slashing culture has emerged among the younger generation. The younger generation, most of whom are still searching for identity, is faced with the dilemma of choosing which values to imitate and which values to abandon. Unfortunately, many western values that are considered more in line with the progress of the times are chosen and adopted without considering the good and bad sides in the long term. The results of adoptions carried out without filters are reflected in deviant behaviors that are starting to be considered normal, such as hedonism, consumptive behavior, and individualistic attitudes (Irmania et al., 2021).

If this is left alone, in addition to causing moral degradation among youth, it will also destroy cultural identity slowly (Komariah, 2020). The existence of a great nation will be threatened if the next generations pay less attention to local values and culture, which are now being threatened by the presence of a global culture that offers much pragmatism. Do not let nationalism today seem like it is just an empty name (Asyari & Dewi, 2021). Concrete steps are needed in character building to prevent the younger generation from getting carried away in a negative current (Fadhila & Pandin, 2021).

Culture is, indeed, one of the things that cannot escape the influence of globalization. It is undeniable that local culture in the current era faces many severe challenges from inside and outside (Surahman, 2013). The existence of traditional culture is increasingly being rivaled by the existence of modern culture, most of whose followers are the younger generation who are technology literate (Budiarto, 2020). In other words, globalization based on technological acceleration has opened up significant potential for cultural invasion.

This cultural invasion generally attacks many traditional cultures. As a result, traditional culture will slowly be eroded if it is not countered with cultural awareness that the community should own. In addition to eroding local culture, globalization also encourages cultural homogenization. The identity of the diversity of culture is threatened with fading due to forced fusion into global culture (Sholahudin, 2019). If the community, particularly the younger generation, becomes unable to respond selectively to global culture, local culture will inevitably wait for the appropriate time to be placed in a museum (Nasution, 2017).

Therefore, public awareness, especially the younger generation, towards local culture, which is rarely seen, needs to be revived. It is unfortunate if the local culture that has lived in society and has formed the identity of the Indonesian nation as a multicultural country must be destroyed because of the lack of young people who have the awareness and interest to inherit it. The disappearance of a local culture marks the crisis of nationalism of the younger generation at this time. The crisis of nationalism can be said as a situation where a person does not have a love or pride in the identity attached to his nation.

Do not let the noble values of the nation contained in Pancasila be neglected because of the entry of foreign cultures into Indonesia (Maharani & Pandin, 2021) because Pancasila is the pillar of building the community's personality (Adha & Susanto, 2020). The sense of nationalism will slowly recede as the younger generation does not care about the nation's culture (Agustin, 2011). In fact, it is in the younger generation that the hope of Indonesian culture can continue to be sustainable into the future.

Many efforts are required to prevent local culture from becoming extinct in the digital era. Cultural preservation is an effort to maintain local values through adjustments to current situations and conditions (Nahak, 2019). Growing cultural awareness through multicultural education is a great starting point when it comes to cultural preservation. Following Pancasila and the 1945 Constitution, multicultural education has been taught

since elementary school and is supposed to promote the growth of a spirit of nationalism and cultural awareness (Djukardi et al., 2020; Sabira & Pandin, 2021). Nationalism is becoming important in the digital era as a weapon for society to face foreign influences contrary to national values (Magdalena et al., 2021). With cultural awareness, people can realize that the existing plurality is the basis for forming a complete national culture (Budiono, 2021).

Previous Studies

Many publications examine the issue of nationalism and the cultural awareness of the younger generation in the digital era. Several of them were used as references in the writing of this article.

Umar Sholahudin's article entitled "*Globalisasi: Antara Peluang dan Ancaman Bagi Masyarakat Multikultural Indonesia*" discusses the influence of globalization on the diversity of Indonesian society. Sholahudin explained that globalization is a serious threat to Indonesian culture, especially regarding homogenization. According to Sholahudin, to deal with this threat, the community needs to act critically and intelligently. If the community commits to maintaining diversity and togetherness, a peaceful life can be realized. Globalization, which removes the barriers between cultures, should be used by the community to strengthen social values and norms in diversity.

Another article by Agus and Zulfahmi is entitled "*Pengaruh Globalisasi Terhadap Nilai Nasionalisme Pancasila*". As in previous research, both of them stated that Globalization has had a considerable impact on society, especially among the youth. They explained that the intense exposure to western culture without being balanced with moral education made the younger generation further away from the values of the nation's character. Globalization has bewitched the younger generation to isolate their nation by adopting a western lifestyle that is contrary to the spirit of nationalism.

Another work by Kholidah is entitled "*Eksistensi Budaya Lokal sebagai Penguat Nasionalisme*". Local culture, according to Kholidah, must be preserved in the present because the qualities it contains, such as tolerance and cooperation, may develop nationalism and strengthen community peace.

The three articles also have similarities in terms of the substance of the discussion with several other articles, such as Suryana and Dewi's "*Lunturnya Rasa Nasionalisme Pada Anak Milenial Akibat Arus Modernisasi*" by Suryana and Dewi and "*Tantangan di Era Milenial dalam Menangkal Budaya Asing dengan Mengedepankan Sikap Nasionalisme*" by Komariah.

Several works discovered aided the author in compiling this article. However, of the number of works found, none specifically discusses the cultural awareness of the millennial generation and its influence on the crisis of nationalism, especially in the digital era. Therefore, this research aims to discuss this problem so that later solutions can be found to increase the cultural awareness of the younger generation in the digital era.

RESEARCH METHOD

There are two qualitative methods used in writing this article. The first method was a library study. The library study or literature review yielded for related reference sources through Google Scholar and several journal publication sites. The selected references come from 2019 to 2021.

Before starting the reference search, the researcher listed several keywords in advance to facilitate the search process later. The keywords used in the search include the digital era, nationalism, the younger generation, cultural awareness, culture, and globalization. After that, the researcher combined some of these keywords to find related references. Overall, there were 43 articles obtained. Forty articles are from the last three years, and the rest are from publications below 2019. The three articles were taken because they contain essential information related to the article's title raised by the researcher. Most of the references obtained are in Indonesian, but some are also in English.

The second data collection technique was interview. In this study, the researchers interviewed seven informants to explore their responses regarding the researcher's topic. Of the seven informants, only one was male, and the remaining six were female. The majority of them are still in their first semester of college and live in East Java, but one informant lives in West Sumatra and is the head of a particular dance studio for children.

After reaching saturation on data, the researchers analyzed based on the interview transcripts. The transcript was then condensed into several facts. After the transcript was compacted, the researcher made a "fact basket," which contained a collection of compacted facts that had been grouped according to their respective themes. The following is an image of the research flow chart for this article:
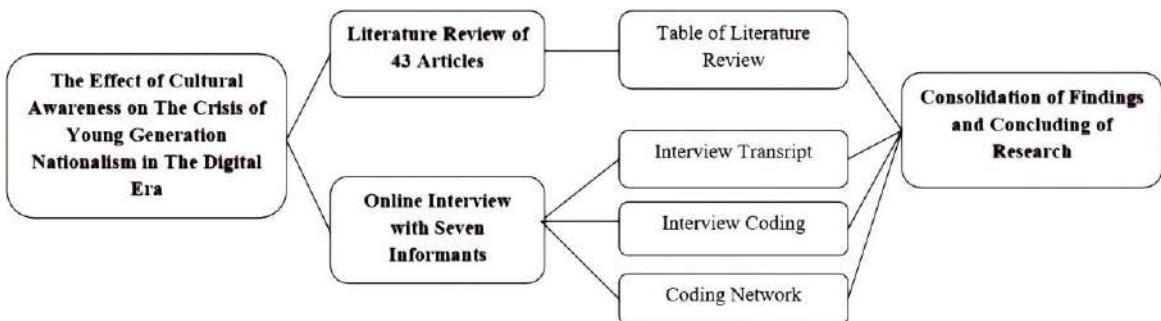
Figure 1. **Study Design**

RESULT AND DISCUSSION

Cultural Invasion in the Digital Era

Globalization has proven to be able to create significant changes in society. The fading of boundaries between countries makes the cultural transfer faster with the help of the internet. In this case, modern culture emerged as a result of the massive digitization process. The modern culture that comes from the world's major countries is then widely adopted by the community, especially the younger, more technologically literate generation. Here, the younger generation is required to be able to maintain the spirit of nationalism (Putri et al., 2020).

The simplest example of this foreign cultural invasion is from the food industry. Various types of fast-food restaurants serve a variety of "typical" western foods. For reasons of practicality and taste, fast food is preferred over traditional foods. If the introduction of traditional foods does not accompany this, the next generation of Indonesians will never be known to the traditional cuisine of the country's many regions.

In addition to the food industry, the Indonesian entertainment industry has recently been flooded with foreign cultures, especially from South Korea. It is evident from the number of young people who idolize members of boybands and girlbands from the country of ginseng. Korean dramas, which are watched by many young people today, indirectly also show the original Korean culture, from food, clothing, language, to small daily habits. Today's young Indonesians are so infatuated with something related to Korean culture, some of them are willing to learn Korean. It proves that the power of foreign cultures that are given a place to grow in society can change the way people think and act.

Without realizing it, the emergence of modern culture in society seems to threaten national identity (Siswantara, 2021). In other words, globalization contributes to the spread

of elements of global culture to a community group (Hidayat & Pandin, 2021). Cultural invasions often target other cultures whose position is considered weaker. In this case, traditional culture has a position that is vulnerable to being oppressed if people do not want to realize it as early as possible. Because of the homogeneity of global culture, the invasion of global culture is slowly ruining the heterogeneity of traditional cultures. Consequently, people will lose their identity as Indonesians. As a result, as custodians of cultural heritage, the younger generation must be educated with the multicultural values represented in Pancasila (Aji, 2020; Paramestri & Pandin, 2021).

Cultural Awareness and Nationalism Crisis

Cultural awareness needs to be instilled in the soul of every young generation to keep local culture alive in the digital age (Pramitasari, 2021). Cultural awareness means knowing about the culture in an area and being aware that culture is the soul of the community. People cannot be separated from their culture. If this awareness is embedded, people will not be easily carried away by the harmful currents of globalization. Three important points must be held by everyone in entering the era of disruption. The three are knowledge, understanding, and awareness based on nationalism (Candra & Suryadi, 2020).

Unfortunately, the awareness of the younger generation about traditional culture is increasingly worrying. Intense exposure to other cultures without a first filtering process makes them forget their responsibility to preserve their local culture, which is increasingly eroded by foreign cultures' arrival. Many young people are ashamed to preserve their own culture for fear of being outdated. On the contrary, they are even more proud to imitate western culture, which is considered more in line with the changing times. Currently, only a few people still want to preserve traditional culture.

Without being balanced with moral and multicultural education, there will be an excessive fanatical attitude towards all cultural products from outside. Multicultural education is an effort to instill a mindset that unity and diversity are the primary capital to foster a sense of love for the homeland (Prakasih et al., 2021). There is nothing wrong with loving foods, lifestyles, or the entertainment industry from other countries. As good citizens, however, we should limit our admiration for foreign cultures from overtaking our love for the noble culture of our own country.

The young generation is the hope of the nation. It is fitting to want to preserve the culture of the nation. The low cultural awareness of the younger generation has exacerbated the nationalism crisis that occurred. Simply put, nationalism is a love for the homeland that is not excessive (Suyatno, 2021). Someone who does not want to know and

learn about his own culture means that he has a low love for his country. One of the reasons for this reluctance is the low level of social interaction with the community. It causes individuals to feel that they do not belong and are not part of the community, so they feel they have no responsibility in preserving the local culture. If appropriately used, the cultural awareness possessed by the community can create the progress of the nation.

If someone do not care about traditional culture, what about other forms of threats to the sovereignty of the nation. Individuals who act this way tend not to want to know about the situation that is happening to their nation, even though if they think further, weak awareness of national culture can trigger SARA-based social conflicts (Setyaningsih, 2021). Therefore, the cultivation of cultural awareness to foster an attitude of nationalism in the younger generation must be further intensified, for example, through multicultural education packaged in Pancasila and citizenship education (Fauziah & Dewi, 2021; Retnasari & Hidayah, 2020).

To attract the attention of young people, combining and slightly modifying local culture with a modern touch can be a good option (Wulandari et al., 2021). Here, the government can also play a role. The government can develop exciting content that describes various indigenous Indonesian traditions that the general public does not know well by spreading information on social media (Candra et al., 2021; Rusmiati & Dewi, 2021).

The interview results also stated that traditional culture needs to be combined with the modern culture. A selective attitude towards each foreign influence must also be increased to preserve local culture. That way, the love for the homeland of the younger generation will increase because they have the enthusiasm to learn and find out more about the local culture.
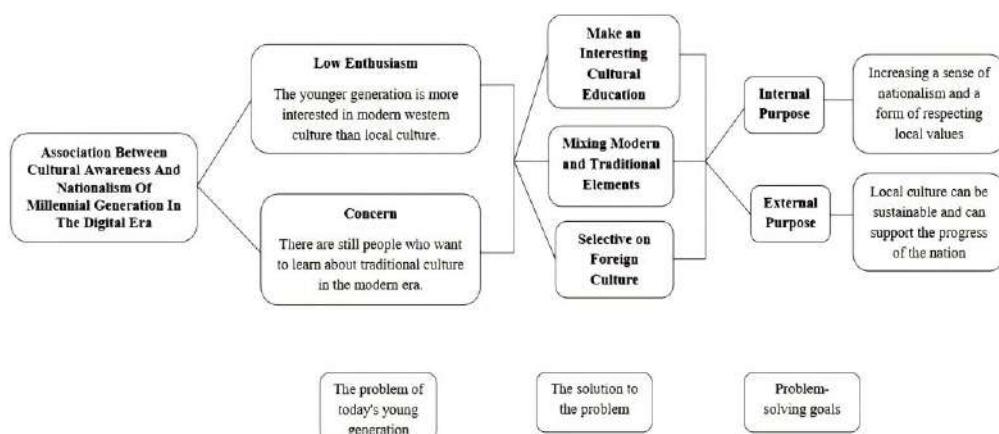

Figure 2. Interview Coding Network Result

Like the proverb "do not know then do not love," if the younger generation is aware of knowing their nation, the feeling of "owning" will be engraved in them so that a feeling of enthusiasm grows to preserve it. A good understanding of cultural awareness can inspire a high sense of nationalism in the nation. Whatever the obstacles are, the community will remain united to maintain its integration and integrity as a multicultural nation (Irawan, 2020). In addition to growing the spirit of nationalism, the cultural awareness possessed by individuals can encourage them to be involved in cultural preservation efforts. This can happen because a sense of pride in being part of the Indonesian nation has grown so that they want to participate in preserving the surrounding culture to appreciate the existing cultural values.

CONCLUSION

Globalization has brought the global community into the digital era. Many discoveries have emerged as a result of digitization. The ease of access to information and long-distance communication is one of the most widely felt. Unfortunately, this convenience, on the one hand, is destructive. The influx of global culture into Indonesia is unconsciously capable of turning off the traditional culture. Through cultural invasion, global culture dominates over traditional culture. If the younger generation lacks cultural knowledge, the national cultural identity will deteriorate over time.

Continued exposure to foreign cultures can lower the younger generation's feeling of nationalism. Without being balanced with good multicultural awareness and knowledge, there will be an attitude of comparing modern global culture with traditional local culture. As a result, there is a reluctance to preserve local culture because they feel they do not belong or are not part of the continuity of culture. Therefore, cultural awareness needs to be raised again in modern society. Collaborating between traditional culture with a modern touch can be an excellent option to regenerate the cultural awareness of the younger generation so that they want to learn about traditional culture. With good cultural awareness, a high sense of nationalism will be formed. Regardless of the threat, society can always be united because it has been bound by the power of integration with multicultural insight.

RECOMMENDATION

Therefore, the younger generation needs to rethink how they feel about their nationalism towards the nation in the massive invasion of western culture. In addition, the

younger generation needs to ask themselves about what contribution they have made to the nation. That way, the spirit of contributing to the nation will grow, one of which is by preserving local culture.

In this study, the researcher also realized that there were still shortcomings in the form of a limited number of samples taken so that the results obtained could not make more representative conclusions. This is a challenge for future researchers who want to examine this topic more deeply to increase the number of samples to obtain more representative results.

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THE IMPORTANCE OF SOCIALIZATION TO THE PUBLIC ABOUT HEALTH PROTOCOLS IN THE ERA OF THE COVID-19 PANDEMIC

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ABSTRACT

The background of this research is that researchers, as students, want to contribute directly to the community to reduce the spread of Covid-19 in Indonesia. We contribute by distributing masks now to the community and socializing using posters on social media. The aim of this study was to determine their level of awareness and compliance with the established health protocol. The method used is a questionnaire data collection technique using google form with the population of East Java and a sample of people we can reach on the questionnaire and students with an average age of 19 years from several universities. The result based on the questionnaire shows that most people agree with the health protocol. They believe that they can immediately start an everyday life with the health protocol as before. However, based on the questionnaire data, some people still do not comply with the overall Health protocol.

Keywords: Health protocol; Covid-19; communicate; virus; spread.

INTRODUCTION

Covid-19 is a disease caused by the coronavirus which has become a pandemic in all countries, especially Indonesia. The covid-19 disease can be prevented, among others, by public knowledge and compliance in efforts to prevent Covid-19 disease. This research was conducted using a descriptive quantitative survey with a cross-sectional study approach. Public knowledge with compliance as an effort to prevent the Covid-19 disease. Suggestions should provide education about knowledge of preventing and avoiding the risk of Covid-19 disease (Sari & Atiqoh, 2020).

In 2020, Covid-19 was declared a global pandemic. Coronavirus began to spread over the world about that period. Furthermore, this is a novel experience for everyone on the planet. Everyone was curious and astonished by the news in digital media, which occasionally contradicted the facts. The government must also abandon any governmental measures to protect the community from the Covid-19 attack, which had only a minor impact at first. However, due to a lack of medical equipment and hospital space, the virus continues

to mutate into other viruses, resulting in many victims who have died as a result of the Covid-19 epidemic.

The Coronavirus causes Covid-19, an infectious illness. The human body, particularly the respiratory system, can be severely harmed by Covid-19. In our lives, the Covid-19 pandemic has been going on for more than two years. The COVID-19 epidemic has produced a mixed bag of benefits and drawbacks for us. In June 2021, the number of Covid-19 cases in Indonesia grew dramatically.

The covid-19 pandemic affects all levels of society and many aspects of life, including education, health, economics, and social services. The Covid-19 epidemic has had a significant impact on several industries. Before the Covid-19 pandemic, people could freely engage in commercial and educational activities and communicate with a wide range of people. However, everything is modest at the moment; we cannot openly converse with others or take out activities in a public setting.

The impact of Covid-19, which has damaged many parties and cost many lives, has compelled the government to respond quickly and find a suitable remedy amid the present pandemic. In this pandemic era, making decisions is difficult because one Indonesia's viewpoint differs from the next. The administration has also imposed some restrictions on the lockdown. However, it turns out that this law violates the rights of persons who can only work in public.

In this epidemic era, the government has also created a health protocol, a compilation of instructions regarding how we should conduct or carry out activities. The health regimen includes guidelines for wearing masks, talking with individuals at a safe distance, preserving hygiene, and limiting non-essential activities outside the home.

However, there are still many people who refuse to follow the Health routine. Many people in the Covid-19 community have varied viewpoints on the game. Some people still do not think that COVID-19 is a dangerous and malignant disease, while others have realized the necessity of following a health regimen in preventing COVID-19 from spreading.

It is difficult for us to stop Covid-19 from spreading in Indonesia since people are still not following the Health regimen. How can we limit the number of people who have died as a result of Covid-19? There are still others who are skeptical of Covid-19. Even though Indonesians are incredibly vulnerable to Covid-19, some of them refuse to use masks. It is a challenge for us to bring different perspectives on Covid to the community.

As students, we can channel our perspectives by emphasizing the significance of following the Health protocol in this pandemic era, providing community direction,

explaining what Covid-19 is, and demonstrating that the Covid-19 epidemic has claimed many lives. We may also distribute masks to individuals who cannot buy masks or do not understand the need to use masks in the pandemic age, snatched by Covid-19 through social media or directly to the community.

We, as students, think that by socializing, we will be able to decrease the spread of Covid-19 in Indonesia. People can feel safe participating in outdoor activities if the Health protocol is implemented in many circles of society. Furthermore, once everyone has followed the Health regimen, we will assist in reducing the spread of Covid-19 in Indonesia.

1. What is the definition of the Covid-19 pandemic?
2. How is the government trying to contain the spread of Covid-19?
3. What is the content and definition of the health protocol made by the government?
4. How do we as students deal with people who have not obeyed the health protocol?

METHODS

The method used in this study is a mixture of qualitative and quantitative. Both methods are considered very appropriate and can support this research so that the resulting data is accurate. The definition of quantitative research methods is research that collects data, describes the results, and interprets the data obtained by involving numbers or statistical calculations. The data collection technique we use is to distribute questionnaires by using google forms to obtain data from several respondents about their compliance with health protocols during the pandemic and to find out their level of awareness of the health protocols that the government has implemented.

The place that we make the population is East Java, while the sample is people with various backgrounds that we can reach considering that health protocols must be adhered to by all ages.

Meanwhile, the definition of qualitative research method is research without statistical tools or specific calculation methods but instead emphasizes the use of words or sentences. Objects used as research materials are humans, institutions, or interactions between the two and emphasize the observation of social phenomena. In terms of data collection, we use literature studies to support the information we obtain and provide answers to problems that cannot be answered using quantitative methods. Before choosing literature to be used as study material, the author selects digests and sees its relevance to current conditions.

To support our research, we strengthened the data by conducting interviews to find out their perspective regarding health protocols in the new normal. Interviews were conducted

with several people to represent our research sample with sources who are 19 years old on average from various universities, such as Medan State University, Airlangga University, Brawijaya University, and POLTEKKES. We include 4 questions that are still related to health protocols during a pandemic. The questions we ask are:

1. How is your condition in the new normal?

2. What is your response to the health protocol that has been implemented?

3. Are you still adhering to the health protocol during the new normal?

4. What protocols have you violated?

RESULT AND DISCUSSION

RESULT

We got a total of 110 respondents with an age range of 17 to 41 years by distributing google forms to people with various backgrounds, considering that health protocols, especially wearing masks, washing hands, reducing mobility, maintaining distance, and staying away from crowds must be monitored. obey all ages because all people have the potential to be exposed to covid-19. As a result, most of them still adhere to the health protocol.
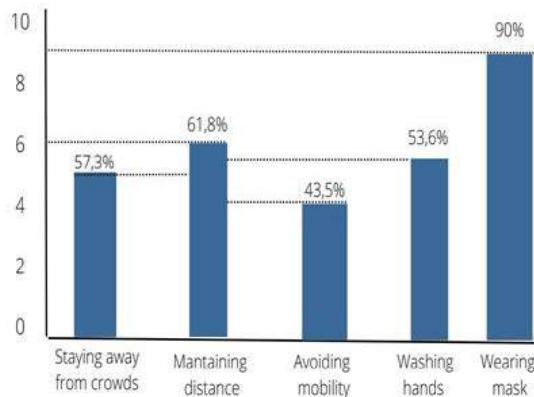
The table above provides an overview of the condition of the community, knowing the level of public awareness, new behaviors carried out during the adaptation period, and representing respondent compliance and awareness of the importance of implementing health protocols. 90% of them always use masks. This shows the strict use of masks and is supported by orderly patrols using masks. Based on the questionnaire data obtained, 53.6% of the 107 community respondents did not fully follow the seven steps of washing hands properly using soap in running water. This is because people's knowledge is still lacking about washing hands properly.

But in terms of reducing mobility, they have not done it strictly because they feel bored at home. This is shown by the table data, which is 43.5% the least compared to other health protocols. As many as 61.8% of respondents prefer to keep their distance for the sake of themselves and those closest to them for fear of contracting the Covid-19 virus. From the table data, avoiding crowds is 57.3%. This is tightened by government regulations that always remind health protocols.

Most of the sources have the same answers to the questions we have asked. They believe that when the new normal condition is getting better, they dare to do activities outside the home but still adhere to the health protocol. The health protocol that has been implemented by the government has been very good because it is following WHO standards, but its implementation is still lacking because public awareness of it is also still lacking.

DISCUSSION

The Covid-19 pandemic can be said to be a phenomenon discussed by many people because of its arrival, which has dramatically changed and suddenly stopped various kinds of activities in the world. As the general public, we should be aware of the current pandemic, the emergence of diseases caused by covid 19. This disease indeed occurs regardless of who he is and where he is because it's simultaneously spread everywhere.

Covid-19 is an infectious disease that appears due to the coronavirus. Still, it is not sure whether the exact cause of the emergence of this disease is due to the many opinions of people based on the different symptoms of each person who has been exposed to the covid-19 virus. Many people say that this disease is transmitted from human to human who often carries out activities with the highest risk of falling to medical personnel who have to make direct physical contact with patients who are exposed to COVID-19.

Various reports emerged, mainly the statement that the coronavirus is generally found in animals. Although this virus is only found in animals, humans can also easily be exposed to this virus if exposed, and the spread will move quickly if they experience close physical contact. Generally, the result of the Covid-19 virus is an infection that interferes with breathing ranging from acute, accompanied by fever, cough, or shortness of breath that is quite severe and requires oxygen assistance to intense medical aid. People who have been exposed to the COVID-19 virus will generally experience an incubation period of five to six days with the most extended incubation phase, which is fourteen days, starting from exposure or contracting the virus, initial symptoms to the healing process.

The government, as one of the holders of power in the country, of course, also makes various efforts and efforts to reduce the spread of covid-19. Multiple efforts have been made, starting from small businesses starting from oneself to other significant actions that are expected to produce good results in accordance with hopes and efforts made by the government and the people who do so that the rate of spread will decrease day by day.

Efforts that can be made from oneself that are continuously expressed and reminded by the government are to continue to apply the health protocols that have been created. Of course, the application must be carried out by the entire community so that all the general public follows the regulations or efforts that are being built by the government to reduce the spread of cases. Furthermore, the government also carried out large-scale social restrictions, or many people called PSBB.

This Large-Scale Social Restriction is intended as a limitation between residents who are suspected of being infected with the coronavirus because currently there are still many people who are not aware of the early symptoms of being exposed to the virus, therefore according to the government, this PSBB will have quite a lot of impact if implemented correctly, in small examples. The only thing is that there are holidays for school activities which usually have to be done in person, many employees have to work from home, even religious activities which are typically carried out in person must also be carried out at home or online in order to suppress the high number of cases of COVID-19.

Quarantine is also part of the government's efforts to tackle the spread of COVID-19. The government, of course, emphasizes that in making a decision to quarantine, it must be firm. Quarantine here is also intended as a limitation of activities or separation between someone who is being exposed to the virus even though his condition has not yet shown 100% of the symptoms in general. Quarantine here can be carried out by people who are currently exposed or people who have just returned from overseas activities, which of course, have to do a check and quarantine period until they really prove that they are COVID-19 negative. The government issued this quarantine policy specifically, both the policies carried out for individuals, families, hospitals, or regions.

Judging from the regulations contained in the health quarantine law, isolation means that people who are sick do not mix with people whose body condition is healthy when in public facilities, especially like they are in health services, they must be separated both in the use of treatment rooms and treatment. There is another term besides quarantine, namely the activity of doing self-isolation which is aimed at the general public who experience

symptoms of COVID without experiencing symptoms like people in general who are exposed.

Various forms of efforts being made by the government that are often underestimated by many people are health protocols which are actually very easy to do, but there is very little awareness to continue doing these activities. A health protocol is defined as a rule made by the government by cooperating with the ministry of health with the aim of regulating the progress and development of activities during the COVID-19 pandemic.

The health protocol starts with small things such as getting used to washing hands for approximately twenty seconds which is done several times a day, especially if you want to eat, have used, or touched public facilities or others. Then there is also maintaining a distance between each other at least one meter to avoid if the person in front or behind us is in an unhealthy condition, especially when in a very packed crowd, it is highly recommended to keep a distance. Reducing mobility with the outside community if you don't have a very urgent need, it's better to choose to stay at home so you won't be exposed to a virus that is very quickly affected by other people.

Therefore, of course, we all know the importance of health protocols in the midst of the lack of public awareness of the general public is to provide education. People often misunderstand the meaning of the New Normal, which is being discussed widely. People respond to it as everyday life as before without Covid 19 even though the importance of New Normal is more intended to be a new life order where our lives are now running. Together with the Covid-19 virus.

As students who have a role as agents of change, of course, we can make changes by helping provide education on the importance of health protocols in the midst of a pandemic like today. After schooling, of course, the community slowly learned how to overcome the pandemic starting from themselves such as washing hands using soap correctly and adequately, keeping a distance from crowds, maintaining body hygiene, avoiding touching your face when your hands are dirty, wearing a mask when traveling to avoid being exposed to bacteria. Which goes into the mouth. This education is an effective method in an effort to increase public knowledge of the importance of health protocols.

One of the health protocols in the midst of the corona pandemic is the use of masks when traveling. According to the results of the study, using covers that are good, correct, and in accordance with the provisions produces good news where cases of covid-19 can be controlled slowly. In addition, it is also necessary to be aware of the importance of changing masks after traveling and replacing covers that have been used for a long time. The use of

bodies that are long enough is not recommended and can lead to the emergence of other diseases because people are still minimally aware of the importance of changing masks after traveling. Therefore, it is essential to replace the cover once a day to keep it effective at filtering impurities that enter the breath.

CONCLUSION

Based on the data obtained, most people have implemented several health protocols such as; wear a mask, keeping your distance, and staying away from crowds. A total of 53.6% of participants only washed their hands once and did not bring hand sanitizer when traveling as a form of personal protection. And as much as 43.5% do not reduce mobility because they feel bored at home. The results of the questionnaire show that the community has not implemented health protocols properly. Most people do not follow the protocol for maintaining hand hygiene because they do not know the seven steps of washing hands properly. However, it is necessary to understand the factors that cause people not to implement health protocols properly. So further research is needed to determine these factors. In general, it appears that the implementation of health protocols needs to be strengthened through education about the performance of health protocols to reduce the spread of the coronavirus. Increase knowledge and foster consistent awareness to the public to change the mindset in implementing health protocols for the common good.

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DONATION MOVEMENT AS THE IMPLEMENTATION OF CITIZENSHIP EDUCATION IN THE DISRUPTION ERA

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ABSTRACT

In the development of the era of disruption, the role of students is required to have above average ability, to compete in the world of work. From these demands, allowing the emergence of apathy towards the social environment that does not follow the values of citizenship, then came the solution of the donation movement to stem the apathy of students in the era of civic education-based disruption. Therefore, researchers want to find out if the sense of humanity in this era of disruption is reduced? Is the donation movement the right solution to overcome the lack of humanity in the era of disruption? The research method used is a combination of quantitative and qualitative through E-surveys and interviews to 40 student respondents of Universitas Airlangga 2021, five out of 40 representing interviews. From the results of the research obtained that the donation movement is the right solution for students to foster a sense of humanity through civic education.
Keywords: Globalization, Era of Disruption, Donation, Students, Citizenship

INTRODUCTION

Era of Disruption

According to (Fitriani, 2019) Disruption itself is a term that arises due to the existence of industry 4.0 which then proceeds through digitalization, while the era of disruption itself is an era characterized by massive innovations that change the order of life, especially in the field of digital-based business. The era of disruption pioneered the emergence of new creative, innovative and massive model interactions, so that every event that occurred in life could be

witnessed together at different times, the development of the era of disruption had positive and negative impacts, this positive impact has been mentioned at the beginning of the paragraph, but from the negative impact brings some crimes such as injustice, and criminality (Malatuny et al, 2020). From these negative impacts arise increasingly complex problems, one of which is the lack of humanity due to injustice that has occurred lately.

As a young generation, we must be able to adjust in the midst of technological disruption that is increasingly overhauling the living system. What's more (Yusniyawati & Panuju, 2020) said this year is a lucky, the demographic bonus opportunity must be utilized because only once every 500 years occur. Especially students are strived to master the skills needed in the world of work today such as public speaking, leadership, creative, innovative, negosiation, copywriters and many others. To get this ability, of course, it takes diligent attitude and hard work, it is good of course for the direction of the nation's progress. From the negative side, the growth of ability in the era of technological disruption that is closely related to digitalization means the same as the collapse of nationalism and national identity when studied according to civic education, because the values contained in citizenship are not in harmony with human actions in this digital era that tends to be fast-paced, thus allowing humans to be apathetic towards the surrounding environment. Therefore, seeing the problems that occur in the field is expected to make us students to be more aware of the responsibilities carried for the nation and state, but still pay attention to the values of citizenship in order to create an intellectual nation that upholds morality.

The writing of this scientific article is expected to answer the problems discussed, as for the title of the article that has discussed the era of disruption in the midst of the covid-19 pandemic especially among millennials related to the reduction of nationalism and lack of tolerance as the times are seen from a historical perspective (Alviana & Pandin, 2021). In this era of disruption is also related to the lack of morality of the younger generation. In addition, the role of the younger generation in politics is still passive, even if the younger generation actively voice opinions will be found a solution from the negative impact of the era of disruption (Suparno & Putranti, 2021). So from the references that have been found, we decided to examine the role of students in the era of disruption to the donation movement to share love in the values of citizenship.

Donation Movement

The Donation Movement is a humanitarian act by raising funds and goods for those in need. The Donation Sharing Love Movement is the name of the citizenship project that researcher took, the donation researcher did in the form of collecting used goods worth using, then the proceeds of this donation will be donated to the Don Bosco Orphanage Surabaya, where the orphanage is an orphanage that accommodates children until the age of adolescence. The purpose of our activities is to realize the importance of caring about the surrounding environment and fostering a sense of humanity towards others that is in accordance with the values of citizenship, considering the role of students in this era of disruption tends to lead to apathy as a result of competition in the world of work that seeks the ability of workers above average.

In the opinion of Achmad W (2019), apathy is caused by internal and external factors. These internal factors include everything that exists in humans such as character and nature. While these external factors stem from technological and social influences in the current era of globalization. In addition, Ramadhani and Rosadi (2021), apathy factors are also caused by the covid-19 pandemic, since the covid-19 pandemic, indonesian people, especially the younger generation, have become more vigilant. It is this vigilance that increases the attitude of individualism, then this individualism leads to apathy.

The result of recent research on the donation movement is that there is a design of donation media through mobile applications as a form of planting moral values towards others. The fellow persons referred to here are not only between people but also pay attention to the surrounding environment (Rosa & Setyadi, 2021) so that the value of citizenship can be implemented in real terms in this era of disruption, thus minimizing apathy and individualism.

Value of Citizenship

Citizenship education is the key for young people to live in the midst of an era of disruption. In citizenship education is taught about human rights, defending the state, and the values of Pancasila that can be applied in everyday life. Not only that, but all aspects related to morality, Pancasila, and Indonesia were also discussed. So that the younger generation has provisions in leading the direction of progress of a nation and country later. As well as from citizenship education is expected to realize a nation with friendly, superior, and civilized

characteristics. Therefore, the donation movement is the right solution in accordance with human values.

The factors that play a role in civic education include national awareness. Awareness of nationalism is needed in this era of disruption as a contributing factor for the realization of civilized generations (Hayati & Pandin, 2021). For the formation of a more precise personality, pancasila values are also needed in order to create a life that is in harmony with others and the surrounding environment (Adha & Susanto, 2020) and human values are achieved.

In addition, the benefits that can be taken from loving sharing donation activities are that students can realize practices taught by citizenship education, such as fostering a sense of humanity and solidarity with fellow human beings, training themselves to be more airy and grateful, the last is to be a superior human being and character based on nationalism in the perspective of civic education. So in this scientific article we try to find out whether the sense of humanity in this era of disruption is diminishing? Is the donation movement the right solution to overcome the lack of humanity in the era of disruption?

METHOD

The method in this study uses a quantitative approach, where data sources are obtained from various journals in the last three years, as well as using E-survey. The population comes from students of Airlangga University, especially the class of 2021, with respondents coming from various faculties at Airlangga University As many as 40 respondents with two questions in the E-survey as follows:

1. In the midst of the era of disruption, students are required to hone their skills in order to compete with above-average standards in the world of work, so that they are vulnerable to reduced attitudes to the surrounding environment. Do you agree with that statement?

2. The donation movement is an effective effort to re-cultivate humanity in the midst of this era of disruption. From the point of view of civic education, do you agree with the statement?

The reliability of the first question was 64% of the 40 respondents. While the reliability for the second question as much as 100% of the 40 respondents. And also researchers use non-probability sampling techniques with accidental sampling methods, while the data analysis technique we use is descriptive statistical analysis, which describes the data collected but does

not make generalization conclusions. But to strengthen the existing data, researchers conducted interviews with five respondents from different faculties and obtained almost the same answer. The interview was conducted online via "Whatsapp" with the following interview question:

1. What is the effect of the era of disruption on social life?
2. What are the challenges for students in the era of disruption?
3. What is the impact of the era of disruption on humanitarian attitudes?
4. What is the importance of civic education in the era of disruption?
5. Does the donation movement affect students?
6. Is the donation movement in accordance with the morals and culture of the nation?
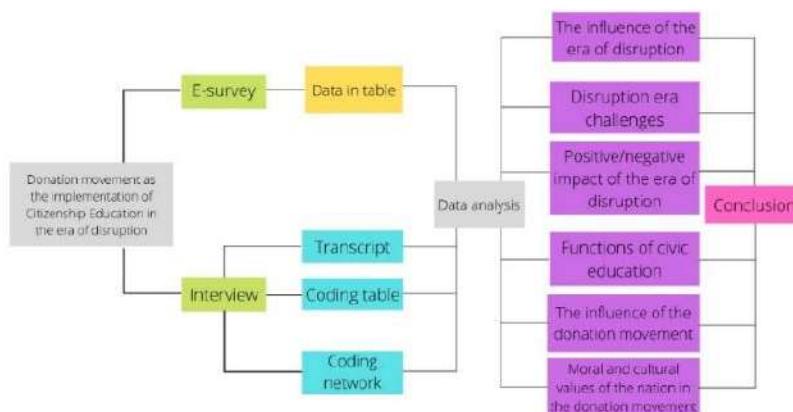
Figure 1. Study Design

RESULT AND DISCUSSION

We get results on the questions we spread through google forms questionnaires. We asked two questions, where each result of this question is divided into two variables, namely the faculty and the region of origin and the results of the interview are shown by coding network below. Here is the first question:

Table 1. First question by faculty and domicile

In the midst of the era of disruption, students are required to hone their skills in order to compete with above-average standards in the world of work, so they are vulnerable to reduced caring attitudes towards the surrounding environment. Do you agree with that statement?			
Faculties	Agree	Disagree	Total
FEB	3	0	3
FF	1	0	1
FH	2	0	2
FIB	13	9	22
FISIP	1	0	1

FK	1	0	1
FKM	0	1	1
FKP	0	2	2
FPK	1	0	1
FPsi	2	0	2
FST	1	1	2
FTMM	0	1	1
VOKASI	0	1	1
Total	25	15	40

In the midst of the era of disruption, students are required to hone their skills in order to compete with above-average standards in the world of work, so they are vulnerable to reduced caring attitudes towards the surrounding environment. Do you agree with that statement?

Domicile	Agree	Disagree	Total
Surabaya	9	7	16
Sidoarjo	9	0	9
Mojokerto	0	3	3
Kediri	4	1	5
Luar Jawa Timur	3	4	7
Total	25	15	40

The results of the second question are as follows:

Table 2. The second question is based on faculty and domicile

The "Sharing Love" donation movement is an effective effort to re-cultivate humanity in the midst of this era of disruption. Viewed from the point of view of civic education, agree with the statement ?			
Faculties	Agree	Disagree	Total
FEB	3	0	3
FF	1	0	1
FH	2	0	2
FIB	22	0	22
FISIP	1	0	1
FK	1	0	1
FKM	1	0	1
FKP	2	0	2
FPK	1	0	1
FPsi	2	0	2
FST	2	0	2
FTMM	1	0	1
VOKASI	1	0	1
Total	40	0	40
The "Sharing Love" donation movement is an effective effort to re-cultivate humanity in the midst of this era of disruption. Viewed from the point of view of civic education, agree with the statement?			

Domicile	Agree	Disagree	Total
Surabaya	16	0	12
Sidoarjo	9	0	9
Mojokerto	3	0	3
Kediri	5	0	5
Luar Jawa Timur	7	0	7
Total	40	0	40
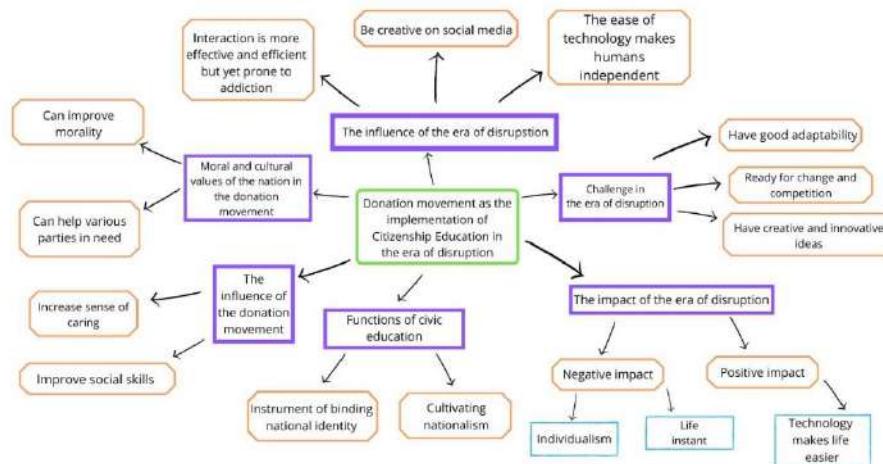
Figure 2. coding network
The Influence and Challenges of the Era of Disruption in Social Life on Student Roles

The era of disruption is an era full of change (Handayani, 2020). Those who are unable to keep up with change by adapting will be left behind by the rapid flow of change. As a generation of disruption eras, students must be able to adapt to the changes that occur and be ready to face all competition in the international community so that students can be the vanguard in various lines of national and state life. Students are hopes and new faces who represent the changing nation (Supardi, 2020). Students can take a role in social life to respond to the era of disruption such as gotong royong or provide all assistance in order to improve social progress in the surrounding environment.

These days, social life as a form of interaction between individuals that develops into relationships needs each other, as if marginalized by the dominance of science and other sciences. Even so, the era of disruption has facilitated humans with technologies that allow humans to communicate efficiently and effectively. With the anxiety and ease that exist, students can play a big role in social life. As a generation that can adapt quickly, students have a broad and influential role in advancing social life around them. The most examples we can see

through social media. Many students and youth who take the initiative to open fundraisers in creative ways such as with concerts or selling artwork for charity activities, such as charity concerts at activities commemorating National Children's Day in Semarang (Sadida & Setyabudi, 2021). This big role must be fulfilled by every young man in the era of disruption. With this fast-paced era, the influence of students as aspirational advocates is also very important in social life. Students also help support the social foundation that has been built and strengthen it for the future progress of the nation.

Students also have a great influence to re-instill the values of the nation's identity, pancasila. In this era of disruption, the awareness of the younger generation of the importance of pancasila values is fading (Paramestri & Pandin, 2021). As technology develops, many new cultures and values from outside are coming in so as to attract the younger generation to choose these cultures or values over Pancasila (An'Umillah & Supriyono, 2021). The technology also makes many people become addicted and becomes a bad influence for those who cannot control their desires, especially the use of social media. Therefore, students are needed to return society to the true ideology and culture of the nation.

In today's modern era, everyone can see information scattered easily. Unfortunately, there is a lot of information or news that displays people who take advantage of social inequality to reap profits for personal interests (Sarvianto, 2021). It often comes to mind about how painful the behavior of such persons for social foundations has been painstakingly constructed. Students as agents of change must bring a breath of fresh air to this heartbreaking form of offense. With the integrity that has been possessed and the knowledge that has been obtained, youth and students must be reliable to fulfill their role as supporters of social life.

Students need to be initiators of the improvement of the nation's better social life (Cahyono, 2019). Students have obtained the opportunity to enrich their insights so that students must channel the knowledge they have gained by showing their devotion to the community such as through KKN-PPMD activities (Sueb, et al., 2019). Therefore, the role of students as intellectuals can be relied upon for the improvement of social life in society.

Students can initiate change in an easy way such as fundraising to help address social issues. With the internet and technology, social media has broken down geographical barriers and made humans more independent in the sense that humans are no longer limited regionally

to communicate so that social media can be used to campaign for their actions (Tsadiras, &Nerantzidou, 2019).

When a change arises, there are only two things in sight, whether the change will be an opportunity or a challenge for society. As intellectuals, students must be able to see all the changes and challenges that come as an opportunity. With the perception of all opportunities, students should also see the era of disruption as an opportunity that is wide open to be utilized (Ohoitimur, 2019). People often see the era of disruption as a challenge because of all the consequences caused by the era of disruption, but students must see the various gaps that open as an opportunity to be used. Although many people have enjoyed the ease with which technological advances present now, it turns out that there are still few people who can take full advantage of existing technological advances. Therefore, this great opportunity can be an opportunity for students to work and play an active role to contribute to society.

The Impact of the Era of Disruption and the Importance of Citizenship Education for Students on Humanitarian Attitudes

The era of disruption is an era of massive system, order, and management changes. According to experts, in this era found a method that produces a new innovation. In the digital age, there is a change in the development of technology. This is seen from the development of computer use, the birth of the internet, the development of mobile phones, to the rapid use of social media (Merida, et al., 2021). That way, the advancement of technology can facilitate all activities and activities that occur in the midst of community life. But with change and progress, some impacts occur and appear in people's lives.

Based on the data we examined, the era of disruption caused some negative impacts. Such as, the lack of interaction and communication between each other directly, the fading of social values of society, to the loss of a sense of concern for the surrounding environment. Thus, a more selfish nature of individualism can occur in a community environment. The nature of individualism arises because of the increasing complexity of people's lives and the busier society responds to rapid developments (Rahmad, 2021). In this era, society prioritizes its own interests rather than common interests. So that the sense of empathy between each other will be lost.

Students who are referred to as agents of change are expected to be able to realize changes that can make steps of progress. As an agent of change, students are advised to always dig into the potesinya so that in the learning process is full of innovations that can advance the quality

of education, so that what is expected can be achieved (Jannah & Sulianti, 2021). Because students are the next generation of the nation who must make new breakthroughs in order to solve all the problems that occur in people's lives. Students are able to make movements that can change a system. Therefore, students are agents of change who can lead a society to be able to move into existing progress.

However, before becoming an agent of change in society, students must be ready to face situations and conditions in community life. In the process of entering community life, mental readiness and social adjustment must already be owned by every student. Social adjustment is an adjustment that deals with interactions between individuals and others who are in the environment they are facing. Social adjustment means covering how individuals are able to adapt well in the surrounding environment and are able to adjust themselves well (Rashid &Chusairi, 2021). Social adjustment is important for students to master in the process of becoming agents of change in society. By making social adjustments, students are able to see how the condition of society in an area. Slowly, it will increasingly understand how the state of society from the environment is a factor in its influence. Thus, through social adjustment, a student will have a stronger readiness in the face of any situation.

In addition to readiness in self, a student must also have sufficient knowledge. Citizenship education is one of the answers. Citizenship education is a learning that has a mission to be able to build and shape the character of the nation (Firmansyah & Dewi, 2021). As we know, civic education is one of the important things to learn for students. Citizenship education teaches how to become a citizen who is able to contribute to society and the country. The function of civic education is to foster nationalism and as an instrument of strengthening the identity of the nation.

In accordance with the notion of civic education, character education is expected to give birth to educators and learners who love the homeland, nusa and bangsa (Sudirman & Dewi, 2021). Not only that, citizenship education also guides students to have character and morals in the nation. Moral development with civic education is a good way to build and foster morale in students (Febrianti & Dewi, 2021). With moral development in the self, students will grow into someone who has morals and can become someone who is seen as good in society.

In addition, the values contained in citizenship education come from the points of Pancasila that can be used as provisions and guidelines in community life. Because the basis of civic education is also based on the values of Pancasila. These two things cannot be separated

and must always be together. In the second precept Pancasila is taught that all human beings must be fair and have balance and unity. The second precept is that just and civilized humanity has a humanitarian principle that surrounds all people as human beings created by God Almighty has dignity and dignity, all individuals are balanced, have the same rights and obligations, and do not discriminate against religion, race, and group (Fadhila & Najicha, 2021).

In general, citizenship education is important so that students are able to become more prepared and understand the rights and obligations as citizens. In addition, civic education trains students to be able to think more critically in dealing with everything related to community life. Citizenship education is not just knowledge, but must really affect every individual (Hikmah &Dewi, 2021). Students are the spearhead of a country so they must love the homeland. And the knowledge received during college must be applicable in public life (Setyowati, 2021). So, by studying citizenship education the character of a student should be able to set a good example for the community environment.

The Role of Students Through the Donation Movement in the Moral and Cultural Viewpoint of the Nation

As we know, students play an important role in a movement to bring about change or justice. (Jatmiko, 2019). The student movement, which is also a moral movement, is still needed in a democracy, as well as to achieve the goals of nationhood and statehood. (Lian, 2019). The idealism and independence of these students is the foundation so that they are not easily influenced by others. (Kertayasa, et al., 2021).

In addition, today's students are also challenged in the digital era 4.0 where all changes are very fast happening. (Cholil, 2019). Therefore, the problems faced are also increasingly complex so students must also think comprehensively. Even so, students still play a role by using the sophistication of technology and information to make a more structured movement. (Beautiful, 2021).

Donation movement to orphanages is a moral activity that can be done by everyone. This is a common thing in society. When viewed in terms of civic education, this activity is in accordance with the morals and culture of the nation because this activity aims to share love and help others. This activity also illustrates the behavior of Indonesian people who always behave according to morals. (Al Munawaroh, 2021).

Donation activities have long been done by the community. Donation activities are a form of humanity and also increase the sense of concern among others. Donations in the current era

of disruption are more contextual to donating money. (Hayu, 2021). Because the donation can be done for a location that is located far enough away. Even so, it can still also make donations of goods through freight forward couriers. (Ni'matus, 2020). In essence, donation activities carried out by students in the current era of disruption will continue to run smoothly and continue to run as usual. (Hia, et al., 2020). Even with the transfer method, it will be very easy in donation activities. (Anggraeni, 2019).

CONCLUSION

The donation movement is a form of people's tolerance to others with the aim of helping each other. The donation movement also has several values, including being able to help various parties in need and improve morality. In addition, the donation movement has an effect to increase the sense of concern and improve social skills. In this era of disruption, there are several influences, namely increasing more efficient and effective interaction, as well as facilitating technology that makes humans more independent and creative in social media. Behind that, there are challenges in facing the era of disruption. That is, having good adaptability and having creative and innovative ideas, also ready for change and competition. But the era of disruption also has a negative impact and a positive impact. The negative impact is individualism and life becomes an instant all-rounder that makes it lazy to do something from scratch. The positive impact is that with technology, life can be done easily. As a student, there is also a civic education lesson is an instrument of strengthening the nation's identity that makes students with a spirit of nationalism. Thus, the donation movement is the right activity to foster a sense of humanity among students in the era of disruption and the function of civic education is realized through the donation movement itself.

RECOMMENDATION

In the era of dirsupsi students are expected to continue to develop their sense of nationalism based on civic education. In addition, in the manufacture of this scientific work researchers still have limitations in research, this limitation lies in the number of respondents and the results obtained. The hope for future research is that other researchers can analyze more deeply the attitudes of students in the era of disruption, does this era of disruption have a major

effect on the development of student behavior so that it impacts the surroundings? In order to obtain maximum analysis to support the progress of human resources in Indonesia.

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STUDENTS' PERCEPTION OF ONLINE LEARNING USING QUIZIZZ.COM AS A LEARNING MEDIA IN LEARNING ENGLISH

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ABSTRAK
This study focuses on students' perceptions in online learning with English subjects using the learning media quizizz.com. This study uses descriptive qualitative research and uses 2 data collection instruments, which Questionnaires and Interviews. Questionnaires were conducted to find out the participants' initial responses, afterwards were further explained with interview segments to find out more about students' perceptions of the use of quizizz.com learning media in the online learning period. The results are indicated to be satisfactory after using quizizz.com learning media within a period of 4 weeks and it is estimated that the use of quizizz.com learning media can be a further recommendation to use which is proven to be effective as a learning media in the middle of online learning.
Keywords: Learning English, Online learning, Quizizz.com.

INTRODUCTION

At this time Indonesia is facing the COVID-19 virus pandemic, requiring all students to study at home, in order to break the chain of the spread of the corona virus. One of the efforts is known as 'physical distancing'. Teachers and students must continue to hold learning online but not as usual, which is face to face. Online learning is a kind of learning that takes place via the internet and includes features such as accessibility, connection, flexibility, and the capacity to create a variety of learning experiences (Dickson-Deane, & Galyen 2011). Thus, this problem requires learning activities to be carried out but in an online state. Along with the statement from Hamalik (2011: 27) states that teaching is a process of guiding learning activities, it will all be meaningful if there is learning activity by students. Therefore, teaching and learning activities must still be carried out optimally, even though the situation in the midst of the COVID-19 pandemic is undergoing a massive transition. We all want the golden generation not to be left behind in the business process of learning progress and keep learning. As a consequence, it is important for a teacher to understand how the learning process of a student is, in order to provide guidance and provide the right learning environment for students.

This requires a teacher to provide their students with education and skills that include not only survival skills but also critical, innovative, constructive and character thinking skills. When doing online learning, definitely the communication that is often done is through cellphones, tablets, or laptops accompanied by an internet connection which is part of the learning activities. This is a challenge for all teachers to continue to provide and create learning that is fun, interesting, and active in order to continue to achieve learning objectives. Education is a genuine ploy to use instruction to enhance the potential of human resources. In line with the previous statement, Irwan et al (2019) stated that the game, which has the qualities to produce motivation in learning, including fantasy, challenges, and curiosity, is one of the fascinating learning media that has an interactive nature that prioritizes collaboration, communication, and may cause interaction between students.

A lot of learning media that have been provided previously, which can be applied by the teacher. The application of interesting learning media can be game-based which for sure can be used as a means of conveying material in the learning process to measure students' understanding while getting the material that has been taught. One of the interesting learning media in online learning is by utilizing an educational game called Quizizz.com. Based on Purba (2019) statement, an instructional game that incorporates several game modes and makes interactive exercises enjoyable. Quizizz.com educational games can be used through various devices, such as laptops, tablets and smartphones. The additional features provided by Quizizz.com are different from others, users can choose theme characters, avatars, and music that entertains students during the learning process such as when practicing questions or doing quizzes independently. Pahamzah et al (2020) claimed that Quizizz.com is an educational game-based application for education that can be used to build dynamic and enjoyable classrooms and can be played by several participants as e-learning. Quizizz provides gamification features like avatars, themes, memes, and music that might help you learn more joyfully. Even if the students are enrolled in distance learning, they can take the Quizizz together at the same time by entering the code on a computer, laptop, smartphone, or tablet, and they can check their current position on the leader board (Zhao, 2019). Teachers can customize the game by turning on or off the background music, ranking students based on correction rate only or both correction rate and time spent completing the Quizizz, ranking all students or simply the top five students, and whether or not to shuffle questions (Rahmawati,2021). And also Rahmawati, 2021 stated that when using the shuffling question functionality, students

cannot deceive one other so that the final result represents their understanding of the subject. Students can review all of the questions after a Quizizz session is over (with both their answers and solutions). What's more, the Quizizz reports are available on the internet as Excel files that may be downloaded. According to Dewi (2018) this educational game on Quizizz.com is a game-based learning that has the potential to be an effective learning media since it stimulates both visual and verbal components.

With the use of technological tools as a support for online learning, there must also be learning media so as not to seem bored and passive during teaching and learning activities. In conditions like this, as said by Rahmawati (2021) teachers must choose the best media and materials to meet learning outcomes in the midst of a pandemic. The efficacy of the chosen e-learning is determined by the students' motivation and involvement with it (Noesgaard & Orngreen, 2015). Friendly platforms are essential as part of it in order to enhance student participation (Agung et al., 2020). Motivation has an impact on students' classroom involvement. The more the effective engagement, the more favorable the motivation (Rahmawati, 2021: Tasgin & Tunc, 2018).

This research should be re-examined because several previous researchers have successfully conducted research with satisfactory results and made changes to learning activities. This research can also increase knowledge and insight into the use of educational media based on quizzz.com educational games for students from elementary to high school levels. And also, with the success of previous studies, it is easier for teachers to manage classes, and deliver material in online learning because they use the educational game quizizz. On the other hand, the success achieved is improving the quality of education in schools, adding learning media references, and as a tool for optimizing the online learning process.

METHODS

The main purpose of this research is to find out students' persceptions of online learning using the Quizizz.com learning media in learning English. This study will use a qualitative descriptive method. The data collection technique used by the researcher was in the form of questionnaires and interviews with participants. Researcher have prepared a questionnaire for participants regarding the application of online learning. There are 2 participants who provide responses to the questionnaire given. The results of the first questionnaire regarding the online learning experience showed a difference. One of the participants showed a sense of pleasure on doing online learning because she felt

comfortable studying at home. Different from the other one that shows a sense of disappointment because online learning will continue to implement in an undetermined time. Although, for the research design, the researcher uses a case study. A case study is a combination of scientific activities that are carried out intensively and in detail on an individual or a group of people in order to get a full knowledge of an event (Rahardjo, 2017).

This research will be carried out to 9th grade junior high school students in Cikarang District, Bekasi Regency. Researcher will conduct research for approximately 4 weeks. This Quizizz media requires supporting tools in the form of mobile phones, tablets, or laptops to support learning in progress. As well as an adequate internet connection to be able to connect to the application. The implementation of teaching and learning activities that are quite flexible in terms of time is expected to make students more motivated in learning. The process of teaching and learning activities will be implemented in accordance with online learning according to the lesson schedule for 9th grade students of grade junior high school. Participants who will take part in this study are sufficient for only 2 students in the same class. With an age range of 15 years to 16 years, both female. With data collection in the form of interviews conducted via whatsapp. The aspects that were asked during the interview took the form of: (1) Students' experience in online learning during the covid-19 pandemic; (2) Students' perceptions of online learning using Quizizz learning media in learning English. Analysis of research data used by researcher using the analysis model of Miles & Huberman (1994) which is in general the conclusion verification drawing.

RESULT AND DISCUSSION

Students' Experience in Online Learning During The Covid-19 Pandemic

Due to the COVID-19 pandemic, learning must be implement by online or learning from home which requires teachers to provide new innovations in learning to keep it active and fun even though it is doing at home. Allen & Seaman (2007) argues that online learning is learning without face-to-face directly between teachers and students. A positive and supportive online learning environment according to (Mohair & Alwahaishi, 2020: Lucero, 2006: Rovai, 2002) is a must to consider designing such courses and communities to encourage collaboration and seek student satisfaction. The researcher also identified the experiences of the two participants in online learning. As said by Kotler (2005: 217) that experience is learning that influences changes in one's behavior. The results of research

conducted by researcher with participants in terms of online learning experiences that have been running for approximately 1.5 years according to both participants showed bored and fun responses. The two participants had different responses because one of them responded of the online learning activities that she had experienced so far were very less effective in providing materials and assignments from the teachers. However, another participant showed a good response in her online learning experience, but she did the complain too about some conditions where the teachers gave assignments and materials without any explanation, but she is still admitted that it was very comfortable to study from home.

In the statement given by (Bloom, 1956) that actually the main factor in the online learning process is the motivation and participation to keep students active and effective and it is not an easy task to maintain during online learning. Things that must be improved in the success of online learning such as motivation and participation are indeed difficult during the pandemic. Moreover, to keep students active and effective during online learning. All these things were also confirmed by the two participants during interviews that both admitted that learning motivation and self-participation in participating in online learning were sometimes lost and resulted in ineffectiveness in learning. Both participants admitted that their concentration was often divided when online learning started. The thing that makes students' concentration is divided is the use of smartphones which is a necessity. However, both participants could not avoid the continuous use of smartphones, apart from the fact that all school information is on their smartphones, they also use it to access social media. Lau (2017) argues that social media has entered the lives of young adults and cannot be eliminated. In addition, (Efriana, 2021) mentions the applications used during online learning in the form of whatsapp, telegram, zoom meeting, google meet, google classroom, edmodo, and others to be applications to support online learning and for the main devices needed are computer or smartphone that must be connected to the internet network. Even though the internet quota is provided by the government, both participants admit that they are inadequacy because of the large number of internet users who use the internet for online learning and other purposes, so they still have to buy with personal money.

Based on the participants' acknowledgment of the difficulty in understanding the material and the tasks given to them by the teacher became the main highlight in this study. Teachers who should be able to explain the material as well as give assignments clearly become the main concern in online learning. Teachers should choose the right media to create fun online learning. In the opinion of Riswanto & Aryani (2017:44) that the use of

creative and fun technology can affect students' learning motivation. In fact, students' learning motivation has an important role in learning and it is also proven in their studies (Strmecki et al., 2020). In line with the previous statement, that Vu et al. (2014:235) commented that incorporating games into online learning has the ability to enhance learning, and help students towards higher levels of engagement in their online courses. Therefore, the researcher aims to introduce an educational game-based learning media called Quizizz to be a fun and innovative learning tool.

Students' Perceptions of Online Learning Using Quizizz in Learning English

The perceptions of two participants on the use of Quizizz learning media after two lessons showed a good response. This is shown from the results of questionnaires and interviews continued by researcher to participants. The results of the questionnaire showed satisfaction with the use of Quizizz learning media. Both participants claimed to be very satisfied with the use of Quizizz learning media in online learning conducted by researcher to participants in English lessons. The material given to the participants consisted of two meetings with the suitability of the material at the participant's school level, 9th grade junior high school. The first meeting was in the form of Expression of Offering Help and Kinds of Greeting Cards. Then proceed with the material Simple Present Tense and Present Perfect Tense. In the statement expressed by Azhar (2007) regarding the students' learning experience, concrete experiences should be given, in case the message can be conveyed according to the target. Through the Quizizz application in the opinion (Wibawa et al., 2019) it can provide real and applicable experiences to students to prevent they are not simply bored and can increase students' concentration and enthusiasm for learning. In accordance with the previous statement, both participants acknowledged the convenience of learning using the Quizizz media. Both participants felt want to try other materials contained on the Quizizz application page. This may be felt by participants because there are interesting features in the Quizizz application.

The data shown in the form of participant perceptions are positive, which causes participants to feel an increase in their learning motivation. The Quizizz application can be applied to other subjects with various forms of questions, such as description questions, pictures, formulas, diagrams that can be applied to all subjects (Wibawa et al., 2019). Quizizz learning media can adapt to learning objectives so that students have more curiosity about other materials in the Quizizz application. In accordance with previous research by Sidhu (2009) with satisfactory results, namely increasing learning outcomes

56% greater, learning consistency 50-60% better and memory resilience 25-50% higher in the use of media in learning.

It was shown in the results of the interviews, that both participants felt bored with the explanations of their teachers gave in the form of Youtube videos and documents containing learning materials repeatedly. Even in the zoom meeting, both participants said the discussion of the teacher gave was very monotonous and drowsy. Student participation in online classes does not work at all which makes the class atmosphere passive. In the study presented by (Sodiq, Mahfud & Adi, 2019) entitled "Persepsi guru dan peserta didik terhadap penggunaan aplikasi berbasis web "quizizz" sebagai media pembelajaran di sekolah dasar" concluded that the perceptions of teachers and students towards the use of the Quizizz web-based application as a media of learning is positive. The teacher's response to the use of Quizizz was stated to be simple, practical, and easy to use. Likewise with the positive response from students with the use of the Quizizz web application as a learning media. There are several implications in the results of the research in the form of: the use of the Quizizz web application as a learning media is appropriate to use, the use of Quizizz as a learning media according to the perceptions of teachers and students is in accordance with the factors of use, therefore Quizizz can be used as an alternative learning media.

CONCLUSION

The conclusion of this study is that students' perceptions of online learning using the Quizizz learning media show a positive response. Students' interest and satisfaction with Quizizz learning media in online learning with researcher is the result of this research. From the results of interview data with participants, Quizizz media is proven to be feasible and has met the criteria for online learning. Students show their responses to the Quizizz learning media which can increase students' motivation and concentration in learning. Both participants acknowledged that the use of Quizizz media can build a more active class atmosphere if it is applied during zoom online meetings. The Quizizz application is also considered more effective than material from Youtube videos and documents that the teacher provides.

In the implementation of online learning during the current COVID-19 pandemic, there are many obstacles. However, the researcher suggests that it is better for a teacher to often ask about student perceptions in online learning classes, especially to a teacher who often uses the types of applications or media used in online learning. It would be nice if the

selection of the type of application or media used could be well discussed with students, therefore they could create online learning with a pleasant classroom atmosphere.

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BUDAYA BELAJAR DIKELAS V SD MUHAMMADIYAH MRISI

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ABSTRAK

Penelitian ini bertujuan untuk menemukan kegiatan budaya belajar di SD Muhammadiyah Mrisi Kelas V. Dalam penelitian ini menggunakan metode kualitatif. Pengumpulan data berupa hasil observasi dan wawancara. Instrumen penelitian ini adalah peneliti itu sendiri sebagai pengumpul data yang dideskripsikan dan dianalisis. Data yang dianalisis dengan direduksi tidak relevan penyajian data dan diambil kesimpulan. Hasil dalam penelitian ini menunjukkan bahwa budaya belajar siswa sangat beragam diantaranya dalam pembuatan jadwal belajar, literasi, mencatat mengulangi membaca mata pelajaranyang pernah diajarkan. Oleh karena itu dapat disimpulkan bahwa budaya belajar berpengaruh positif terhadap kecerdasan siswa. Ada budaya belajar tentu ada budaya sukses dengan pemikiran dan keterampilan.

Kata Kunci: Budaya belajar, siswa, sekolah

ABSTRACT

This research aims to find cultural activities of learning in Muhammadiyah Mrisi Elementary School Class V. In this study using qualitative methods. Data collection in the form of observations and interviews. The instrument of this study is the researcher himself as the data collector described and analyzed. Data analyzed by reduced is irrelevant presentation of data and conclusions are drawn. The results in this study showed that students' learning cultures are very diverse including in the creation of study schedules, literacy, noting repeat reading subjects that have been taught. Therefore it can be concluded that the culture of learning has a positive effect on student intelligence. There is a culture of learning of course there is a culture of success with thought and skills.

Keywords: Learning culture, students, school

PENDAHULUAN

Tujuan dilaksanakannya pendidikan disekolah-sekolah untuk membentuk siswa yang Cerdas (Abudu K.A. & Gbadamosi Muedeen R., 2014) dan berkarakter (Pala, 2011). Dalam mewujudkan hal tersebut dilaksanakan pembelajaran disekolah dan pembiasaan yang baik. Di dalam membuat siswa yang berprestasi dan berkarakter baik, disekolah perlu dibangun budaya positif Ngafifi (2014). Dengan kata lain, budaya sekolah merupakan kebiasaan yang akan disepakati untuk dilakukan dalam jangka waktu lama saat terjadi pembelajaran. Dengan membiasakan diri melakukan budaya positif, sehingga bisa diterima siswa dan membentuk kecerdasan dan karakter. Dalam menciptakan budaya positif disekolah sangat beragam, salahsatunya dengan adanya program sekolah yang mempunyai

tujuan dalam menumbuhkan karakter siswa. Jika dilihat, sekolah tidak selalu identi dengan belajar. Terkadang siswa meninggalkan rumah pagi-pagi dengan mengenakan seragam dan identitas sekolah mereka. Tetapi setiba disekolah, kadar aktivitas tidak belajarnya lebih banyak daripada aktifitas belajarnya. Tak jarang siswa asik berbicara dengan tidak menghiraukan gurunya yang sedang berjuang menjelaskan materi pelajaran. Insiden seperti ini hanya mewakili Sebagian kecil dari insiden non-akademik yang dilakukan siswa saat disekolah.

Budaya belajar adalah rangkaian kegiatan dalam melaksanakan pembelajaran yang dilakukan Rusyan, (2007). Siswa membentuk kebiasaan, hobi dan minat untuk membangkitkan keinginan belajar dan meningkatkan proses kegiatan belajar. Dalam pandangan yang sama, budaya belajar dipahami sebagai kebiasaan yang diterapkan individu untuk melakukan tugas belajarnya. Budaya belajar yang dianut oleh siswa luar biasa cerdas tidak lepas dari lingkungan belajar yang telah membentuknya yaitu sekolah. Sekolah memiliki budaya organisasi yang kuat dan didasarkan pada nilai dan norma tertentu yang mempengaruhi budaya belajar siswa. Oleh karena itu, untuk membangun budaya belajar bagi siswa perlu dimulai dari membangun budaya organisasi sekolah Romero, (2015). Adanya budaya belajar merupakan upaya untuk meningkatkan kualitas pembelajaran karena dengan adanya budaya belajar maka semua kegiatan dan tugas belajar akan tertata dan terarah sehingga mencapai tujuan pembelajaran yang diharapkan.

Kata budaya yang melekat pada segi kehidupan manusia sehari-hari merupakan suatu yang mencerminkan makna budaya. Keadaan dimana manusia dipengaruhi budaya, baik budaya belajar pastinya dimana hal tersebut adalah budaya yang menghargai dan mendorong dalam pembelajaran yang terjadi. Budaya belajar penting karena memanfaatkan potensi siswa sehingga dapat mengembangkan diri untuk lebih baik lagi. Rusyan, (2007)mengemukakan bahwa budaya belajar merupakan upaya untuk meningkatkan kualitas pembelajaran karena dengan budaya belajar, semua kegiatan dan latihan pembelajaran akan berorientasi dan mencapai tujuan pembelajaran yang diharapkan. Menerapkan budaya belajar yang baik meliputi budaya kepatuhan, budaya inovasi, budaya profesionalisme, budaya berprestasi, budaya kepuasan dan budaya integritas. Budaya yang baik dan tidak buruk dalam dunia pendidikan akan sangat mempengaruhi tumbuh kembang anak sehingga diperlukan budaya belajar. Budaya belajar yang terjadi disuatu tempat yaitu sekolah yang nantinya mampu mengadaptasi suatu pola perilaku, pola belajar bahkan kepribadian siswa sebagaimana dimaksud.

Slameto, (2010) menyatakan bahwa banyak siswa tidak belajar karena tidak memiliki budaya belajar yang baik. Budaya belajar yang buruk akan membuat siswa malas, tidak teratur dan bertindak sendiri. Diantaranya banyak sekolah yang belum menerapkan budaya belajar yang baik khususnya di kelas V SD Muhammadiyah mrisi. Hal ini dibuktikan dengan adanya peningkatan nilai prestasi secara akademik yang diperoleh siswa.

Zahrida, (2017) Budaya belajar siswa berprestasi di MI Khadijah Kota malang selama Tahun Ajaran 2016/2017 yang menjelaskan bahwa siswa berprestasi memiliki budaya belajar yang berbeda untuk memahami pembelajaran dikelas, budaya belajar siswa berprestasi diluar kelas bermacam-macam dan faktor yang mempengaruhi budaya belajar siswa.

Arif, (2011) Budaya belajar siswa pada sekolah unggul di SMA Negeri 1 pamekasan. Penelitian ini menjelaskan 3 hal yang menjadi dasar penelitian ini yaitu 1) Bagaimana perencanaan kegiatan pembelajaran dapat menumbuhkan budaya pembelajaran yang unggul. 2)Bagaimana setiap individu menggunakan strategi untuk mencapai keberhasilan dalam belajar sebagai pembelajaran implementasi budaya? 3)Bagaimana hal itu mewujudkan norma unggulan untuk menumbuhkan budaya belajar? Metode yang digunakan adalah kualitatif dengan pendekatan etnografi yang mencoba menggambarkan kebiasaan budaya khusus pembelajaran siswa untuk menjadi manusia terkemuka dalam pembelajaran. Hasil penelitian yang diperoleh adalah 1)dari proses konstruksi ketika siswa memulai, memanfaatkan sumber belajar mandiri, memberikan pekerjaan rumah secara mandiri kepada siswa melakui lembar kerja siswa, 2)strategi yang digunakan mulai dari pembinaan pada saat MOS, pemanfaatan sumber belajar mandiri, pemberian pekerjaan rumah oleh guru kepada siswa melalui LKS. 3)terdapat model hubungan horizontal dan struktural antara siswa, guru, dan kepala sekolah dalam bentuk nilai-nilai yang disampaikan dengan mengembangkan suasana akademik yang unggul dalam pembelajaran.

Permasalahan di penelitian ini adalah untuk melihat budaya belajar siswa kelas V SD Muhammadiyah Mrisi. Sutiah, (2020) berbagai fenomena banyak dihadapi di dunia pendidikan di Indonesia terutama yang melanda generasi muda dan pelajar. Sebagai contoh pragmatisme, hedonisme, perkelahian pelajar, konsumerisme, penyalahgunaan narkoba, malas belajar, tidak bekerja keras, tidak jujur, mendontek dan sebagainya. Kebiasaan belajar hanya dilakukan saat ujian, malas membaca, belajar hanya bergantung pada guru, rendahnya keinginan untuk belajar dan hasil belajar seadanya.

Menurut Tylor dalam Brown (1981) keseluruhan kompleks yang mencakup pengetahuan, kepercayaan, seni, moral, hukum, adat istiadat, dan kemampuan lainnya yang

diperoleh oleh manusia sebagai anggota masyarakat. Belajar adalah kegiatan paling pokok dalam proses pendidikan. Djamarah, (2011) menyatakan bahwa belajar adalah serangkaian kegiatan mental dan fisik untuk mencapai perubahan tingkah laku yang dihasilkan dari pengalaman individu dalam berinteraksi dengan lingkungan dalam kaitannya dengan kognitif, afektif dan psikomotor.

Menurut Rusyan, (2007), budaya belajar adalah serangkaian kegiatan yang bertujuan untuk mencapai tugas belajar yang dilakukan. Kita menjadikan belajar sebagai kebiasaan, dimana jika kebiasaan itu tidak dipraktekkan berarti melanggar nilai atau norma yang ada dan menjadikan belajar sebagai hobi atau kesenangan, sehingga motovasi belajar datang dari dalam diri kita yang akhirnya terjadi peningkatan belajar.

Menurut Sukmadinata, (2007) budaya belajar di lingkup sekolah berperan penting dalam perkembangan proses belajar seorang siswa yang meliputi lingkungan fisik sekolah, sarana prasarana, sumber dan alat belajar. Lingkungan sosial yang berpengaruh terhadap siswa dengan teman, guru dan yang lainnya. Lingkup sekolah juga berpengaruh terhadap akademik siswa. Yaitu seperti keadaan dimana terjadi proses kegiatan pembelajaran dan kegiatan lainnya.

Budaya belajar dirumah dijelaskan oeh Sukmadinata, (2007) bahwa keadaan kejiwaan berkaitann dengan lingkup perasaan didalam keluarga. Keadaan yang baik ditandai dengan kasih sayang, kepercayaan, terbuka, keintima dan saling membutuhkan di dalam keluarga. Ketiadaan tanda-tanda menunjukkan bahwa kejiiwaan tidak sehat. Jika iklim kejiwaan sehat maka akan memperlancar dalam belajar. Karna keadaan seperti itu bisa mendaptkan kenyamanan, kebahagiaan, kepercayaan dan sugesti supaya berhasil. Dalam kaitannya dengan budaya belajar di lungkup masyarakat, teman dan kegiatan juga bisa berpengaruh terhadap aktivitas anak belajar. Kegiatan di luar lingkup sekolah bermanfaat dalam mendukung peningkatan anak. Kenyataannya, kegiatan terebut tidak semua bisa membantu. Ketika anak melakukan banyak hal kegiatan di luar kegiatan sekolah, bahkan jika anak tidak dapat megatur perencanaan waktu belajarnya, ,maka kegiatan tersebut bisa menghambat karna aktivitas belajar terganggu. Sobur, (2003).

Dari beberapa pendapat diatas, menunjukkan bahwa budaya belajar siswa berengaruh terhadap proses belajar siswa, karena meliputi cara belajar yang digunakan. Pada umumnya, siswa melakukan suatu tindakan sesuai dengan kebiasaannya. Meskipun mereka mengetahui solusi lain yang bisa jadi lebih baik. Berbagai jenis pengaruh negatif juga bisa mempengaruhi tumbuh kembang anak. Persahabatan siswa dengan lingkungan dapat mempengaruhi kebiasaan belajar mereka. Budaya belajar yang buruk akan membuat siswa

malas, sewenang-wenang dan tidak menentu. Karakteristik budaya belajar meliputi : a)belajar bersama, b)belajar untuk perubahan, c)pemanfaatan belajar sebagai suatu kegunaan, d)pencapaian belajar lewat proses pembelajaran Sutiah, (2020). Dalam pengertian ini, budaya belajar akan menjadi kebiasaan yang dilakukan yang diintegrasikan ke segala sesuatu yang dilakukan dan berperilaku siswa pada aktivitas setiap hari, bisa di lingkup sekolah, lingkup rumah dan tempat bekerja. Seperti dalam hal penggunaan waktu belajar, ketekunan dan konsistensi saat penerapan metode pembelajaran yang efektif. Dari perspektif para ahli, ada banyak perspektif tentang budaya belajar yaitu: 1)sebagai basis pengetahuan, 2)pedoman umum untuk hidup, 3) pemahaman dan memaknai alam disekitar dan keterlibatan, 4)proses adaptasi manusia terhadap lingkungan Sutiah, (2020). Perwujudan budaya belajar dalam kehidupan dapat dilihat baik secara abstrak maupun konkrit. Perwujudan budaya secara abstrak seperti panduan pembelajaran seperti ide yang dimiliki. Sedangkan perwujudan budaya belajar yang konkrit berupa perilaku belajar, ekspresi bahasa dan hasil belajar. Agar berhasil membangun budaya belajar salahsatunya dengan membuat pembelajaran mendapatkan inti yang jelas.

Berdasarkan konteks diatas, permasalahan dalam penelitian ini yaitu : 1)Bagaimana pelaksanaan budaya pembelajaran siswa berprestasi dalam proses belajar mengajar, 2)Bagaimana budaya belajar siswa saat diluar pembelajaran sekolah, 3)Bagaimana keadaan yang mempengaruhi budaya belajar siswa yang berprestasi. Tujuan dari penelitian ini adalah: 1) penerapan budaya dalam belajar siswa yang berprestasi dalam pembelajaran, 2) Mendeskripsikan budaya belajar siswa saat diluar pembelajaran sekolah, 3) Menggambarkan faktor yang berpengaruh terhadap budaya belajar siswa yang berprestasi.

METODE PENELITIAN

Dalam penelitian ini metode yang digunakan adalah Kualitatif dengan pendekatan studi kasus. Rukin, (2019) menjelaskan jika dalam penelitian Kualitatif *(Interpretative Research)* merupakan penelitian cenderung dalam analisis melalui pendekatan induktif dan lebih condong melakukan penelitian tentang aktivitas sehari-hari dan fokus pada proses sehingga dapat berubah-ubah sesuai kondisi dilapangan. Sasaran penelitian ini adalah guru dan siswa siswi SD Muhammadiyah Mrisi kelas V dalam melakukan proses pembiasaan belajar. Pada metode ini, sumber data dilakukan dengan observasi dan wawancara yang dilakukan disekolah. Menurut Arikunto, (2013:272) observasi merupakan pengamatan sebagai instrument yang disusun tentang peristiwa atau tingkah laku yang akan terjadi. Dalam pengolahan data dikumpulkan dan diproses melalui pencatatan. Dalam Analisa

kualitatif menggunakan deskripsi yang ditata ke dalam tulisan yang lebih luas. Sehingga analisis dilakukan melalui 3 alur kegiatan yang dapat terjadi secara bersamaan yaitu 1) pemilihan data, 2) mekanisme penyajian rangkaian data yang mudah dibaca, 3) kesimpulan. Untuk pemilihan data diambil yang diperlukan saja dari data yang didapatkan melalui observasi pengamatan dan wawancara. Mekanisme penyajian rangkaian data dalam bentuk naratif. Sedangkan untuk kesimpulan, harus diverivikasi selama penelitian berlangsung melalui catatan lapangan.

HASIL DAN PEMBAHASAN

Dalam kegiatan pembelajaran disekolah, guru melakukan penerapan strategi yang bermacam-macam untuk meningkatkan pemahaman dalam belajar siswa. Dalam membuat perencanaan kegiatan belajar yang dapat menumbuhkan budaya belajar di SD Muhammadiyah Mrisi kelas V yaitu dengan membiasakan kedisiplinan baik itu disekolah maupun dirumah, pemberian tugas oleh guru, memanfaatkan sumber pembelajaran secara mandiri dan pemanfaatan internet. Sehingga siswa sudah di biasakan mandiri. Selain itu, didukung dengan profesionalisme guru kelas yang sudah mengikuti PPG dan menyelesaikan Program Pascasarjana di bidang pendidikan, mengikuti program-program pelatihan demi peningkatan kemampuan siswa. Belajar yang dilakukan oleh peserta didik, akan menjadi kebiasaan di dalam pengembangan belajar yang di sebabkan aktivitas yang mendukung budaya belajar. Sesuai dengan rumusan masalah, dikemukakan penelitian seperti berikut:

1. Proses kegiatan belajar

   Pada masa pandemic ini, siswa-siswi belajar dirumah. Diawal pembelajaran, siswa belum terbiasa menggunakan internet. Pembelajaran dilakukan dengan dengan menggunakan Whatsapp Grup, GoogleClassroom, Googlemeet yang dilaksanakan antara pukul 07.00 sampai dengan 12.00. Sebagian besar siswa mengikuti kegiatan secara lancar karena dengan berjalannya waktu sehingga memaksa siswa supaya tidak tertinggal dalam teknologi.

2. Hasil belajar

   Pembelajaran membaca terhadap siswa kelas V sudah mendapatkan pengarahan dari guru selaku pembimbing. Pembelajaran lebih difocuskan terhadap pemahaman materi dan membaca kritis. Pada kenyataannya, pemahaman terhadap bahan bacaan berjalan cukup baik. Pada pembelajaran menulis, siswa telah menunjukkan hal yang

cukup memuaskan. Hal-hal yang menunjukkan keberhasilan dalam kegiatan pembelajaran berdasarkan nilai KKM yang sudah tercapai dalam kegiatan ini.

3. Hambatan pelaksanaan belajar

Terkait pembelajaran yang dilakukan masih menggunakan pembelajaran jarak jauh dengan menggunakan sarana jaringan internet. Kesulitan yang terkait dengan kegiatan belajar literasi pada siswa kelas V SD adalah sebagai berikut : 1) kesulitan dalam penilaian siswa selama masa pandemic, 2) tidak lengkapnya sarana prasarana, 3)program sekolah terkait literasi belum berjalan sebagaimana mestinya, 4) siswa terkadang belum memahami tugasnya sebagai pelajar.

4. Cara mengatasi kesulitan dalam belajar

Terkait permasalahan-permasalahan dalam pembelajaran, guru sudah melakukan tes pengetahuan terkait pembelajaran setiap selesai Subtema dalam 1 minggu ataupun 1 Tema yang diajarkan yaitu kurang lebih setelah menghabiskan 1 buku tema dalam 3 minggu. Pernyataan tersebut untuk mempertegas cara mengatasi kesulitan dalam kegiatan belajar karna semua materi sudah di lakukan pemetaan sehingga waktu pembelajaran sudah disesuaikan. Selain itu, guru juga telah memaksimalkan sarana prasarana yang ada disekolah. Sedangkan untuk mengatasi menurunnya minat baca siswa, guru memberikan tugas untuk membaca sebelum dilakukannya pembelajaran berikutnya. Terkait supaya terjadinya peningkatan minat belajar siswa agar gemar membaca baru dilakukan pada tersedianya buku bacaan. Hal tersebut dimaksudkan untuk meningkatkan minat siswa dan motivasi siswa dalam membaca buku. Selain itu, siswa juga mendapatkan link pembelajaran yang bisa dipelajari melalui Youtube. Dengan berbagai media tersebut, diharapkan terjadi peningkatan dalam pembelajaran.

Metode ceramah dalam proses kegiatan pembelajaran masih digunakan karna masih diperlukan dalam penyampaian materi belajar. Metode tanya jawabpun dilakukan supaya siswa terbiasa dalam berinteraksi dan dapat aktif dalam penyampaian jawaban maupun gagasan-gagasan secara lisan. Untuk metode demonstrasi.

Dari penelitian, menunjukkan jika media yang telah digunakan seperti Googlemeet, GoogleClassroom, Youtube. Dari hasil observasi terlihat adanya proses belajar menggunakan media sederhana. Guru diharapkan tetap berupaya dalam menggunakan dan memaksimalkan media yang yang ada. Akan lebih bik juga jika guru dapat menggunakan media-media lainnya yang berhubungan dengan aktivitas siswa sehari-hari. Terdapat beberapa indikator yang bisa digunakan untuk mendapatkan gambaran dalam pembelajaran

literasi. Teale dan sulaby (2001) memberikan gambaran karakteristik pelajar yang memiliki sosok keberwacanaan dalam literasi :1) sejak dini anak mulai belajar, 2) anak belajar membaca melalui pengamatan dan peran dalam aktivitas sehari-hari, 3) anak dapat berkembang terkait dengan pengalamannya, 4) anak belajar melalui keaktifan dalam mempelajari materi. Hasil yang diperoleh dalam penelitian ini menunjukkan jika tiap siswa memiliki budaya belajar yang berdeda beda.

SIMPULAN

Dari analisis data diperoleh bahwa: 1) dalam kegiatan membaca siswa kelas V berlangsung dalam 3 kategori yaitu: 1) perncanaan, 2) pelaksanaan, 3) evaluasi. Pelatihan literasi/ membaca yang dilakukan oleh guru mengikuti prinsip-prinsip pengajaran literasi kinerja yang optimal, 2) Hasil studi Pustaka terhadap siswa kelas V menunjukkan Sebagian besra mendapatkan nilai KKM. Baik dalam membaca maupun menulis. Kemampuan membaca pemahaman siswa cukup tinggi, kemampuan menulis siswa pada taraf kemampuan mengungkapkan gagasan melalui tulisan., 3) kendala yang ditemui dalam pembelajaran siswa kelas V antara lain guru dan siswa sulit mengembangkan kegiatan karena masih dilakukan secara jarak jauh, 4) dengan komunikasi yang baik, maka akan mudah untuk melihat perkembangan anak sehingga akan memudahkan dalam mencapai tujuan pendidikan yang telah direncanakan, 5) Budaya belajar sejak dini pada awal pendidikan adalah dasar sebagai penentu kesuksesan proses belajar selanjutnya.

SARAN

Saran terhadap penelitian ini yaitu bahwa budaya belajar tentang kebiasaan belajar siswa dikemukakan sebagai pertimbangan menuju perbaikan dalam dunia pendidikan.

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PENGARUH METODE PERKULIAHAN ONLINE TERHADAP EFEKTIVITAS PEMBELAJARAN MAHASISWA ILMU HUKUM ANGKATAN 2019

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ABSTRAK
Tujuan dari penelitian ini adalah untuk melihat bagaimana metode kuliah online terhadap efektivitas belajar mahasiswa pada jurusan Ilmu Hukum Universitas Maritim Raja Ali Haji angkatan 2019. Penelitian korelasional merupakan salah satu jenis penelitian hipotesis yang digunakan dalam penelitian ini, dimana variabel-variabel yang dievaluasi dikategorikan menurut dengan jenis hubungan yang mereka miliki. Penulis dalam penelitian ini menggunakan sampel dari mahasiswa Program Studi Ilmu Hukum Universitas Maritim Raja Ali Haji yang telah mengikuti perkuliahan berbasis online selama kurun waktu pandemi Covid-19. Rumus Slovin digunakan untuk menghitung ukuran sampel dalam penelitian ini, yang menghasilkan 47 tanggapan. Regresi linier sederhana untuk pemrosesan data, seperti SPSS digunakan untuk menganalisis data penelitian.
Kata Kunci: Metode Pembelajaran Online, Efektivitas Pembelajaran, *Statistical Product and Service Solutions* (SPSS).

ABSTRACT
The purpose of this research was to see how the online lecture method affected the learning effectiveness of students at the Raja Ali Haji Maritime University's Law Science class of 2019. Correlational research is a sort of hypothesis-driven study in which the variables evaluated are categorized according to the type of relationship they have. The authors of this study used samples from students at Raja Ali Haji Maritime University's Law Study Program class of 2019 who had attended online-based lectures throughout the Covid-19 timeframe. The Slovin algorithm was used to calculate the sample size in this study, which yielded 47 responses. Simple linear regression with a data processing package, such as SPSS, was utilized to analyze the data.
Keyword: Online Learning Method, Learning Effectiveness, Statistical Product and Service Solutions (SPSS).

PENDAHULUAN

Corona virus atau yang kita kenal dengan sebutan *Covid-19*, ditemukan pertama kali di Kota Wuhan, Provinsi Hubei, Tiongkok di penghujung tahun 2019. *Covid-19* telah merebak hampir diseluruh penjuru dunia. Negara- negara yang dilanda virus tersebut mengalami berbagai gejolak yang menimpa sektor-sektor atau lini kehidupan bermasyarakat dan bernegara, termasuk Indonesia. Salah satu sektor yang mengalami dampak dari pendemi ini adalah pendidikan (Khasanah, Pramudibyanto, & Widuroyekti, 2020). Pendidikan merupakan salah satu bidang yang terkena imbas pandemi. Oleh karena itu, Pemerintah Republik Indonesia melalui Kementerian Pendidikan dan Kebudayaan

melakukan upaya pengesahan Surat Edaran Nomor 4 Tahun 2020, khususnya dengan mencanangkan program *Work From Home* atau WFH (Haryadi & Fitria Selviani, 2021). Dengan memanfaatkan teknologi informasi dan komunikasi, program ini mengubah kegiatan belajar mengajar yang sebelumnya dilakukan di kampus menjadi belajar di rumah (Zhafira, Ertika, & Chairiyaton, 2020). Pembelajaran tidak lagi dilakukan tatap muka di masa sekarang ini; sebaliknya hal tersebut dilakukan secara *online*. Kebijakan yang ada harus memiliki sebab dan akibat agar dapat diimplementasikan. Untuk menekan laju penyebaran pandemi di bidang pendidikan, pemerintah membuat kebijakan yang mewajibkan semua pembelajaran dilakukan secara online (Azzahra & Nadia Fairuza, 2020). Sehingga, kebijakan Pembelajaran secara *online* ini dianggap menjadi salah satu solusi yang tepat untuk diberlakukan diseluruh wilayah Indonesia, dari jenjang pendidikan anak usia dini sampai dengan perguruan tinggi. Alhasil, strategi pembelajaran *online* ini dipandang sebagai salah satu opsi terbaik untuk diterapkan di seluruh Indonesia.

Program untuk menyelenggarakan kelas pembelajaran yang mampu menjangkau kelompok sasaran yang besar dan beragam dikenal dengan istilah pembelajaran *online* (Bilfaqih & Qomarudin, 2015). Hal tersebut pun senada dengan yang disampaikan oleh (Stoetzel, Lindsay, & Stephanie Shedrow, 2020) bahwasanya pembelajaran online merupakan pendekatan pembelajaran alternatif yang memanfaatkan dunia maya dalam pelaksanaan belajar dan mengajar. Dimana hal tersebut didukung oleh penggunaan gadget elektronik canggih saat ini, misalnya *notebook*, *smartphone*, *tablet* (Setiawan, Septianto, & Suhendra, 2017). Sebagaimana yang dikatakan memanfaatkan dunia maya artinya dalam pembelajaran online tersebut menggunakan media atau software yang tersedia secara optimal, misalnya *WhatsApp*, *Zoom meeting*, *WebEx*, *Google meet*, dan sebagainya (Sakima, Sarawati, & Ahmad Walid, 2021).

Salah satu standar mutu pendidikan adalah efektivitas pembelajaran, yang sering dinilai dari pencapaian tujuan. Tetapi juga dapat dipahami sebagai ketepatan dalam mengelola situasi atau disebut juga dengan *doing the right things* (Yusufhadi, 2004). Efektivitas pembelajaran berdasarkan pandangan Afifatu (Afifatu, 2015) merupakan sebagai tolak ukur untuk melihat interaksi antara peserta didik dengan tenaga pengajar untuk mencapai tujuan pembelajaran. Sedangkan Tiwi berpendapat (Tiwi Ekawati, 2017) "beberapa indikator dalam keefektifan pembelajaran meliputi: 1) Komunikasi yang aktif, 2) Penguasaan dan antusias dalam pembelajaran, 3) Pemberian pujian dan penilaian yang adil, 4) Memotivasi peserta didik, 5) Melibatkan pelajar secara aktif, 6) Menarik minat dan perhatian pelajar, 7) Pengorganisasian dengan baik, 8) Keluwesan dalam pendekatan

pembelajaran, 9) Memanfaatkan alat peraga. Penulis akan menggunakan Indikator-indikator tersebut didalam penelitian ini.

Penulis melakukan penelitian pendahuluan pada 47 mahasiswa program studi Ilmu Hukum semester 5 Universitas Maritim Raja Ali Haji berdasarkan indikator yang sudah dibahas sebelumnya. Hasil penelitian pendahuluan disajikan pada tabel 1 di bawah ini.

Tabel 1. Efektivitas perkuliahan mahasiswa

Indikator	Frekuensi Jawaban				Persentase (%)	
Efektivitas Pemebelajaran	SS	S	TS	STS	Efektif	Kurang Efektif
Komunikasi yang aktif	8	14	7	18	46,80%	53,19%
Penguasaan dan antusias dalam pembelajaran	13	10	6	18	48,93%	51,06%
Pemberian pujian dan penilaian yang adil	14	11	14	8	53,19%	46,80%
Memotivasi peserta didik	11	16	8	12	57,44%	42,55%
Melibatkan pelajar secara aktif	10	12	9	16	46,80%	53,19%
Menarik minat dan perhatian pelajar	9	13	9	16	46,80%	53,19%
Pengorganisasian dengan baik	12	16	8	11	59,57%	40,42%
Keluwesan dalam pendekatan pembelajaran	8	13	18	8	44,68%	55,31%
Memanfaatkan sifat peraga	5	12	16	14	36,17%	63,82%
Jumlah rata-rata	21,27%	27,65%	22,45%	28,60%	48,92%	51,05%

Berdasarkan tabel diatas, frekuensi respon mahasiswa pada item Sangat Setuju (SS) dan Setuju (S) ialah 48,92 %. Sedangkan, frekuensi respon mahasiswa pada item Tidak Setuju (TS) dan Sangat Tidak Setuju (STS) adalah sebesar 51,05 %. Hal ini membuktikan efektivitas pembelajaran masih dianggap kurang efektif.

Metode pembelajaran yang digunakan menjadi salah satu faktor yang mempengaruhi efektivitas pembelajaran di masa pandemi ini. Saat ini, metode online digunakan untuk pembelajaran. Model pembelajaran menurut Trianto (Trianto, 2017) adalah suatu rencana atau pola yang digunakan sebagai pedoman dalam merencanakan pembelajaran di kelas atau melalui tutorial. Untuk menyiasati situasi yang kurang menguntungkan saat ini, salah satu hal yang cukup efektif untuk mengatasinya adalah menggunakan pembelajaran *online* tersebut (Sevima, 2020). Maka dari itu, untuk memaksimalkan proses pembelajaran diperlukan sebuah metode pembelajaran agar tujuan dari pembelajaran dapat tercapai (Roestiyah, 2001). Berangkat dari beberapa pernyataan ahli maka, penulis menyimpulkan bahwa metode pembelajaran merupakan suatu hal yang amat penting dan tentunya akan mempengaruhi efektif atau tidaknya pembelajaran yang dilaksanakan oleh tenaga pendidik dan peserta didik. Efektif atau tidaknya pembelajaran dapat dilihat dari capaian peserta didik dalam hal akademiknya.

Disatu sisi penggunaan metode pembelajaran daring/ *online* ini cukup membantu keberlangsungan pembelajaran. Namun, disisi lain masih terdapat hambatan maupun kekurangan dalam penerapan strategi ini. Adapun indikator yang menjadi kekurangan dari metode belajar daring/ *online* ini (Hadisi & Muna, 2015) yaitu: 1) Interaksi pendidik dan peserta didik cenderung berkurang bahkan sesama peserta didik, 2) Aspek akademik dan sosial cenderung diabaikan dan sebaliknya aspek bisnis didorong untuk tumbuh, 3) Proses pemmbelajaran yang terlaksana cenderung mengarah kepada pelatihan daripada pendidikan, 4) Siswa yang kurang memiliki keinginan yang kuat untuk belajar berpotensi gagal dalam hal akademiknya , 5) Tidak semua lokasi memiliki akses internet (mungkin karena masalah ketersediaan internet).

Metode pembelajaran *online* saat ini sedang marak-maraknya diberlakukan di sebagian besar instansi pendidikan. Pemberlakuan ini dikarenakan pandemi *Covid-19* yang masih berkepanjangan dan kasus terkonfirmasi *Covid-19* masih mengalami peningkatan. Agar pembelajaran tetap berjalan, maka tidak ada pilihan lain, selain menjalankan pembelajaran dengan metode daring. Namun, dalam pelaksanaan pembelajaran dengan menggunakan metode daring/ *online* ini akan berdampak pada efektivitas pembelajaran. Hal ini juga didukung oleh hasil penelitian Muhammad Syahril Ramadhan (Muhammad Syahril Ramadhan, 2021) yang menunjukkan Pembelajaran Berbasis *Online* berdampak besar terhadap efektivitas belajar mahasiswa Akuntansi di Universitas Islam Malang pada masa wabah Covid-19. Oleh karena itu, penulis ingin melakukan penelitian tentang

"Pengaruh Metode Perkuliahan *Online* Terhadap Efektivitas Pembelajaran Mahasiswa Ilmu Hukum Angkatan 2019".

Berangkat dari konteks tersebut, maka penulis merumuskan masalah yang menjadi pokok bahasan dalam penelitian ini yaitu apakah metode kuliah *online* memiliki dampak terhadap efektivitas pembelajaran mahasiswa Ilmu Hukum angkatan 2019? Tujuan dari penelitian ini adalah untuk melihat bagaimana pendekatan kuliah online mempengaruhi efektivitas perkuliahan bagi mahasiswa Ilmu Hukum angkatan 2019 Universitas Maritim Raja Ali Haji.

METODE PENELITIAN

Penelitian ini dilakukan untuk mahasiswa program studi Ilmu Hukum angkatan 2019 pada semester ganjil tahun ajaran 2021/ 2022. Penelitian ini dilakukan di Universitas Maritim Raja Ali Haji, Sekretariat Jalan Raya Dompak, Tanjungpinang, Kepulauan Riau. Partisipan dalam penelitian ini adalah mahasiswa Ilmu Hukum angkatan 2019 Universitas Maritim Raja Ali Haji yang keseluruhannya terdapat 88 mahasiswa. Selanjutnya, 47 mahasiswa digunakan sebagai sampel yang berdasarkan pada rumus Slovin. Jumlah indikator yang digunakan oleh penulis dalam penelitian ini sebanyak 14 indikator.

Pendekatan deskriptif dan verifikatif digunakan dalam penelitian ini. Penelitian ini bertujuan untuk mendeskripsikan metode perkuliahan *online* dan melihat sejauh mana efisiensi pembelajaran pada masa Pandemi bagi mahasiswa Ilmu Hukum angkatan 2019 Universitas Maritim Raja Ali Haji, Tanjungpinang. Penelitian ini diharapkan dapat melihat bagaimana pengaruh metode perkuliahan online terhadap efektivitas pembelajaran bagi mahasiwa yang terdaftar pada program studi Ilmu Hukum angkatan 2019.

Analisis data akan dilakukan dalam penelitian ini untuk memenuhi tujuan penelitian. Analisis data yang akan dilakukan adalah analisis deskriptif, yang akan menjelaskan karakteristik variabel-variabel yang diteliti untuk membantu pemecahan masalah dengan menggunakan program pengolahan data statistik yaitu SPSS, untuk mengetahui hubungan antara kedua variabel dan memperoleh petunjuk yang operasional. SPSS adalah perangkat lunak statistik yang dapat digunakan untuk memeriksa data dan menjalankan perhitungan statistik parametrik dan non parametrik. SPSS memiliki kemampuan analisis statistik yang kuat karena selain mempermudah perhitungan, juga dapat menganalisis penelitian dengan lebih banyak variabel (Fauziah & Karhab, 2019).

Berikut hipotesis yang diuji dalam penelitian ini adalah sebagai berikut.

Hipotesis : Metode Perkuliahan *Online* terhadap Efektivitas Pembelajaran
H0 : Metode Perkuliahan *Online* tidak berpengaruh terhadap Efektivitas Pembelajaran.
H1 : Metode Perkuliahan *Online* berpengaruh terhadap Efektivitas Pembelajaran

HASIL DAN PEMBAHASAN

Tabel. 2 Statistik deskriptif

Descriptive Statistics					
	N	Min	Max	Mean	Standar Deviation
Metode Pembelajaran *Online*	47	1.00	4.00	2.914	.9552
Efektivitas Pembelajaran	47	1.00	4.00	2,583	1.073
Valid N (listwise)	47				

Pada Variabel X (Metode Pembelajaran *Online*) diperoleh nilai terendahnya 1,00, dan nilai tertingginya 5,00 dengan rata-rata 2,914 dan standar deviasi 0,9552. Besarnya rata-rata menunjukkan 2,914 (dibulatkan menjadi 3), yang dapat diartikan bahwa persepsi responden terhadap metode pembelajaran *online* dimasa pandemi ini masih diminati oleh para mahasiswa Ilmu Hukum Angkatan 2019 UMRAH Tanjungpinang.

Pada Variabel Y (Efektivitas Pembelajaran) diperoleh nilai teekecilnya 1,00 dan nilai terbesarnya 5,00 dengan rata-rata 2,583 dan standar deviasi 1,073 . besarnya rata-rata menunjukkan 2,583 (dibulatkan menjadi 3), yang dapat diartikan bahwa persepsi responden terhadap efektivitas pembelajaran mahasiswa di program studi Ilmu Hukum Angkatan 2019 UMRAH Tanjungpinang masuk dalam kluster tidak setuju. Artinya efektivitas dalam pembelajaran di situasi pandemik ini masih kurang efektif.

Validitas dan Reliabilitas Instrumen Kuesioner Penelitian

Variabel metode perkuliahan *online* (MP) terdiri dari 5 (lima) indikator yakni meliputi: Interaksi pendidik dan peserta didik cenderung berkurang bahkan sesama peserta didik (MP1), Aspek akademik dan sosial cenderung diabaikan dan sebaliknya aspek bisnis didorong untuk tumbuh (MP2), Proses pemmbelajaran yang terlaksana cenderung mengarah kepada pelatihan daripada pendidikan(MP3), Siswa yang kurang memiliki keinginan yang kuat untuk belajar berpotensi gagal dalam hal akademiknya (MP4), Tidak

semua lokasi memiliki akses internet atau mungkin karena masalah ketersediaan internet (MP4).

Variabel efektivitas pembelajaran (EP) terdiri dari 9 (sembilan) indikator yaitu: Komunikasi yang aktif (EP1), Penguasaan dan antusias dalam pembelajaran (EP2), Pemberian pujian dan penilaian yang adil (EP3), Memotivasi peserta didik (EP4), Melibatkan pelajar secara aktif (EP5), Menarik minat dan perhatian pelajar (EP6), Pengorganisasian dengan baik (EP7), Keluwesan dalam pendekatan pembelajaran (EP8), Memanfaatkan alat peraga (EP9).

Berikut hasil verifikasi validitas dan realibilitas disetiap indikatornya pada metode perkuliahan *online* dan efektivitas pembelajaran sebagai berikut.

Tabel 3. Hasil uji validitas setiap indikator pada metode perkuliahan *online* dan efektivitas pembelajaran

Uji Validitas

Variabel	Item	Thitung	Ttabel	Keterangan
	X 1	0,613	0,288	Valid
	X 2	0,529	0,288	Valid
Metode	X 3	0,534	0,288	Valid
Perkuliahan	X 4	0,623	0,288	Valid
Online	X 5	0,639	0,288	Valid
	Y 1	0,648	0,288	Valid
	Y 2	0,697	0,288	Valid
Efektivitas	Y 3	0,848	0,288	Valid
Pembelajaran	Y 4	0,704	0,288	Valid
	Y 5	0,787	0,288	Valid
	Y 6	0,836	0,288	Valid
	Y 7	0,691	0,288	Valid
	Y 8	0,707	0,288	Valid
	Y 9	0,658	0,288	Valid

Variabel Metode Pembelajaran *Online* (Variabel X) memiliki pertanyaan sebanyak 5 item mempunyai nilai T hitung masing-masing item pertanyaan berkisar 0,613; 0,529; 0,534; 0,623; dan 0,639 yang semuanya lebih besar dari T tabel dikatakan lebih besar dari T tabel sebesar 0,288. Hasilnya, setiap item pada pernyataan variabel Metode Pembelajaran *Online* (Variabel X) dapat disimpulkan valid.

Variabel Efektivitas Pembelajaran Mahasiswa Ilmu Hukum (Variabel Y) memiliki penyataansebanyak 9 item. Adapun nilai T hitung masing-masing berkisar 0,648; 0,697; 0,848; 0,704; 0,787; 0,836; 0,691; 0,707; dan 0,658. Sedangkan, nilai T pada tabel tersebut sebesar 0,288. Kesembilan nilai T tersebut lebih besar dari nilai T tabel, hal tersebut

menunjukkan bahwa Variabel Efektivitas Belajar mahasiswa Ilmu Hukum dinyatakan valid berdasarkan uji validitas.

Uji Reliabilitas

Tabel 4 Hasil uji reliabilitas pada indikator metode perkuliahan *online* dan efektivitas pembelajaran

Variabel	Nilai Cronbach's Alpha	Kriteria Valid	Keterangan
X	0,847	> 0,6	Reliabel
Y	0,910	> 0,6	Reliabel

Jika dilihat dari hasil uji reliabilitas diatas, maka dapat disimpulkan bahwa instrumen reliabel karena nilai *Cronbach's Alpha* masing-masing instrumen lebih besar dari r tabel (0,6), yaitu nilai *Cronbach's Alpha* pada variabel X (Metode Perkuliahan *Online*) adalah 0,847. Kemudian nilai *Cronbach's Alpha* pada variabel Y (Efektivitas Pembelajaran) sebesar 0,910.

Berdasarkan hasil uji reliabilitas instrumen pada tabel 4 diatas, dapat disimpulkan bahwasanya instrumen tersebut reliabel, dikarenakan nilai *Cronbach's Alpha* masing-masing instrumen tersebut lebih besar dari r tabel (0,6) yakni, pada variabel X (metode perkuliahan *online*) nilai dari *Cronbach's Alpha* nya adalah 0,847 dan pada variabel Y (Efektivitas pembelajaran) nilai *Cronbach's Alpha* nya adalah 0,910. Sehingga hal tersebut dapat digunakan dalam melakukan penelitian atau pengujian teori.

Uji Normalitas

Tabel 5. Uji Normalitas (*One - Sample Kolmogorov- Smirnov Test*)

		Metode Perkuliahan *Online*	Efektivitas Pembelajaran
N		47	47
Normal Parameters[a,b]	Mean	23.26	23.25
	Std. Deviation	9.663	9.662
Most Extreme Differences	Absolute	.129	129
	Positive	.114	117
	Negative	-.129	-.129
Kolmogorov- Smirnov Z		.124	.129
Asymp.Sig. (2-tailed)		.054	0.058
a. Test distribution is Normal			

Hasil pengujian normalitas menggunakan *One Sample Kolmogorov-Smirnov* menunjukkan bahwa Variabel X (Metode Perkuliahan *Online*) memiliki nilai Kolmogorov-Smirnov sebesar 0,124. Sedangkan, nilai Asymp, seperti yang terlihat pada tabel diatas sebesar 0,054. Nilai signifikansi 0,054> nilai α 0,05. Berdasarkan penelitian ini menunjukkan bahwa data tersebut berdistribusi normal.

Hasil Kolmogorov-Smirnov untuk Variabel Y (Efektivitas Pembelajaran) adalah 0,129. Demikian juga denagn nilai Asymp, sig nya sebesar 0,058. Hasil menunjukkan bahwa signifikansi 0,058> nilai α 0,05. Berdasarkan data tersebut menunjukkan bahwa data tersebut melebihi nilai alpha. Sehingga dapat disimpulkan bahwa data rersebut berdistribusi normal.

Analisis Regresi Sederhana

Tabel 6. Analisis Regresi Sederhana

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	1.006	.440		2.239	.012
Metode Pembelajaran Online	.937	.022	.917	42.237	.000

Dari data tabel tersebut, menunjukkan bahwa nilai R (korelasi) adalah 0,917 yang artinya hubungan variabel Metode pembelajaran *online* (X) terhadap efektivitas pembelajaran(Y) sangat kuat. Kemudian nilai Constant (a) dari data tersebut menunjukkan angka 1,006, serta nilai dari Pembelajaran *Online* (b/koefisien regresi) sebesar 0,937. Sehingga didapatkan persamaan regresinya seperti dibawah ini.

Y = a + bx

Y = 1,006 + 0,937 x

Keterangan:

Y = Efektivitas Pembelajaran

X = Pembelajaran berbasis *Online*

e = Standar Error

Tabel 7. Variables *Entered/ Removed*[a]

Model	Variables Entered	Variables Removed	Method
1	Metode Pembelajaran *Online*		Enter

a. Dependent Variable : Efektivitas Pembelajaran (Y)

b. All requested variable entered

Output (Variabel Entered/Removed): Variabel yang dimasukkan dan metode yang digunakan tercantum dalam tabel di atas. Variabel dalam hal ini adalah variaabel Metode Pembelajaran *Online* sebagai variabel bebas dan Efektivitas Pembelajaran sebagai variabel terikat, dengan metode Enter sebagai metode pilihan.

Uji Hipotesis

Tabel 8. Uji Hipotesis (Uji F)

Annova[a]

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	3988.302	1	3988.302	585.302	.000
Residual	306.634	45	6.814		
Total	4294.936	46			

Berdasarkan hasil tersebut diperoleh nilai F hitung = 585.302 dengan taraf signifikansi 0,05. Maka model regresi diatas dapat dipakai untuk memprediksi variabel pengaruh variabel Metode Perkuliahan *Online* (X) terhadap variabel Efektivitas Pembelajaran (Y). Berikut hipotesis statistik yang dapat diuji dalam penelitian ini.

Hipotesis : Metode Perkuliahan *Online* terhadap Efektivitas Pembelajaran

H0 : Metode Perkuliahan *Online* tidak berpengaruh terhadap Efektivitas Pembelajaran.

H1 : Metode Perkuliahan *Online* berpengaruh terhadap Efektivitas Pembelajaran

Tabel 9. Koefisien Determinasi (*Adjusted R^2*)

Model Summary

Model	R	R Square	Adjusted R Square	Std.Error of the Estimate
1	.964[a]	.929	.927	2.610

a. Dependent Variabel : Efektifitas Pembelajaran (Y)

b. Predictors (Constant), Merode Perkuliahan *Online* (X)

Berdasarkan data tersebut dijelaskan bahwa besarnya nilai korelasi (R) yakni 0,964. Koefisien determinasi (R Square) untuk output sebesar 0,929. Hal ini menunjukkan bahwa variabel bebas (Metode Perkuliahan *Online*) berpengaruh 92,9 % terhadap variabel terikat (Efektifitas Pemebelajaran). Di sisi lain, 7,1 % dipengaruhi oleh karakteristik yang tidak diteliti dalam penelitian ini.

Tabel 10. Uji Hipotesis (Uji T)

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	T	Sig.
1 (Constant)	1.006	.440		2.239	.012
Metode Pemebelajaran Online	.937	.022	.917	42.237	.000

a. Dependent Variable: Efektivitas Belajar

Hasil uji tabel diatas menunjukkan nilai T hitung Metode Pembelajaran *Online* adalah 42,237 dengan signifikansi 0,000 , sesuai dengan hasil uji T pada data di atas. H1 diterima sedangkan Ho ditolak karena nilai signifikansinya lebih kecil dari nilai yang ditentukan yaitu 0,05. Akibatnya, Metode Kuliah *Online* dapat disimpulkan memiliki dampak yang menguntungkan dan cukup besar terhadap efektivitas pembelajaran.

SIMPULAN

Metode pembelajaran *online* yang telah dilaksanakan oleh mahasiswa Ilmu Hukum angkatan 2019 Universitas Maritim Raja Ali Haji, terbukti dengan uji analisis statistik deskriptif pada variabel Metode Perkuliahan *Online* sebesar 2.91 (dibulatkan menjadi 3). Menyiratkan bahwa metode Perkuliahan Online ini masih diminati dan masih diminati dan juga dapat dilaksanakan oleh mahasiswa Ilmu Hukum UMRAH Tanjungpinang.

Dengan metode perkuliahan online yang diadakan, efektivitas pembelajaran bagi mahasiswa angkatan 2019 Ilmu Hukum UMRAH masih belum menunjukkan keefektifan. Hal tersebut didukung oleh uji analisis statistik deskriptif variabel efektifitas pemeblajaran diperoleh hasil sebesar 2,583 (dibulatkan menjadi 3). Hal ini menunjukkan bahwa mahasiswa Ilmu Hukum UMRAH Tanjungpinang menyatakan efektivitas pembelajaran dirasa kurang dengan menggunakan metode perkuliahan *online* yang telah terlaksana.

Berdasarkan Hasil Uji F, diketahui bahwa nilai dari F hitung yakni sebesar 585,302 dengan taraf signifikansi sebesar $0.000 < 0.05$, maka model regresi tersebut dapat digunakan untuk memprediksi ada atau tidaknya pengaruh variabel Metode Perkuliahan *Online* (X) terhadap variabel Efektifitas Pembelajaran (Y). Sehingga, dapat dikunci kesimpulan bahwa metode perkuliahan *online* mempengaruhi efektivitas pembelajaran di masa pandemik Covid-19 saat ini.

SARAN

Peneliti berikutnya dapat menggunakan populasi atau ukuran sampel yang lebih besar daripada penelitian ini, seperti melakukan penelitian dengan masalah yang sama dan kemudian mengambil sampel pada seluruh mahasiswa Fakultas Ilmu Sosial dan Ilmu Politik UMRAH Tanjungpinang. Lebih jauh, para mahasiswa perlu untuk melihat lebih banyak belajar dan melihat beragam penelitian dan referensi yang terkait dengan Metode Perkuliahan *Online* dan Efektivitas Pembelajaran. Sehingga ruang lingkup teori dapat diperluas dan bervariasi. Kemudian ada baiknya untuk penulis berikutnya menerapkan sistem wawancara langsung kepada sampel yang telah ditetapkan. Guna mendukung validitas dan kualitas akan hasil data penelitian.

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DAMPAK SINETRON "IKATAN CINTA" DALAM PERKEMBANGAN MORAL ANAK DI DUSUN KETAON TENGAH

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ABSTRAK
Artikel ini bertujuan untuk: (1) mengidentifikasi dampak menonton tayangan sinetron "Ikatan Cinta" terhadap perkembangan moral anak di Dusun Ketaon Tengah, (2) menjelaskan peran orang tua dalam mendampingi anak menonton acara televisi, (3) menjelaskan upaya atau cara orang tua mengantisipasi dampak sinetron, dan 4) menganalisis tanggapan orang tua terhadap sinetron "Ikatan Cinta". Metode yang digunakan dalam penelitian ini adalah metode deskriptif, karena pengumpulan data yang berkaitan dengan penggambaran data untuk menjawab pertanyaan mengenai subjek yang ingin diteliti. Dampak menonton sinetron dapat dilihat dari perubahan perilaku yang agresif, gaya berbicara, dan gaya berpakaiannya. Orang tua berperan penting dalam menanamkan nilai agama, kebiasaan, dan nilai moral kepada anak. Sikap yang kritis dan pendampingan dari orang tua dapat membantu anak dalam perkembangan moralnya agar dapat berperilaku baik. Keberadaan televisi diharapkan dapat memberikan dampak positif, dengan cara menayangkan informasi yang objektif, tajam, dan terpercaya.
Kata kunci: Dampak Sinetron, Moral, Upaya

ABSTRACT
This article aims at: (1) identifying the effects of watching the electronic cinema "Ikatan Cinta" on the moral development of children in Dusun Ketaon Tengah, (2) identifying the role of parents in accompanying children to watch television programs, (3) identifying efforts or ways parents anticipate the effect of electronic cinema, and (4) analizyng parental responses to electronic cinema "Ikatan Cinta". Metod applied in research is descriptive method, because the collecting data related to the describe of data to answer questions about the subject to be studied. The effect of watching electronic cinema can be seen from changes in aggressive behavior, speaking style, and dressing style. Parents have an important role to instilling religious values, habits, and moral values in children. A critical attitude and assinstance from parents can help children in their moral development so that they can behave well. The existence of television is expected to a positive impact, by broadcasting abjective, sharp, and reliable information.
Keywords: Effect Electronic cinema, Morals, Effort

PENDAHULUAN

Di Era yang modern sekarang ini terdapat banyak perkembangan di bidang komunikasi dan teknologi. Bidang komunikasi dan teknologi banyak mempengaruhi setiap orang atau penggunanya. Sebagian besar manusia tidak bisa lepas dari yang namanya media. Setiap hari mereka menghabiskan waktu untuk menonton televisi, bermain handphone (HP), mendengarkan radio, membaca surat kabar, maupun membaca majalah. Media yang banyak digunakan oleh banyak orang dan hampir disetiap rumah ada adalah

televisi. Dari beberapa media yang cukup populer, televisi menempati posisi pertama atau teratas. Populer atau terkenal yang berarti televisi semakin dekat dengan kegiatan anak-anak dan masyarakat di rumah. Menurut Putra, R (2018: 5) Televisi adalah media yang dapat digunakan untuk memperoleh informasi secara audio-visual atau bisa disebut dengan pesan suara yang dapat dilihat dan didengarkan.

Menurut Indarsih, M., dan Dian (2021: 151) televisi adalah salah satu media komunikasi massa dan memiliki fungsi tertentu, yaitu memberi informasi, mendidik, memberi hiburan, serta dapat mempengaruhi seseorang. Dengan menonton televisi ada banyak hal yang dapat kita peroleh. Serta semua orang dapat menggunakannya dengan mudah. Adanya televisi memudahkan manusia untuk memperoleh informasi dari mana saja. Media televisi juga sudah banyak ragamnya, dari yang nasional hingga lokal. Banyak acara-acara yang ditayangkan di televisi. Seperti acara kartun, berita, sinetron, acara gosip, acara keagamaan, dan masih banyak lagi.

Menurut Pratikto, H., dan Tatik (2018: 52) beberapa acara televisi ada yang tidak mendidik, tetapi bersifat hanya memberikan hiburan saja bagi pemirsanya. Misalnya adaah tayangan sinetron, sebab tayangan ini banyak meyangkan permasalahan atau kegiatan yang dilakukan pada masyarakat sehari-hari. Tayangan ini hanya bersifat hiburan semata. Sebab tidak memberikan pelajaran atau edukasi kepada pemirsanya. Selain itu, tayangan sinetron saat ini banyak bersifat negatif. Karena banyak menayangkan perilaku-perilaku yang kurang baik dan sangat menyimpang dari norma-norma yang ada.

Sejarah televisis ditemukan pada buku empat windu, televisi adalah media yang ditemuan orang-orang Eropa. Perkembangan televisi di dunia ini berkembang pesat dan sesuai dengan kemajuan teknologi elektronika yang ditemukan oleh William Sockley dan temannya pada tahun 1946. Transisitor adalah pasir silikon yang di temukan di California Amerika Serikat. Benda ini berbentuk kecil seperti pasir dan dapat menghantarkan listrik bebas hambatan. Kemudian, pada tahun 1923 Vladimir Katajev Zworykin berhasil dalam menciptakan sistem televisi elektris. Penemuan ini menjadi terus berkembang dan akhirnya menjadi pesawat televisi yang kita kenal pada saat ini. Televisi adalah media yang sangat terkenal pada anak-anak di zaman sekarang ini. Televisi merupakan media yang dapat memberikan pesan dalam bentuk audio-visual dan gerak yang ditampilkan sangat menarik dan unik. Oleh karena itu, akan membuat siapa saja yang melihatnya mudah merasakan dan menarik pesan yang disampaikan di dalamnya (Fajrin, F., Lina, R, M., & Wildan, 2021).

Kata televisi yang diambil dari bahasa Yunani yang terdiri dari kata 'tele' yang berarti jarak dari dan kata 'visi' yang berarti citra atau gambar dalam bahasa Latin. Dalam Kamus Besar Bahasa Indonesia (KBBI) pengertian televisi secara etimologis adalah sebuah proses penyiaran gambar melalui gelombang frekuensi radio dan menerimanya pada pesawat penerima yang memunculkan gambar dan suara pada pesawat penerima gambar hidup, bisnis penyiaran, dan pertunjukkan televisi. Televisi adalah media jaringan komunikasi yang memiliki ciri-ciri yang dimiliki komunikasi massa, pesan yang bersifat umum, sasaran yang menimbulkan kesepakatan, dan komunikatornya yang heterogen. Menurut Lestari U, I., Undang, S (2018: 53) televisi merupakan suatu media untuk menyampaikan pesan pendidikan kepada anak-anak dan masyarakat. Pengertian lain dari televisi adalah suatu perlengkapan elektronik yang pada dasarnya adalah sama dengan gambar hidup yang meliputi gambar dan suara. Menurut Nilasuwarna, N., dan Nurlina (2020: 67) tidak semua televisi bersifat positif untuk perkembangan anak. Maka orang tua perlu mengawasi setiap perkembangan anak. Televisi dapat memberikan pengaruh atau efek sosial yang besar terhadap masyarakat, baik bagi anak-anak, remaja, dewasa maupun orang tua. Pengaruh ini dapat dilihat dari cara berbicara mereka serta perilaku yang mereka lakukan di dalam kehidupan sehari-hari. Menurut Ballerina, T., & Aria, S (2019: 18) dampak negatif dari adanya perkembangan jaman adalah nilai-nilai budaya yang semakin luntur.

Dari hasil uraian di atas, maka dapat dirumuskan bahwa rumusan masalah dari penelitian ini adalah dampak sinetron terhadap perkembangan moral anak di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono. Kemudian dijabarkan secara lebih rinci sebagai berikut: 1) Bagaimana dampak sinetron terhadap perkembangan moral atau perilaku anak, 2) Bagaimana peran orang tua dalam mendampingi anak menonton acara televisi, 3) Bagaimana upaya atau cara orang tua dalam mengantisipasi dampak tersebut, dan 4) Bagaimana tanggapan masyarakat terhadap sinetron 'Ikatan Cinta RCTI' . Selanjutnya tujuan adanya penelitian ini adalah 1) Mengidentifikasi dampak sinetron tersebut pada perkembangan moral anak di Dusun Ketaon Tengah, 2) Menjelaskan peranan orang tua dalam mendampingi anak menonton acara televisi, 3) Menjelaskan upaya atau cara orang tua mengantisipasi dampak tersebut, dan 4) Menganalisis tanggapan orang tua di Dusun Ketaon Tengah terhadap sinetron 'Ikatan Cinta RCTI'. Manfaat dari penelitian ini adalah untuk mengetahui bagaimana kebiasaan menonton tayangan sinetron terhadap perkembangan moral anak di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono.

METODE PENELITIAN

Artikel ini bertujuan untuk mengetahui kebiasaan menonton tayangan televisi bergenre sinetron pada anak di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono. Waktu penelitian dilakukan pada bulan Maret-Juni 2021. Subjek penelitiannya adalah anak-anak dan orang tua anak di Dusun Ketaon Tengah. Alat atau instrumen yang dipakai untuk penelitian ini adalah buku, alat tulis, dan handphone (HP). Buku dan alat tulis digunakan untuk mencatat informasi-informasi penting yang diperoleh. Sedangkan handphone digunakan untuk merekam informasi yang disampaikan oleh narasumber. Sumber data dalam penelitian kali ini didapatkan melalui proses wawancara kepada beberapa warga di Dusun Ketaon Tengah. Pada penelitian ini menggunakan cara atau metode penelitian deskriptif, karena proses pengumpulkan data yang berkaitan dengan penggambaran data untuk menjawab pertanyaan mengenai hubungan subjek yang ingin diteliti. Penelitian deskriptif dilakukan dengan tujuan untuk mengetahui pola perilaku atau dampak negatif yang dialami anak-anak setelah menonton sinetron pada televisi. Teknik pengumpulan data pada penelitian ini adalah menggunakan angket serta wawancara. Angket merupakan daftar pertanyaan yang ditujukan kepada anak di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono. Kemudian teknik wawancara dilakukan secara langsung dengan cara berbincang-bincang dan memberi pertanyaan kepada orang tua anak untuk memperoleh informasi mengenai peran orang tua dalam mendampingi serta mengawasi anak menonton televisi dan upaya atau cara-cara orang tua mengatasi permasalahan tersebut. Sedangkan pada teknik analisisnya menggunakan analisis tematik, yaitu dengan menekankan pada tema yang telah ditetapkan. Sehingga tema-tema yang tersusun dapat digunakan sebagai acuan.

HASIL DAN PEMBAHASAN

Berdasarkan hasil penelitian tersebut diperoleh informasi bahwa berbagai macam acara televisi yang ditonton oleh anak-anak memiliki dampak terhadap perkembangan moral anak di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono. Pengaruh tontonan televisi tidak semuanya berdampak negatif, televisi juga memberikan dampak positif kepada masyarakat. Hasil yang diperoleh dari penelitian ini adalah:

1. Pengaruh sinetron terhadap perkembangan moral anak di Dusun Ketaon Tengah.

Siaran televisi adalah jenis acara yang ditayangkan di televisi, dari jenis acara inilah mana yang layak dinikmati dan tidak layak untuk dinikmati oleh pemirsanya. Menurut Sari, A, N (2018: 10) televisi mampu menghasut orang-orang untuk selalu duduk didepan

layar televisi. Televisi memiliki dua peranyang berbeda yaitu, sebagai sarana hiburan dan sebagai pengganti fungsi orang tua dalam keseharian anak. Televisi dapat berpengaruh negatif apabila anak-anak tidak memilah hal-hal positif dari apa yang mereka lihat. Beberapa tayangan televisi memberikan dampak negatif pada perkembangan moral anak. Menurut Akhimelita, L., Sumarto., & Ade (2020: 28) pendidikan moral disebut juga sebagai pendidikan karakter atau pendidikan budi pekerti. Seperti tayangan sinetron, gosip, berita kekerasan, dan lain sebagainya. Pembawa pengaruh besar dalam perkembangan moral anak adalah tayangan sinetron.

Menurut Sumadin dan Sri Wahyuni (2018: 78) sinetron merupakan singkatan dari sinema elektronik. Sinetron adalah sebutan untuk siaran drama bersambung di dalam televisi Indonesia. Sinetron banyak menampilkan perilaku-perilaku yang tidak sesuai dengan norma-norma yang ada. Beberapa sinetron di Indonesia banyak menampilkan perilaku-perilaku negatif. Menurut Juansyah, D, E., Odien R., dan John (2020: 10) tindak kekerasan dapat berupa pertengkaran, perundungan, berpacaran, ugal-ugalan di jalan, pergaulan bebas, dan lain sebagainya. Menurut Putri, L, A., Elindra,Y., & Sofia (2020: 716) perundungan atau disebut juga sebagai *bullying* adalah sebuah bentuk kekerasan pada seorang anak atau sekelompok anak. Menurut Hermuttaqien & Mutatik (2018: 40) penurunan nilai-nilai moral pada anak sagat memprihatinkan. Sebab banyak pelakunya adalah anak yang masih sekolah. Menurut Hernawan, D (2020: 14) sinetron dapat digolongkan menjadi tiga macam, yaitu bentuk sinetron seri, bentuk sinetron serial, dan bentuk sinetron lepas. Di dalam sinetron seri tidak menampilkan hubungan sebab akibat. Sinetron serial adalah kebalikan dari sinetron seri, yaitu menampilkan hubungan sebab akibat. Sedangkan pada sinetron lepas menunjukkan struktur cerita yang jelas dan mudah diikuti oleh pemirsanya. Dampak dari sinetron dapat kita lihat dari segi penampilan yang urakan (mengikuti gaya berpakaian yang mereka tonton), segi gaya bahasa (penggunaan bahasa yang kasar atau kurang sopan), dan beberapa tindakan agresif yang meniru dari perilaku-perilaku negatif lainnya. Dari beberapa sinetron banyak memberikan dampak negatif bagi anak-anak di Dusun Ketaon Tengah.

Menurut Sumadin dan Sri Wahyuni (2018: 80) menyampaikan bahwa ada tiga aspek yang terdapat dalam sinetron-sinetron yang dianggap bermasalah, seperti:

1) Aspek kekerasan, aspek ini seringkali dalam tayangan-tayangan yang ditampilkan memuat tayangan-tayangan kekerasan. Ditakutkan nantinya tayangan-tayangan seperti ini akan dinilai sebagai pendidikan kekerasan oleh anak-anak. Hingga tidak jarang kita menemukan di lingkungan kita banyak anak-anak yang meniru adegan-adegan tersebut.

Contoh dari aspek kekerasan dapat dilihat pada tayangan yang mengandung pertengkaran, perundungan, pengeroyokan, peperangan, dan lain sebagainya.

2) Aspek moralitas sinetron anak sudah mulai meninggalkan budaya asli dari bagsa Indonesia yang terkenal dengan ketimurannya. Moralitas ini menyangkut nilai baik dan buruk, benar dan salah. Seringkali tayangan yang ada pada sinetron anak saat ini menghilangkan pendidikan atau nilai-nilai tersebut. Karena telah berganti kepada pendidikan yang kebarat-baratan.

3) Aspek seksualitas, aspek ini bukan berarti seks seperti orang dewasa, namun dibingkai dalam bentuk narasi atau percakapan, pakaian yang tidak tertutup dan pergaulan antara anak laki-laki dan anak perempuan yang tidak memakai norma yang ada di Indonesia. Contoh dari aspek seksualitas dapat dilihat dari tayangan yang menamplkan orang-orang yang berpakaian minimalis, ucapan yang tidak etis, serta kegiatan-kegiatan yang menghilangkan norma-norma agama maupun norma kesopanan.

Di dalam sebuah sinetron biasanya dirancang dalam bentuk berpuluh-puluh episode. Karena di dalam akhir periode biasanya berisi hal-hal yang akan membuat penonton menjadi penasaran akan kelanjutan cerita tersebut. Sehingga dibuat menjadi panjang dan lama. Tetapi, hal tersebut dapat mempengaruhi kualitas isi di dalam ceritanya. Karena biasanya membuat sinetron menjadi tidak mendidik serta hanya menampilkan hal-hal yang menjadi konflik dalam kehidupan sehari-hari. Sehingga sinetron itu hanya bersifat menghibur saja. Adanya sinetron tersebut hanya akan membuat pemirsanya merasa penasaran dan memunculkan gejolak untuk terus menyaksikan.

Menurut Ananda (2017: 20) anak merupakan penerus bagi keluarga dan bangsa, sehingga perlu mendapakan pendidikan yang baik agar dapat mengembangkan potensi dirinya. Dampak buruk sinetron dalam perkembangan anak di Dusun Ketaon Tengah adalah moral atau perilaku yang tidak sesuai dengan norma-norma yang ada. Di dalam penelittian kali ini, sinetron yang akan dikaji adalah sinetron "Ikatan Cinta RCTI" yang ber-*genre* romantis. Sehingga di dalamnya terdapat beberapa unsur-unsur romastis, kasih sayang, atau kemesraan. Unsur-unsur tersebut dapat dilihat dari segi bahasa yang dipakai maupun alur dari ceritanya.

Selain itu, juga terdapat unsur-unsur pornografi dan kekerasan, seperti contoh berpakaian minim, berkata kasar, dan sebagainya. Beberapa pengaruh yang terjadi adalah anak-anak mulai meniru perilaku-perilaku di dala sinetron. Misalnya, anak mulai meniru perilaku ugal-ugalan di jalanan saat bersepeda. Pada sinetron ber-*genre* romantis beberapa anak mulai meniru perilaku atau gaya pacaran seperti di dalam sinetron. Menurut

Alvionita, N, S., Nur, F., & Kheyene, M (2019: 269) mereka mulai meniru adegan berpelukan, berpegangan tangan, dan berciuman. Menurut saya hal tersebut tidak wajar dilakukan, karena mengingat mereka belum dewasa dan belum waktunya melakukan itu. Tetapi, bagi anak-anak saat ini itu dianggap sebagai hal yang wajar. Padahal sudah melanggar norma-norma yang ada. Beberapa anak juga meniru perilaku pertengkaran seperti di dalam sinetron, meniru perilaku merokok, maupun minum-minuman keras. Selain itu, beberapa dari mereka juga bayak menuri gaya berpakaian maupun gaya berbicara yang ada. Adanya sinetron dapat mengubah perilaku dan moral anak. Mereka menjadi ugal-ugalan dan tidak sopan.

Menurut (Risti, 2019) televisi mampu memunculkan kesan dan presepsi bahwa suatu isi dalam layar menjadi lebih nyata dari aslinya. Besarnya pengaruh televisi terhadap perilaku masyarakat membuat televisi dituduh sebagai sumber dari banyaknya tindakan kekerasan yang terjadi pada masyarakat saai ini. Seperti perkelahian, pencopetan, penipuan, pemerkosaan, pembunuhan, perampokan, dan masih banyak lagi. Apabila ada adegan kekerasan pada televisi akan membuat anak untuk meniru perilaku tersebut dan merasa bahwa tidak akan ada resiko apabila memukul orang lain. Karena di dalam sinetron perkelahian dianggap sebagai hal yang biasa atau wajar dilakukan. Tetapi di satu sisi televsi dapat memberikan pengaruh yang positif kepada para pemirsanya. Di dalam televisi merupakan suatu proses pencerdasan, dan dapat diakui bahwa televisi dapat memberikan edukasi kepada siapa saja yang melihatnya. Televsi dapat digunakan sebagai sumber informasi, misalnya informasi mengenai produk barang yang ditayangkan pada iklan televisi, dapat menambah ilmu pengetahuan, serta menambah wawasan mengenai hewan yang sebelumnya belum pernah kita temui dan kita lihat.

Selain itu televisi dapat mempengaruhi penyebaran agama dengan mudah. Karena tidak perlu bertatap muka langsung tetapi informasi yang disampaikan akan sampai kepada pemirsanya. Karena televisi atau film dianggap dapat mempengaruhi pemirsanya. Pendidikan agama yang ditayangkan pada televisi juga dapat berpengaruh kepada akhlak anak di Dusun Ketaon Tengah. Anak juga dimudahkan untuk memperoleh informasi dari televisi daripada membaca buku. Sehingga adanya televisi dapat mempermudah adanya pertukaran informasi dan menjadikan lebih efektif serta efisien. Sehingga televisi memiliki beberapa dampak masing-masing. Tergantung bagaimana pemirsanya dalam memilih siaran televisi. Mereka dapat memilih mana tontonan yang baik dan mana tontonan yang tidak sesuai dengan perkembangan mereka.

2. Peran orang tua saat mendampingi anak menonton televisi.

Menurut Kurniati, E., Dina, K., dan Fitri (2021: 243) keluarga adalah faktor penting dalam perkembangan anak. Keluarga berperan dalam menanamkan tingkah laku atau kebiasaan, nilai agama, dan nilai moral. Dalam pendidikan anak, keterlibatan orang tua mencakup beberapa hal, yaitu sebagai pendidik, pengamat, dan pengambil kebijakan dalam semua kegiatan yang akan dilakukan anak (Yulianingsih, dkk, 2021). Peran orang tua saat mendampingi anak menonton acara televisi memang sangat penting. Karena adanya pendampingan orang tua diharapkan dapat menyesuaikan tontonan yang sesuai dengan umur anak.

Menurut Nauli, V, A., Karnadi., dan Sri (2019: 243) efek asuhan dari orang tua juga memberi pengaruh besar pada aspek-aspek moral dalam diri anak. Orang tua juga dapat mengontrol berapa lama waktu anak dapat menonton tayangan televisi. Agar anak tidak lupa dengan kewajibannya sebagai seorang pelajar untuk belajar dan mengerjakan tugasnya. Selain itu, pendampingan dari orang tua juga dapat mengingatkan waktu beribadah dan mengaji mereka. Sehingga anak dapat memanfaatkan waktunya untuk melakukan hal yang bersifat positif. Tetapi menurut (Prasanti, D., dan Dinda, R, 2018) perkembangan anak adalah tanggung jawab bersama atau semua pihak. Karena kesadaran dari semua pihak dalam mengembangkan karakter anak sangat penting.

Berikut adalah beberapa peran orang tua saat mendampingi anak menonton acara televisi:

1) Memberikan pendidikan agama sejak dini. Karena dengan pendidikan agama kepada anak akan menumbuhkan kepribadian yang dapat membantu anak memasuki tahapan selajutnya. Pendidikan agama merupakan salah satu pendidikan yang sagat penting dan harus diajarkan serta dibiasakan kepada anak sejak kecil. Apabila anak diajarkan pendidikan agama sejak dini maka pendidikan umumnya akan mengikuti pendidikan agama. Tujuan pemberian pendidikan agama kepada anak adalah untuk mempermudah anak dalam tumbuh dan kembangnya menjadi manusia yang berkarakter baik sejak kecil.

2) Membiasakan anak untuk melihat acara televisi yang bersifat informatif, edukatif, dan menghindari acara televisi yang mengandung drama. Misalnya acara dunia binatang, acara tersebut dapat menambah wawasan anak dengan binatang-binatang yang belum pernah mereka temui sebelumnya. Serta dapat menambah pengetahuan dalam wawasan mengenai binatang. Mengetahui bagaimana bentuknya, apa makanannya,

dimana tempat tinggalnya, bagaimana binatang itu berkembang biak, dan informasi lainnya.

3) Berikan peringatan kepada anak apabila acara tersebut tidak baik. Dengan cara memberi peringatan anak akan berhati-hati dalam memilih acara televisi yang akan mereka saksikan. Orang tua dapat menyampaikan mengaa acara tersebut tidak baik, serta menyampaikan dampak yang akan didapatkan apabila tetap menonton acara tersebut. Mereka akan memilih acara apa saja yang sesuai dengan umurnya dan acara apa saja yang boleh mereka lihat. Sehingga anak menjadi lebih pandai dalam memilih acara untuk dirinya.

4) Berusaha menyempatkan waktu untuk mendampingi anak pada saat menyaksikan acara televisi. Dengan demikian orang tua dapat mengetahui acara apa saja yang anak saksikan. Cara ini juga dapat digunakan untuk memilihkan acara yang baik dan sesuai dengan usia anak. Apabila ada acara televisi yang tidak sesuai dengan usia anak, orang tua dapat mengganti acara televisi yang lebih bermanfaat.

5) Orang tua dan anak membuat kesepakatan tentang jadwal diperbolehkannya anak menonton televisi. Dengan demikian anak tidak akan lupa dengan kewajiban-kewajibannya. Misalnya, pada waktu beribadah, waktu belajar, waktu makan, waktu mandi, dan lain-lain. Apabila anak melanggar beberapa aturan yang telah disepakati, orang tua dapat memberikan hukuman kepada anak. Dengan cara ini juga dapat melatih kedisiplinan anak.

Hal lainnya adalah beberapa pandangan orang tua terhadap tayangan televisi. Menurut (Nurwita, 2019) orang tua harus mempunyai pilihan atau memilihkan tayangan yang sehat untuk membawa anak ke arah yang positif. Beberapa orang tua beranggapan positif terhadap tayangan televisi, karena dianggap baik dan sangat bermanfaat untuk meningkatkan wawasan, ilmu, sikap, perilaku, dan keterampilan pada anak. Pandangan positif ini muncul karena kemahiran orang tua dalam memilih dan mengatur jadwal acara yang tepat untuk anak-anak. Sehingga anak-anak dapat memilih acara televisi yang bermanfaat. Pendampingan anak juga sangat diperlukan pada saat menonton acara televisi. Agar dapat diarahkan kepada hal yang positif dan kontruktif (Hariyanto, 2018).

3. Cara orang tua mengantisipasi dampak sinetron terhadap perkembangan moral anak.

Adanya beberapa dampak tersebut orang tua dapat mengatasi dengan beberapa cara mereka, yaitu dengan cara:

1) Melarang anak menonton televisi pada jam belajar.

Pada jam-jam belajar anak, orang tua harus disiplin dalam membiasakan anak untuk belajar. Seperti pada jam 7 sampai jam 9 malam anak harus belajar. Tetapi sebagai orang tua juga tidak menonton televisi, karena harus mencontohkan perbuatan yang baik kepada anak. Dengan demikian anak tidak akan menonton televisi pada jam-jam tersebut dan akan meniru kebiasaan bak yang dilakukan orang tuanya. Menurut Trisnawati & Sugito (2021: 824) kepedulian atau perhatian orang tua merupakan suatu faktor yang dapat menentukan keberhasilan anak. Sebab kepeduian orang tua dalam mengawasi perkembangan anak sangat penting. Karena anak tumbuh dan berkembang dilingkungan keluarga. Sehingga harus mendapatkan perhatian yang lebih dari orang tuanya.

2) Membatasi berapa jam anak diperbolehkan menonton televisi.

Dalam menonton televisi anak harus dibatasi berapa jam mereka dapat menonton televisi. Misalnya, pada siang hari anak hanya diperbolehkan menonton televisi satu jam saja. Kemudian anak harus istirahat tidur siang atau mengerjakan tugas yang diberikan guru, serta anak juga dapat diarahkan untuk bermain dengan teman sebayanya. Karena lebih bermanfaat dan dapat menumbuhkan sifat berorganisasi mereka. Apabila jadwal menonton televisi anak dibiarkan aau tidak diatur akan membuat anak menjadi kecanduan dan tidak ingin berhenti untuk menonton tayangan kesukaannya. Mereka akan kecanduan dan bahkan lupa waktu untuk mengerjakan pekerjaan yang lain yang lebih penting.

3) Mendampingi anak saat menonton tayangan televisi.

Dalam menonton tayangan televisi, orang tua harus memperhatikan tayangan yang ditonton anak. Jangan biarkan mereka melihat sendirian dan memilih acara televisi sendiri. Karena akan berakibat buruk bagi anak. Sebab anak tidak dapat memilih mana tayangan yang baik dan buruk. Sehingga arahan dan bimbingan orang tua sangat diperlukan. Disini orang tua dapat memilihkan tayangan televisi yang bersifat edukatif dan dapat menambah pengetahuan bagi anak. Misalnya acara kuis cerdas cermat, biasanya didalam kuis tersebut terdapat beberapa pertanyaan yang dapat menambah pengetahuan. Sehingga dengan menonton acara tersebut anak dapat mengasah kempuannya dalam hal pendidikan.

4) Sesuaikan usia anak dengan jenis acara yang mereka tonton.

Dalam memilih jenis acara televisi orang tua harus memilihkan mana yang sesuai dengan usia anak. Misalnya, anak dibawah 13 tahun dapat menonton acara kartun, acara hewan-hewan, maupun acara edukasi atau pembelajaran lainnya. Menurut Pujianti, T., Ernawulan, S., dan Henny (2019: 103) media juga sangat penting dalam pembelajaran anak. Sebab televisi merpakan media yang dapat membawa pengaruh terhadap anak. Anak

lebih mudah memahami pengetahuan dari media televisi dari pada mereka harus membaca buku. Sebab media televisi dalam penyampaiannya mudah untuk diserap.

5) Sempatkan untuk menonton terlebih dahulu.

Apabila orang tua tidak dapat mendampingi anak dalam menonton acara televisi, paling tidak orang tua harus mengetahui tentang apa acara tersebut. Agar anak tidak salah dalam menonton acara yang sesuai dengan usianya. Sehingga orang tua harus perhatian dengan acara apa saja yang mereka tonton.

6) Rekomendasikan acara yang baik untuk ditonton anak.

Apabila anak kecanduan dalam menonton sinetron, orang tua dapat merekomendasikan beberapa tayangan televisi yang sesuai untuk anak. Misalnya, Si Unyil merupakan tayangan televisi yang dapat mengedukasi anak. Dalam acara ini menceritakan tentang boneka anak-anak yang bernama Unyil, Melani, Pak Raden, Pak Ogah, Usrok, dan pemain lainnya. Contohnya, Unyil dan teman-temannya pergi ke pabrik gula dan menceritakan bagaimana proses membuat gula dari yang awalnya tebu menjadi gula yang siap untuk dikonsumsi. Acara Unyil ini dirasa dapat menambah pengetahuan dan sesuai untuk usia anak.

7) Jangan berikan remote kepada anak.

Dengan cara ini diharapkan orang tua memilih acara televisi yang cocok dengan usia anak. Sehingga anak tidak bisa mengganti atau memilih acara televisi sesuai dengan keinginan mereka. Karena yang berkuasa dalam memegang kendali adalah orang tua. Sehingga orang tua yang memilihkan acara yang sesuai dengan anak.

8) Jangan sediakan televisi di kamar anak.

Apabila ada televisi pada setiap kamar anak itu akan mempengaruhi anak untuk malas belajar dan mengerjakan kegiatan lain. Sehingga orang tua tidak boleh menyediakan televisi pada setiap kamar anak. Apabila demikian, orang tua juga tidak boleh menyediakan televisi di kamarnya. Sebab akan membuat iri anak.

Dalam hal ini juga terjadi beberapa permasalahan orang tua pada saat mengarahkan anak dalam menonton acara televisi. Karena adanya televisi dapat dengan mudah memperoleh wawasan dan informasi. Ilmu pengetahuan dapat dengan mudah diakses melalui program televisi dengan mudah dan tidak rumit dalam meraihnya. Televisi dapat dengan mudah mengetahui berbagai informasi, televisi juga dapat dijadikan hiburan saat lelah dengan pekerjaan maupun tugas-tugas yang ada. Dengan demikian orang tua diharapkan dapat berguna sebagai sensor untuk anak-anaknya dalam menonton acara televisi yang mereka tonton.

4. Tanggapan orang tua terhadap sinetron Ikatan Cinta yang ditayangkan di RCTI.

a) Orang tua anak yang setuju terhadap sinetron Ikatan Cinta:

Ada beberapa oang tua di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono yang setuju dengan adanya sinetron Ikatan Cinta. Berikut beberapa alasan mereka setuju dengan adanya sinetron tersebut:

1) Menurut mereka sinetron Ikatan Cinta sangat menghibur dan alur ceritanya yang bagus.

2) Sinetron tersebut dianggap dapat menghilangkan lelah saat bekerja atau dapat dikatakan menghibur para pemirsanya.

3) Mereka menyukai sinetron tersebut karena ceritanya menarik, alur ceritanya seru, sinetronnya sedang populer atau terkenal, dan dapat mengisi waktu luag mereka.

4) Mereka menonton sinetron tersebut karena merasa tersentuh dengan alur ceritanya, dalam memerankan tokoh sangat bagus dan membuat pemirsanya dapat merasakan perasaan tersebut.

5) Dapat menghibur, karenaa di dalamnya terdapat komedi yang lucu. Sehingga banyak disukai dan menghibur pemirsanya.

b) Orang tua anak yang tidak setuju dengan sinetron Ikatan Cinta :

Beberapa orang tua di Dusun Ketaon Tengah, Desa Ketaon, Kecamatan Banyudono yang tidak setuju atau kontra terhadap sinetron tersebut tidak layak ditayangkan di televisi. Berikut adalah beberapa alasan mereka tidak setuju dengan tayangan sinetron tersebut :

1) Dapat mengganggu perkembangan moral anak-anak yang melihatnya, sehingga mereka dapat meniru kegiatan apa saja yang dilakukan di dalam sinetron tersebut.

2) Mengganggu kegiatan di rumah, karena banyak ibu-ibu yang menghabiskan waktunya untuk menonton sinetron tersebut. Sehingga banyak ibu-ibu yang lupa akan kewajibannya dirumah. Mereka menghabiskan waktu untuk menonton sinetron tersebut.

3) Di dalam sinetron yang ditayangkan terlalu berlebihan, misalnya mencontohkan perilaku yang tidak baik, serta dapat menghasut pemirsanya. Bahkan beberapa anak merasa terbawa perasaan dan ikut merasakan isi dari cerita tersebut. Ada beberapa yang menagis saat adegan Andin keracunan. Menurut beberapa orang itu sangat berlebihan. Di dalam sinetron juga memunculkan beberapa adegan romantis, gaya-gaya seperti itu akan menghasut dan mencontohkan perilaku tidak baik kepada anak. Selain itu, ada juga adegan kekerasan yang dapat mencontohkan perilaku tidak baik juga kepada anak.

4) Dapat menggangu waktu belajar anak, karena jam tayang acara tersebut pada waktu malam hari.

5) Dapat mengganggu waktu beribadah. Biasanya saat menonton televisi mereka tidak dapat diganggu dan melupakan kewajibannya untuk beribadah.

SIMPULAN

Berdasarkan penelitian tersebut dapat ditarik kesimpulan bahwa keberadaan televisi seharusnya sangat diharapkan agar dapat memberikan dampak yang positif kepada anak-anak dan masyarakat. Karena banyak menayangkan informasi yang tajam, objektif, akurat, dan terpercaya. Masyarakat dapat memahami persoalan yang benar-benar terjadi pada beberapa bidang. Tetapi, acara televisi saat ini dirasa telah memberikan pengaruh negatif terhadap anak. Televisi dapat memunculkan kesan dan presepsi bahwa suatu isi dalam layar menjadi lebih nyata dari aslinya. Oleh karena itu, anak memiliki rasa ingin mencoba hal-hal yang mereka lihat dari acara televisi. Disini orang tua memiliki peranan yang penting dan tidak bisa digantikan dalam rangka melakukan pengawasan kepada anak dalam menonton tayangan sinetron di televisi. Sikap yang kritis dan dampingan dari orang tua dapat membantu anak-anak dalam perkembangannya untuk dapat berperilaku baik, agar tidak berpengaruh kepada hal-hal yang belum dapat dipahami oleh anak.

Pengaruh sinetron "Ikatan Cinta" dalam kehidupan sehari-hari membawa beberapa dampak dalam kehidupan, antara lain yaitu : 1) perilaku masyarakat mulai berubah. Mereka mulai mengikuti gaya berpakaian maupun gaya berbicara di dalam sinetron. 2) beberapa perilaku anak mulai meniru adegan di dalam sinetron. Contohnya anak mulai mengenal pacaran, perkelahian, perundungan, dan lain sebagainya. 3) banyak ibu-ibu rumah tangga yang kecanduan dalam menonton sinetron ini. Sehingga mereka lupa akan kewajibannya dan tanggung jawabnya di rumah. 4) sinetron ini sangat mengganggu waktu belajar anak. Karena jam tayangnya yang bersamaan dengan waktu belajar anak, yaitu malam hari pukul 19.30 WIB.

Peranan orang tua dalam mendampingi anak menonton sinetron ini sangat penting, sebab banyak mengandung unsur-unsur negatif di dalamnya. Beberapa peranan orang tua dalam mendampingi anak adalah sebagai berikut: 1) memberikan pendidikan agama sejak dini, 2) membiasakan anak untuk melihat acara yang bersifat informatif, edukatif, dan tidak mengandung drama, 3) memberikan peringatan kepada anak, 4) mendampingi anak saat menonton televisi, dan 5) membuat kesepakatan kepada anak tentang acara apa saja yang diperbolehkan.

Dari penelitian ini kita dapat mengetahui bagaimana upaya atau cara orang tua mengantiipasi dampa sinetron, yaitu dengan cara: 1) melarang anak menonton televisi pada

jam belajar, 2) membatasi berapa jam anak diperbolehkan menonton televisi, 3) mendampingi anak saat menonton sinetron, 4) sesuaikan usia anak dengan jenis acara yang mereka tonton, 5) menyempatkan waktu untuk menonton atau mendampingi, 6) merekomendasikan acara yang sesuai dengan usia anak, 7) mengontrol acara yang mereka tonton dengan cara tidak memberikan remote kepada anak, dan 8) tidak menyediakan televisi disetiap kamar anak.

Selanjutnya adalah tanggapan masyarakat terhadap sinetron "Ikatan Cinta", beberapa masyarakat setuju dengan adanya sinetron ini. Karena dirasa menghibur, dan alur cerita di dalamnya sangat menarik. Sehingga dapat memnghilangkan lelah setelah aktivitas sehari-hari. Tetapi ada juga yang tidak setuju dengan adanya sinetron ini, sebab dapat mengganggu perkembangan moral anak, mengganggu kegiatan rumah, alur ceritanya sangat berlebihan, dapat mengganggu waktu belajar anak, dan dapat mengganggu waktu beribadah.

SARAN

Berdasarkan hasil penelitian, sinetron 'Ikatan Cinta" yang ditayangkan di RCTI mengandung beberapa unsur negatif dalam penayangannya. Karena menampilkan perilaku-perilaku yang menyimpang dari norma yang ada. Misalnya, tindak kekerasan, pelecehan, percintaan, pem-*bullyan*, dan lain sebagainya. Sebaiknya beberapa tontonan yang seperti itu lebih diawasi lagi oleh Komisi Penyiaran Indonesia (KPI).

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HISTORICAL ANALYSIS AND MANAGEMENT ON FLOODS DURING PANDEMIC COVID-19 IN DKI JAKARTA INDONESIA

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ABSTRACT
A flood is an event that occurs due to an accumulation of water that falls and cannot be accommodated by the ground. Thestudy aims to find out the history of floods in DKI Jakarta and the handling of floods amid the current Covid-19 pandemic. Natural events, such as floods, are not new in an urban area. The study discusses whyfloods that occur in urban areas, especially the DKI Jakarta area, are an annual cycle?.But there is a difference in 2020 and 2021 because of the flood, this time amid the Covid-19 pandemic, so extra handling is needed because if there is a crowd in the refugee camp it can spread the virus more widely. Thus, the government is doing everything it can to handle floods so that the community remains in a healthy body condition. The method used in the study is descriptive with a literature study approach, namely collecting data from reliable sources.Floods can be caused by two factors, namely natural causes and unnatural causes (from human activities).
Keywords: *Flood, DKI Jakarta, Pandemic, Handling, and Covid-19*

INTRODUCTION

The Meteorology, Climatology, and Geophysics Agency (BMKG) predicts that the entire DKI Jakarta area will still have the potential for heavy rain from February 18 to 19, 2021. Rainfall in DKI Jakarta ranges from 100-150 mm. Based on data compiled by BMKG, PasarMinggu recorded the highest rainfall of 226 mm/day, followed by Sunter Hulu at 197 mm/day, Lebak Bulus at 154 mm/day, and Halim at 176 mm/day.On the same occasion, the meteorological representative of BMKG Guswanto explained that many factors caused extreme weather conditions in the Jabodetabek area. These factors include the roar of winds from Asia, which is sufficient to cause an increase in rain clouds in western Indonesia from February 18 to 19, 2021. In addition, atmospheric disturbances are seen in the equatorial zone (Rosby Equator), which causes wind speeds to slow down and merge with the wind from the north turns right through Jabodetabek.

Not only that, air instability and high humidity in most areas of West Java also encourage the potential for rain clouds to grow in Greater Jakarta. The BMKG also gave an example of a low-pressure center area in northern Australia, which forms a convergence

pattern in most Java Island, which also helps increase the potential for rain cloud growth in West Java, including Jabodetabek. Cause flooding in DKI Jakarta, namely nearby rainwater. In addition, the carrying capacity of the environment is also significant. Apart from that, starting from Aceh, North Sumatra, West Sumatra, South Sumatra, Banten, DKI Jakarta, all regions in Indonesia are likely to be hit by thunderstorms and strong winds next week all islands in Kalimantan and Sulawesi Islands.

After DKI Jakarta announced the first Covid-19 case in March 2020, the number of people infected with Covid-19 increased significantly, and DKI Jakarta was classified as a Covid-19 red zone. The Government Regulation of the Republic of Indonesia (No. 21 of 2008 concerning the Implementation of Disaster Management) stipulates that the government is obliged to take emergency measures during a disaster, one of which is providing evacuation posts. Victim stations are usually set up in emergencies to accommodate many nearby victims. In the process accessible and the victim's death, do not keep human distance. The threat can also be caused by various diseases that appear when it rains, such as dengue fever, typhoid, diarrhea, and skin diseases, which can lower the immune system and make people more vulnerable to Covid-19 infection.

This year's flood is undoubtedly different from previous years because it co-occurred as the Covid-19 pandemic, and it is not sure when it will end. Floods will have an economic impact on office buildings, such as damage to houses, electronic equipment, office buildings, motorized vehicles, etc. Even the harmful effects of flooding is the emergence of casualties. Floods during the Covid-19 pandemic require people to remain vigilant at all times. We need to find that during the Covid-19 pandemic, it will be challenging to implement a health agreement for all flood victims in Jakarta. Large numbers of people gather in refugee camps, which could lead to new groups of Covid-19 spreading.

RESEARCH METHODS

This study used a descriptive research design using a literature study approach.The use of this descriptive research design in this study aims to determine the various causes of flooding that occurred in DKI Jakarta.Data collection is a systematic and standard procedure for obtaining data.In this regard, based on the type of research and the type of data sources used and that have been determined, the data collection technique in this study is to use secondary data, both from the results of other people's research as well as from the government's official website and from the news.

RESULTS AND DISCUSSION

The result of this study is to use 20 journal sources consisting of 2019,2020, 2021. Journal 2019 used 15%, Journal 2020 70%, Journal 2021 15%. This is done because this study focuses on floods and covid-19, so many use 2020 journals considering that the first covid-19 in Indonesia occurred in 2020. The 2019 journal is more focused on journals discussing the history of DKI Jakarta, which explains that Jakarta has always experienced floods. The 2021 Journal leads to the government's handling of Covid-19 that has been carried out.

DKI Jakarta Flood History

Jakarta is indeed synonymous with a city that is often hit by floods. Whenever it rains heavily, several areas in Jakarta are almost always flooded. One of the main causes is the people who often accidentally throw garbage into the river, thus blocking the flow of water when it rains. According to the description of Edi Sedyawati et al. In "The History of the City of Jakarta" (1950-1980) (1986), another major cause of continuous flooding in Jakarta is environmental conditions in Jakarta Environmental conditions in Jakarta are drainage from 10 major rivers. Zaenuddin HM wrote in "Flood Jakarta" (2013) that floods in Jakarta had existed since Tarumangala, precisely when King Punawalman led the kingdom in the 5th century.

Jakarta Floods in the Age of the Tarumanegara Kingdom, the Tugu Inscription found north of Jakarta in 1878 is clear evidence of Jakarta's flooding since the time of the Tarumanegara Kingdom. The inscription contains a little information about whether King Purnavalman excavated the Chandrabhaga River around Bekasi and Gomati River or whether Tangerang carried out the pit, which is now called the Mati River. Excavation is one of the efforts to overcome flooding. The river that was excavated is expected to drain water, so that the floods in Jakarta at that time can immediately subside. In addition, this excavation also aims to irrigate the residents' rice fields.

The Jakarta Flood of 1621 Jakarta was called Batavia during the Dutch colonial period. Most of Batavia was still in swamps and wild forests so that several rivers were often flowed, especially the Qiliong River, which overflowed during heavy rains. The Jakarta flood in 1621 was the first flood during the VOC administration in the archipelago, precisely under the leadership of Governor Jan Pieterszoon Coen. Many houses were built of wood at that time, so when the flood hit Batavia, it was easy to be washed away. The road structure is still unpaved, making it difficult for bicycles or shows to pass. The Dutch had been building the canal for two years before the flood. However, his efforts failed

because the Dutch did not know Jakarta's geographical location and topographical structure at that time.

Floods in Jakarta in 1654 The governor at that time, Joan Maetsuycker (Joan Maetsuycker), led Batavia. Another big flood hit Batavia. The cause was heavy rain and overflowing of river water (especially the Qiliong River) and water transportation from upstream in Beitenzog or Bogor. During flooding, the channel is blocked by sand, and the track cannot function properly. Joan Martsuycker built several other canals, but his efforts failed because the canals were always full of garbage, dirt, and sand.

Jakarta Floods in 1872 To be precise, during the leadership of Governor James Louden, floods hit Batavia again (1872). The cause is the same, namely heavy rain and river flooding. The canal can no longer function because it is always clogged with garbage, dirt, mud, and sand. Efforts to clean the drains were often carried out, but they were still fruitless because the cleaned sludge was still allowed to accumulate on the edge of the canal. Jakarta Floods in 1893 In 1893, Governor Carel HA van der Wijck (Carel HA van der Wijck) took over Batavia and experienced another flood. The cause is high rainfall.

Causes of Floods in DKI Jakarta

The area of DKI Jakarta is almost open. It covers 50% of the scope of growth and expansion in the field. The 13 rivers that cause the inundation are flooded. Caused by river flooding It causes flooding. The flood problem This is increasing money significantly is rising population growth and national growth In the banking sector is changing place of residence. According to Prihatin (2013), many factors cause flooding in the DKI Jakarta area. Overall, that's all. Be the first warning of what is happening. Big changes. Part of the multi-city space, DKI Jakarta area, Bogor area, Reservoir area, Tangerang, Bukashi area. With this change, the number of domains decreases. It should serve as a fishing ground. Rain due to population decline in this area, Then the rain that falls on the ground flows towards it It does not sink onto the road and onto the ground.

According to the DKI Government, Jakarta (2010) confirms the flood. It is worried that he is distraught that it must be for a world scale in progress DKI depicts the state government of the colony's problems and problems, and others, according to Joey. So two years after Sheavia was built in this year, only 1621 will this city be restored to form. Flood logo. It was filled with a highway in 1918. The water stage depends on the reports at the time from one or about the neighborhood as an adult. My attempt went to the Dutch colony. This is called the Western partnership during this year. The development of the

protector of the West, the development of the flood of the West is a mental way. Herman V Veren.

According to the director of irrigation and irrigation Series appearance Flood in a short period of time. It repeats every year and requires more effort. Therefore, it is high hopes that you can predict the losses. Many actions of the Constitution (government system proximity), of course, far can overcome the problem of flooding in DKI Jakarta. Solution so far, floods in DKI Jakarta are more frequent. Focus on building production—physical structures for flood control. Reduce the effects of flooding. According to Aminudin (2013), floods are natural disasters due to heavy rains Altitude due to inconsistency with proper drainage channels. Soak the area that the people who are there don't want. This flooding can also be caused due to a breakdown in the existing water flow system, so that the lower area is affected by the flood delivery. Then according to Kodoatie, ET, AL 2002 in Nurhaimi A and Sri Rahayu (2014), two factors cause flooding: Unnatural Causes and Causes (from human activities). Natural examples are: (a) heavy rain; (B) Geographical Effects on rivers in the upstream and downstream areas; (C) sediment deposition; (D) Drainage network system is not running well; (e) cheap seawater pairs. Then an example of Unnatural (human activities) would be: (a) Changes in the river transfer area caused by deforestation; (B) garbage disposal into rivers; (c) lack of well-maintained flood control structures; (D) Lack of river flow.

Handling of Floods in the Middle of the Covid-19 Pandemic

Flood disasters, especially during a pandemic, are a severe problem and invite enormous concern. Due to the coronavirus outbreak, the suffering of residents is already very heavy, and it gets worse if this natural disaster hits them. BNPB data shows that flood disasters have increased during the outbreak of the coronavirus. During 2020, for example, the number of flood events was recorded at 1,138. This figure is up from 790 the previous year.

In that year, floods took first place with the most disasters, followed by 880 tornadoes and 577 landslides. Meanwhile, from the beginning of 2021 to last Tuesday (6/4/2021), according to the same data, flood events were recorded at 481. The Institute of Sciences Indonesia (LIPI) briefly highlighted the threat of increased flooding amid the Covid-19 pandemic. According to LIPI, Indonesia has 5,590 main rivers, and 600 of them can cause flooding. The flood-prone area, which includes the main river, reaches 1.4 million hectares. Executive Director of the National Indonesian Forum for the Environment (Walhi), Nur Hidayati, said that the increase in flooding in various areas from

2020 until now was mainly due to extreme weather factors due to climate change. He said this condition was mainly due to the La Nina incident, which made rainfall increase.

Anticipation of flooding also needs to be done. One of them is by ensuring that the water supply is clean from garbage and changing the habit of throwing trash into the river. This flood anticipation is considered very relevant to efforts to prevent the transmission of Covid-19 because these actions are also related to efforts to maintain health and safety during floods. Always wash your hands with soap and clean water as often as possible, for at least 20 seconds. Keep wearing a mask when interacting with officers, RT RW officers, or (during) the evacuation or temporary evacuation period and of course keep a safe distance.

BNPB provides support in handling flood emergencies in Jakarta and surrounding areas. BNPB's Rapid Reaction Team (TRC) coordinates with BPBD DKI Jakarta in dealing with floods in the region. TRC BNPB assisted 2,000 cloth masks to BPBD to support health protocols during the pandemic. The team also reviewed the evacuation points and conducted a quick assessment of the local government's support from time to time.

The BNPB Operations Control Center (Pusdalops) reported a flood incident in Cipinang Melayu Village, Makasar District, East Jakarta City. A total of 333 families or 1,109 people have affected in the area or around 23 RT (8 RW). Based on developments at 14.00 WIB, the number of displaced residents was 1,222, with details of 918 adults, 151 adolescents, 89 toddlers, and 64 elderly.

On the same occasion, the Executive Director of the Asia Pacific Center for Ecohydrology - UNESCO Category II Center (APCE - UNESCO C2C), Ignasius Dwi Atmana Sutapa, explained several main factors causing flooding, namely high rainfall due to climate change, reduced water catchment areas, changes land use, inadequate waterways and the behavior of people who do not care about the environment. Various obstacles were also faced in dealing with flood disaster problems, including decentralization policies, non-optimal resource management, and overlapping authorities between sectors and levels. The lack of coordination between related parties to deal with the flood problem is also the cause of the difficulty in overcoming this problem. If floods occur during a pandemic, the problem will become more complex, both related to physical distance, it will be more challenging to do, and lack of clean water.

In addition, M. Fakhrudin, Researcher of LIPI Limnology, also highlighted the need to manage the Ciliwung Watershed (DAS) to reduce flooding. He explained that the

watershed functions as a hydrological system. The condition of the watershed in Ciliwung is getting more critical every year. Moreover, the potential for flooding from upstream is increasing in quantity. Due to urbanization in Jabotabek, especially in Bekasi and Bogor, changes in land use exacerbated the flooding. In principle, rainwater should be absorbed as much as possible, reducing river flow and increasing groundwater reserves massively. The role of the government with the concept of zero runoff has supported this direction. This is an opportunity for the local government and the community to collaborate to do something small. Still, the effect is expansive, for example, by making infiltration wells in every resident's house. The improvement of forest functions also needs to be controlled, including the preservation of the lake for flood control.

The Head of the CiliwungCisadane River Basin Center, Bambang Hidayah, also stated that the Jabodetabek flood control concept is currently divided into upstream, middle and downstream parts. The upstream idea is carried out with reforestation activities, management of bungs and dams. The central concept is to build potential pools and infiltration wells and requires community participation. At the same time, the downstream idea is carried out by building dams, sedimentation traps, and river normalization.

In line with that, DudiGardesiAsikin, Secretary of the DKI Jakarta Water Resources Service, also added that the principles of flood control in Jakarta are revitalization of polders, construction/ improvement of pumps, construction of reservoirs/situ/reservoirs upstream, construction of river embankments, construction of infiltration rivers. Routine activities of dredging, draining, constructing infiltration wells. In addition, there is a mud raid program.

For the Bogor area, R. Soebiantoro, Head of the Bogor Regency Public Works and Spatial Planning Agency, has also made physical and non-physical efforts to prevent flooding in 2020. The principle is the same as the programs that have been carried out. Non-physically, RT-RW compilation, zoning arrangement, commensurate line arrangement, drainage, and licensing arrangements, and arranging instrumentation for controlling the use of space around the river are carried out. Meanwhile, the construction and maintenance of the site are physically carried out, care of green open spaces, rehabilitation of irrigation canals, and creation of infiltration ages.

CONCLUSION

This year's flood is undoubtedly different from previous years because it co-occurred as the Covid-19 pandemic, and it is not sure when it will end. Floods will impact the

economic loss of people's lives, such as damage to houses, electronic equipment, office buildings, motor vehicles, etc. Even the negative impact of flooding is the emergence of casualties. Floods during the Covid-19 pandemic require people to remain vigilant at all times. We need to pay attention to that at the time of the Covid-19 pandemic, it will be complicated to implement a health agreement to deal with all flood victims in Jakarta.Large numbers of people gather in refugee camps, which could lead to new clusters of the spread of Covid-19. So that people still have to be vigilant and comply with the health protocol rules.

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PENGUATAN KARAKTER RELIGIUS BERBASIS BUDAYA SEKOLAH DI SMP MUHAMMADIYAH TOBOALI BANGKA SELATAN

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ABSTRAK

Pendidikan karakter di Indonesia semakin lama semakin tergerus oleh kemajuan zaman. Oleh karena itu, sangat penting diterapkannya pendidikan karakter di Indonesia sebagai upaya untuk memberikan kebiasaan-kebiasaan baik kepada peserta didik. Tujuan dilakukannya penelitian ini adalah untuk mengetahui pelaksanaan penguatan karakter religius siswa berbasis budaya sekolah di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan. Penelitian ini menggunakan jenis penelitian kualitatif. Teknik pengumpulan data dilakukan dengan wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa 1) SMP Muhammadiyah Toboali menerapkan lima nilai karakter utama PPK. 2) Karakter religius menjadi program PPK unggulan di sekolah. 3) Terdapat kendala dalam pelaksanaan penguatan karakter religius siswa, baik kendala dari siswanya sendiri maupun kendala dari keterbatasan waktu dan fasilitas dari sekolah. 4) Solusi dalam menghadapi kendala tersebut yaitu dengan menjalin kerja sama antara pihak sekolah dan orang tua untuk membentengi peserta didik agar selalu melaksanakan kegiatan-kegiatan religius.
Kata Kunci: pendidikan karakter; budaya sekolah; karakter religius.

ABSTRACT

Character education in Indonesia is increasingly being eroded by the progress of the times. Therefore, it is very important to implement character education in Indonesia as an effort to give good habits to students. The purpose of this study was to determine the implementation of strengthening the religious character of students based on school culture at SMP Muhammadiyah Toboali, South Bangka Regency. This study uses a qualitative research type. Data collection techniques were carried out by interview and documentation. The results showed that 1) SMP Muhammadiyah Toboali applied the five main character values of PPK. 2) Religious character becomes the flagship PPK program in schools. 3) There are obstacles in the implementation of strengthening the religious character of students, both constraints from the students themselves and constraints from limited time and facilities from the school. 4) The solution in dealing with these obstacles is to establish cooperation between the school and parents to fortify students to always carry out religious activities.
Keyword: character building; school culture; religious character.

PENDAHULUAN

Pendidikan karakter adalah pendidikan yang paling penting untuk membentuk peserta didik menjadi pribadi yang lebih baik yang memiliki akhlak mulia sebagaimana tujuan dari pendidikan nasional. Menurut Kemendikbud (2017), "Penguatan Pendidikan Karakter (PPK) adalah gerakan pendidikan di sekolah untuk memperkuat karakter siswa melalui harmonisasi olah hati (etik), olah rasa (estetik), olah pikir (literasi), dan olahraga

(kinestetik) dengan dukungan pelibatan publik dan kerja sama antara sekolah, keluarga, dan masyarakat." Oleh karena itu, pendidikan karakter dimaksudkan untuk menanamkan, membentuk, dan mengembangkan nilai-nilai karakter kepada peserta didik agar peserta didik menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, dan bertanggung jawab dalam kehidupan bermasyarakat, berbangsa, dan bernegara.

Penguatan Pendidikan Karakter (PPK) terdiri atas lima nilai karakter utama yang bersumber dari Pancasila, salah satunya adalah nilai karakter religius. "Nilai karakter religius mencerminkan keberimanan terhadap Tuhan Yang Maha Esa yang diwujudkan dalam perilaku melaksanakan ajaran agama dan kepercayaan yang dianut, menghargai perbedaan agama, menjunjung tinggi sikap toleran terhadap pelaksanaan ibadah agama dan kepercayaan lain, hidup rukun dan damai dengan pemeluk agama lain (Kemendikbud, 2017). Karakter religius merupakan sikap dan perilaku yang dekat dengan hal-hal spiritual, seseorang disebut religius ketika ia merasa perlu dan berusaha mendekatkan dirinya dengan Tuhan (sebagai penciptanya) dan patuh melaksanakan ajaran agama yang dianutnya (Esmael dan Nafiah, 2018:19). Oleh karena itu, perlu adanya penguatan karakter religius di sekolah untuk melatih siswa menjadi manusia yang beriman dan bertakwa terhadap Tuhan Yang Maha Esa, yang dapat menjalankan kewajibannya sebagai umat beragama.

Penguatan karakter religius siswa di sekolah dapat dilaksanakan melalui budaya sekolah. Budaya sekolah adalah sekumpulan norma, nilai, dan tradisi yang telah dibangun dalam waktu yang lama oleh semua warga sekolah dan mengarah ke seluruh aktivitas personel budaya (Daryanto, 2015:6). Budaya sekolah merupakan ciri khas dan karakter sekolah yang dapat membentuk kualitas atau mutu sekolah melalui tradisi atau kebiasaan-kebiasaan yang tumbuh dan berkembang sesuai dengan nilai-nilai tertentu yang dianut oleh sekolah yang diakui oleh masyarakat luas.

Penelitian tentang penguatan karakter religius siswa berbasis budaya sekolah dilakukan oleh Furaidah, dkk (2019), menyebutkan bahwa penguatan karakter religius siswa dapat dilakukan melalui program-program pembiasaan di sekolah. Bentuk kegiatannya yaitu kultum, salat Duha, Zuhur dan Asar berjamaah, murojaah, salat sunah rawatib, zikir petang, halaqoh ba'da Jumat. Program pembiasaan penguatan pendidikan karakter nilai religius yang diterapkan di SD Alam-Ar-Rohman memiliki dampak yang sangat signifikan kepada diri setiap siswanya yaitu pemahaman siswa akan pentingnya dan

manfaat dari ibadah salat dan membaca serta hafalan Al-Qur'an, bersikap sopan dan santun, semakin bertanggung jawab pada diri sendiri serta berusaha menjalankan kewajiban berdasarkan syariat Islam.

SMP Muhammadiyah Toboali Kabupaten Bangka Selatan mempunyai visi "Terwujudnya Generasi Muslim Berkualitas." Untuk mewujudkan visi tersebut, SMP Muhammadiyah Toboali Kabupaten Bangka Selatan membuat program sekolah yang salah satunya terdapat dalam indikator visi tersebut, yaitu pelaksanaan tujuh sunah harian (wudu, salat Duha, istighfar, sedekah, baca Al-Qur'an, salat Tahajud, dan salat wajib berjamaah). Program tersebut merupakan salah satu dari program kegiatan religius yang ada di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan sebagai upaya penguatan karakter religius siswa berbasis budaya sekolah.

Melalui penguatan karakter religius berbasis budaya sekolah diharapkan siswa mampu meningkatkan dan mengembangkan pengetahuannya untuk menjadi pribadi yang lebih baik, berkarakter, dan berakhlak mulia yang diwujudkan dalam perilaku sehari-hari. Selain itu, dengan menghasilkan siswa yang berkarakter dan berakhlak mulia dapat menentukan tingkat keberhasilan sekolah atau mutu sekolah dalam melaksanakan program PPK.

METODE PENELITIAN

Penelitian ini menggunakan jenis penelitian kualitatif. Dalam penelitian kualitatif, "peneliti melakukan penelitian menggunakan pendekatan deskriptif (Moleong, 2014:11). Data yang dikumpulkan berupa kata-kata, gambar dan bukan angka-angka. Data tersebut berasal dari naskah wawancara, catatan lapangan, foto, video, dokumen pribadi, catatan atau memo, dan dokumen resmi lainnya.

Penelitian ini dilaksanakan di SMP Muhammadiyah Toboali yang berada di Jl. AMD Desa Gadung, Kecamatan Toboali, Kabupaten Bangka Selatan, Provinsi Kep. Bangka Belitung. Adapun waktu penelitian dilakukan pada tanggal 24 Mei 2021 sampai dengan 19 Juni 2021.

Subjek dalam penelitian ini adalah Kepala Sekolah dan guru. Subjek itulah yang digunakan sebagai sumber untuk memperoleh data yang dibutuhkan mengenai upaya penguatan karakter religius berbasis budaya di sekolah. Sedangkan objek dalam penelitian ini adalah penguatan pendidikan karakter religius siswa berbasis budaya sekolah, meliputi budaya sekolah yang dikembangkan di SMP Muhammadiyah Toboali Kabupaten Bangka

Selatan, budaya sekolah yang dikembangkan dalam penguatan karakter religius siswa, kendala yang dihadapi dalam pelaksanaan penguatan karakter religius siswa, dan solusi dalam mengatasi kendala yang dihadapi dalam penguatan karakter religius siswa.

Berdasarkan karakteristik data yang diteliti dan kondisi yang ada saat ini yaitu adanya pandemi COVID-19, maka teknik pengumpulan data yang digunakan dalam penelitian ini adalah dengan wawancara dan dokumentasi. Wawancara digunakan untuk mendapatkan informasi yang berhubungan dengan fakta, kepercayaan, perasaan, keinginan, dan sebagainya yang diperlukan untuk memenuhi tujuan penelitian (Rosaliza, 2015:71). Sedangkan dokumentasi merupakan peristiwa-peristiwa yang telah berlalu, dokumen tersebut dapat berupa gambar, tulisan, atau karya-karya monumental dari seseorang (Sani, 2013).

Keabsahan data dalam penelitian ini adalah dengan menggunakan teknik triangulasi. Triangulasi yang dilakukan dalam penelitian ini adalah triangulasi sumber yaitu pengumpulan data dari hasil wawancara dan dokumentasi tentang penguatan karakter religius siswa berbasis budaya sekolah di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan.

Teknik analisis data dalam penelitian ini terdiri dari tiga tahap, yaitu reduksi data, penyajian data, dan kesimpulan (Sugiyono, 2016:247). Reduksi data adalah merangkum, memilih hal-hal yang pokok, memfokuskan pada hal-hal yang penting, dicari tema dan polanya. Penyajian data bisa dilakukan dalam bentuk uraian singkat, bagan, hubungan antar kategori, *flowchart*, dan sejenisnya. Dengan menggunakan penyajian data, data yang diperoleh oleh peneliti disusun secara sistematis dan mudah dipahami. Sedangkan kesimpulan adalah langkah terakhir dari suatu periode penelitian yang berupa jawaban terhadap rumusan masalah.

HASIL DAN PEMBAHASAN

1. Budaya Sekolah yang Dikembangkan di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan

Budaya sekolah merupakan sekumpulan nilai, tradisi atau kebiasaan yang dilakukan oleh seluruh warga sekolah dalam rangka penguatan karakter siswa. Terdapat lima nilai karakter utama yang melatarbelakangi diterapkannya Penguatan Pendidikan Karakter (PPK) yang berbasis budaya sekolah, yaitu nilai religius, nilai nasionalisme, nilai kemandirian, nilai kegotongroyongan, dan nilai integritas.

Berdasarkan hasil wawancara yang telah dilakukan kepada Kepala Sekolah dan Waka Kesiswaan bahwa SMP Muhammadiyah Toboali Kabupaten Bangka Selatan sudah menerapkan lima nilai karakter PPK tersebut dan budaya religius menjadi program budaya sekolah unggulan. Untuk pelaksanaan budaya nasionalisme di SMP Muhammadiyah Toboali dilaksanakan melalui kegiatan upacara bendera setiap hari Senin serta menyanyikan lagu Indonesia Raya. Pelaksanaan budaya mandiri dilaksanakan di sekolah dengan menerapkan prinsip disiplin waktu, terutama dalam menyelesaikan tugas secara mandiri dan tepat waktu. Untuk pelaksanaan budaya gotong royong dilaksanakan melalui program kerja bakti pada setiap hari Jumat. Serta pelaksanaan budaya integritas yaitu dengan menerapkan peraturan dan tata tertib sekolah, misalnya mengenakan pakaian yang rapi, bersih, dan sesuai dengan jadwal yang sudah ditentukan, menerapkan peraturan bahwa setiap siswa wajib melaksanakan piket kelas harian.

Lima nilai utama tersebut merupakan salah satu program utama pemerintah yang diharapkan dapat menumbuhkan dan menguatkan karakter positif pada siswa. Masing-masing nilai tidak dapat berdiri dan berkembang sendiri-sendiri, melainkan saling berinteraksi satu sama lain, berkembang secara dinamis dan membentuk keutuhan pribadi (Kemendikbud, 2017).

2. Budaya Sekolah yang Dikembangkan dalam Penguatan Karakter Religius Siswa

SMP Muhammadiyah Toboali Kabupaten Bangka Selatan merupakan sekolah yang berbasis keagamaan dan program Penguatan Pendidikan Karakter (PPK) religius siswa di sekolah ini merupakan program utama atau unggulan. Penguatan karakter religius siswa yang berbasis budaya sekolah memang merupakan salah satu upaya penting untuk membentuk karakter siswa agar siswa mampu membiasakan diri dengan kehidupan beragama serta mampu bertingkah laku sesuai dengan norma-norma agama.

Adapun pengembangan kegiatan religius yang berbasis budaya sekolah di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan terdiri dari 8 (delapan) kegiatan, yaitu Pelaksanaan Budaya 5S (Salam, Senyum, Sapa, Sopan, dan Santun), Tujuh Sunah Harian, Khataman Al-Qur'an, Tahfiz, Kader Mubaligh, Salat Jumat Berjamaah, MABIT dan JUBIT, serta Pesantren Kilat.

a. Budaya 5S (Salam, Senyum, Sapa, Sopan, dan Santun)

Budaya 5S (Salam, Senyum, Sapa, Sopan, dan Santun) merupakan salah satu upaya atau cara dalam membentuk karakter siswa. Budaya 5S termasuk ke dalam visi dan misi SMP Muhammadiyah Toboali Kabupaten Bangka Selatan. Budaya salam,

senyum, sapa, sopan, dan santun penting diterapkan di sekolah agar dapat melatih siswa untuk memiliki sikap yang ramah dan santun terhadap sesama, baik kepada yang lebih tua, sebaya, maupun yang lebih muda.

b. Tujuh Sunah Harian

Program Tujuh Sunah Harian merupakan program unggulan di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan. Tujuh Sunah Harian adalah tujuh kegiatan sunah yang dilakukan oleh Rasulullah SAW.

1) Berwudu

Wudu adalah kegiatan mensucikan diri dari segala hadas kecil dengan menggunakan air yang dimulai dengan niat sesuai dengan syariat agama Islam. Di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan pelaksanaan wudu dilakukan saat siswa tiba di sekolah atau saat sebelum memasuki ruangan kelas, setelah berwudu siswa diarahkan untuk melaksanakan salat sunah Duha yang dilakukan secara mandiri.

2) Salat Duha

Salat Duha adalah salah satu salat sunah yang biasa dikerjakan oleh Rasulullah SAW. Salat Duha merupakan pintu rezeki bagi orang yang melaksanakannya. Pelaksanaan salat Duha di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan dilakukan secara mandiri sebelum kegiatan belajar-mengajar.

3) Beristighfar

Istighfar berasal dari kata *ghofaro yagfiru* yang bermakna mengampuni atau memaafkan. Lafazh ini mengikuti wazan *istaf'ala yastaf'ilu istif'al*, sehingga istigfar mengandung arti meminta ampunan (Ma'arif, 2019:249). Di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan, sebelum berdoa memulai pembelajaran, guru dan sisiwa selalu beristighfar terebih dahulu. Selain mengucapkan istighfar sebelum memulai pembelajaran, mengucapkan istigfar saat proses belajar mengajar juga sering dilakukan apabila siswa sudah mulai tidak fokus saat belajar.

4) Sedekah

Sedekah di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan dilaksanakan setiap hari Jumat atau yang biasa disebut dengan Jumat Berbagi. Program ini dapat melatih siswa untuk selalu berbagi terhadap sesama. Sedekah yang diberikan oleh guru dan siswa ini diserahkan langsung kepada LAZISMU

(Lembaga Amil Zakat, Infak, dan Sadaqah). Kemudian LAZISMU beserta perwakilan guru dan siswa SMP terjun langsung ke lapangan untuk memberikan santunan kepada masyarakat yang membutuhkan.

5) Membaca Al-Qur'an

Diterapkannya program membaca Al-Qur'an yang dilaksanakan setiap hari di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan diharapkan agar siswa terbiasa dan memiliki kesadaran diri untuk selalu mendekatkan diri kepada Allah Swt. Dalam pelaksanaannya di sekolah, guru atau wali kelas selalu mengabsen siswa yang membaca dan yang tidak membaca agar guru mengetahui siswa mana yang butuh bimbingan lebih dalam membaca Al-Qur'an.

6) Salat Wajib Berjamaah

Salat wajib adalah salat yang harus dan wajib dilaksanakan oleh setiap umat muslim, sedangkan salat wajib berjamaah adalah pelaksanaan salat yang dikerjakan bersama-sama lebih dari satu orang. Dikarenakan SMP Muhammadiyah Toboali Kabupaten Bangka Selatan menggunakan sistem *full day school*, maka salat berjamaah yang dilaksanakan di sekolah adalah salat Zuhur dan Asar. Guru dan siswa di sekolah selalu mengerjakan salat wajib secara berjamaah di masjid. Pelaksanaan salat wajib berjamaah juga dilakukan dengan mengabsen siswa yang salat dan yang tidak salat.

7) Salat Tahajud

Selain salat Duha, salat Tahajud juga merupakan salat sunah yang selalu dilakukan oleh Rasulullah SAW. Salat Tahajud adalah salat yang dilaksanakan pada malam hari setelah bangun tidur dan waktu yang terbaik mengerjakannya adalah di sepertiga akhir pada malam hari. Pelaksanaan salat Tahajud di SMP Muhammadiyah dilakukan pada saat kegiatan MABIT (Malam Bina Iman dan Takwa) yang dikhususkan untuk laki-laki.

c. Khataman Al-Qur'an

Mengkhatam Al-Qur'an yaitu membaca seluruh surat yang ada pada Al-Qur'an, mulai dari surat Al-Fatihah sampai surat An-Nas. Dalam tata pelaksanaan khataman Al-Qur'an biasanya dimulai dengan bacaan surat Ad-Dhuha sampai An-Nas kemudian dilanjutkan dengan bacaan surat Al-Fatihah dan 5 ayat pertama surat Al-Baqarah sebagai pembuka doa khataman Al-Qur'an. Pelaksanaan khataman Al-Qur'an di SMP Muhammadiyah Toboali dilaksanakan setiap akhir semester sebagai syarat kenaikan

kelas, kecuali bagi siswa yang membutuhkan bimbingan lebih dalam membaca Al-Qur'an.

d. Tahfiz Al-Qur'an

Tahfiz Al-Qur'an adalah proses menghafal Al-Qur'an ke dalam ingatan sehingga bisa diungkapkan atau diucapkan di luar kepala. Di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan, kegiatan tahfiz dilakukan setiap hari dengan menghafal surat-surat pendek atau surat yang ada di juz 30 kemudian wajib menyetorkan hafalannya kepada wali kelas masing-masing.

e. Kader Mubaligh

Kader mubaligh merupakan suatu kegiatan untuk menyiapkan generasi muda menjadi mubaligh dan mubalighah yang kompeten dan memiliki wawasan Islami. Kegiatan ini dilakukan untuk menambah pengetahuan dan wawasan siswa dalam berdakwah, apalagi pada zaman sekarang seorang pendakwah harus memberikan materi yang kekinian sesuai kondisi saat ini dan kemudian dikombinasikan dengan wawasan keagamaan. Pelaksanaan kader mubaligh di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan dilakukan pada saat ba'da Zuhur oleh siswa secara bergantian setiap hari, kegiatan ini juga dilakukan untuk melatih rasa percaya diri siswa saat berbicara di hadapan umum.

f. Salat Jumat Berjamaah

Salat Jumat adalah salat yang wajib dilaksanakan secara berjamaah bagi kaum laki-laki muslim di setiap hari Jumat sekaligus menggantikan salat Zuhur. Di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan khususnya bagi guru dan siswa laki-laki selalu melaksanakan salat Jumat secara berjamaah di sekolah.

g. MABIT dan JUBIT

MABIT (Malam Bina Iman dan Takwa) merupakan program sekolah yang dilaksanakan setiap satu bulan sekali pada hari Sabtu malam sampai Minggu pagi yang dikhususkan untuk siswa laki-laki. Program ini berisi kegiatan-kegiatan yang dirancang untuk membentuk karakter religius siswa. Kegiatan MABIT diawali dengan pelaksanaan salat Magrib berjamaah dilanjutkan dengan kultum yang dilakukan oleh siswa, kemudian istirahat sejenak dan dilanjutkan dengan salat Isya berjamaah dan pemberian materi Islami kepada siswa. Setelah itu, siswa istirahat untuk tidur malam dan kemudian dibangunkan di sepertiga malam untuk mengerjakan salat Tahajud bersama dilanjutkan dengan membaca Al-Qur'an dan diakhiri dengan kultum.

Sedangkan JUBIT (Jumat Bina Iman dan Takwa) merupakan program sekolah yang dilaksanakan setiap satu bulan sekali pada hari Jumat siang yang dikhususkan untuk perempuan. Kegiatan ini berisi kegiatan dakwah atau ceramah yang diberikan oleh ustadzah dengan materi tentang kemuslimahan (wanita), misalnya tentang menjaga kehormatan wanita muslimah serta peran atau kedudukan wanita dalam Islam.

h. Pesantren Kilat

Pesantren kilat merupakan kegiatan rutin tahunan yang diadakan setiap bulan suci Ramadan di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan. Kegiatan yang biasa dilakukan saat pesantren Ramadan, yaitu salat, membaca Al-Qur'an, menghafal surat-surat pendek dan doa-doa pilihan, serta mendengarkan ceramah tentang keislaman.

Berdasarkan data yang diperoleh di atas dapat disimpulkan bahwa karakter religius merupakan nilai karakter utama yang ada di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan. Penguatan karakter religius siswa dilakukan dengan membiasakan diri melaksanakan kegiatan-kegiatan religius yang diprogramkan oleh sekolah sehingga kebiasaan-kebiasaan tersebut membudaya di lingkungan sekolah.

3. Kendala yang dihadapi dalam Penguatan Karakter Religius Siswa Berbasis Budaya Sekolah

Dalam setiap peraturan dan pelaksanaan suatu program kegiatan tentu terdapat hambatan atau kendala yang dihadapi. Hal ini juga dirasakan oleh SMP Muhammadiyah Toboali Kabupaten Bangka Selatan terutama dalam pelaksanaan penguatan karakter religius siswa.

Pertama, kendala yang dihadapi adalah belum adanya kesadaran dari dalam diri siswa, misalnya masih ada beberapa siswa yang bermalas-malasan untuk melaksanakan salat dan menghafal surat-surat pendek. Kesadaran diri seseorang akan muncul apabila pembentukan karakter orang tersebut dimulai dengan adanya penanaman nilai yang diserap dari berbagai sumber, misalnya keluarga dan lingkungan sekitar. Faktor keluarga dan lingkungan sekitar memang sangat mempengaruhi dalam pembentukan karakter religius anak. Anak akan cenderung melakukan sesuatu apabila ia mendapat contoh yang baik dari lingkungan sekitarnya, terutama keluarga karena keluarga merupakan lingkungan pertama anak dalam mengenal lingkungan sosialnya.

Kedua, kendala yang dihadapi dalam penguatan karakter religius siswa adalah pemanfaatan waktu, terutama bagi wali kelas yang merasa waktu yang disediakan tidak

cukup atau kurang dalam hal menyetorkan hafalan surat. Waktu yang diberikan sekolah adalah 15 menit untuk menyetorkan hafalan sebelum kegiatan belajar mengajar. Hal itu dirasa kurang efektif mengingat jumlah siswa satu kelas cukup banyak dibandingkan waktu yang diberikan, belum lagi ada siswa yang belum hafal dan semacamnya.

Ketiga, kendala yang dihadapi dalam penguatan karakter religius siswa adalah keterbatasan fasilitas yang disediakan oleh sekolah. Fasilitas yang disediakan sekolah dalam rangka penguatan karakter religius siswa berupa masjid dan musala. Masjid yang disediakan merupakan masjid gabungan/bersama dengan SD Muhammadiyah Toboali dan letaknya pun lebih dekat dengan lingkungan SD. Oleh karena itu, kendala yang dihadapi dalam pelaksanaan penguatan karakter religius siswa yaitu masjid memiliki jarak yang cukup jauh dari SMP sehingga cukup sulit untuk mengoordinasi siswa terutama dalam pelaksanaan salat berjamaah.

Berdasarkan data yang diperoleh di atas, penguatan karakter religius siswa berbasis budaya sekolah di SMP Muhamadiyah Toboali Kabupaten Bangka Selatan memiliki kendala dalam proses pelaksanaannya. Kendala yang dihadapi berupa tingkat kesadaran siswa yang dipengaruhi oleh lingkungannya maupun kendala terkait keterbatasan fasilitas fisik yang disediakan oleh sekolah.

4. Solusi untuk Mengatasi Kendala dalam Penguatan Karakter Religius Siswa Berbasis Budaya Sekolah

Dalam setiap kendala tentu harus ada solusi atau jalan keluar yang disepakati bersama untuk mengatasi hambatan dalam pelaksanaan penguatan karakter religius berbasis budaya sekolah. Solusi yang dilakukan oleh SMP Muhammadiyah Toboali Kabupaten Bangka Selatan untuk mengatasi kendala dalam pelaksanaan penguatan karakter religius siswa, yaitu:

a. Menjalin kerja sama antara oran tua dan sekolah karena selain di sekolah, keluarga di rumah merupakan faktor utama dalam pembentukan karakter anak, terutama pembentukan karakter religius. Di rumah, anak harus dibiasakan untuk melaksanakan kewajibannya sebagai umat muslim, seperti salat, membaca Al-Qur'an, dan memberikan bimbingan atau nasihat tentang apa yang boleh dilakukan dan yang tidak boleh dilakukan. Dengan kebiasaan-kebiasaan tersebut, akan timbul kesadaran dari dalam diri anak untuk menjalankan kewajibannya sebagai umat muslim.

b. Dalam pemanfaatan waktu untuk hafalan surat, wali kelas membagi perkelompok sesuai dengan kemampuan siswa agar lebih mudah dalam mengatur waktu untuk

menyetorkan hafalan dan membimbing siswa yang belum hafal serta berkomunikasi dengan guru Agama saat jam pelajaran agama, misalnya ada beberapa siswa yang belum hafalan, wali kelas meminta bantuan kepada guru Agama untuk menagih hafalan tersebut di sela-sela pembelajaran atau meminta bantuan dengan guru mata pelajaran di jam terakhir pembelajaran.

c. Solusi untuk mengatasi kendala dalam pemanfaatan fasilitas sekolah adalah dengan menggunakan fasilitas yang terdekat dengan lingkungan sekolah, yaitu musala darurat yang biasanya digunakan untuk salat Duha.

Berdasarkan hasil yang diperoleh di atas dapat disimpulkan bahwa solusi yang diterapkan di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan dimaksudkan agar mampu membentengi peserta didik untuk selalu melaksanakan kegiatan-kegiatan religius yang sudah diprogramkan sekolah dengan baik sehingga dengan kebiasaan tersebut siswa mampu menjadi individu yang berkarakter dan berakhlak mulia.

KESIMPULAN

Berdasarkan hasil penelitian dan pembahasan dapat dirumuskan kesimpulan sebagai berikut:

1. Pendidikan karakter adalah pendidikan yang paling penting untuk membentuk peserta didik menjadi pribadi yang lebih baik yang memiliki akhlak mulia sebagaimana tujuan dari pendidikan nasional. SMP Muhammadiyah Toboali Kabupaten Bangka Selatan menerapkan lima nilai karakter utama PPK berbasis budaya sekolah, yaitu nilai religius, nilai nasionalisme, nilai kemandirian, nilai kegotongroyongan, dan nilai integritas.

2. Program-program kegiatan religius dalam rangka penguatan karakter religius siswa berbasis budaya sekolah di SMP Muhammadiyah Toboali Kabupaten Bangka Selatan adalah pelaksanaan budaya 5S (Salam, Senyum, Sapa, Sopan, dan Santun), program unggulan Tujuh Sunah Harian (Berwudu, Salat Duha, Beristighfar, Sedekah, Membaca Al-Qur'an, Salat Berjamaah, dan Salat Tahajud), Khataman Al-Qur'an, Tahfiz, Kader Mubaligh, Salat Jumat Berjamaah, MABIT dan JUBIT, dan biasanya untuk bulan Ramadan ada kegiatan Pesantren Kilat.

3. Kendala yang dihadapi SMP Muhammadiyah Toboali Kabupaten Bangka Selatan dalam pelaksanaan penguatan karakter religius siswa yang berbasis budaya sekolah

ada tiga, yaitu kendala dari siswanya sendiri, kendala waktu, dan kendala dari fasilitas yang disediakan oleh sekolah.

4. Solusi utama dalam menghadapi kendala pelaksanaan penguatan karakter religius siswa adalah dengan menjalin kerja sama antara pihak sekolah dan orang tua dalam membimbing anak-anak agar anak dibiasakan untuk melaksanakan kewajibannya sebagai umat muslim sehingga mampu menjadi individu yang berkarakter dan berakhlak mulia.

SARAN

Bagi peneliti selanjutnya diharapkan dapat mempersiapkan diri dalam proses pengambilan dan pengumpulan data sehingga penelitian dapat dilaksanakan dengan lebih baik dan diharapkan untuk lebih spesifik dalam melakukan penelitian terkait hal ini dengan melakukan observasi secara langsung ke lapangan.

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QASHASH: CREATING SMART PEOPLE

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ABSTRACT
This article describes the qashash or stories contained in the Qur'an which are used as a method to create intelligent and monotheistic people. The stories of the Qur'an are useful in the formation of human characters who are virtuous and have the creed of monotheism. The stories of the Qur'an become part of an effective educational method for the formation of a soul that unites God. So that it will produce intelligent humans. With stories or stories, students will get a touch of values that will affect their character. An educator can use stories as an alternative method of forming students' souls, especially in the affective and psychomotor domains. The research method in writing this article is a qualitative approach, tahlili interpretation.
Keyword: Qashas, Inteligent

INTRODUCTION

From the many stories contained in the Qur'an, the author takes the story of Abu Lahab (Q.S Al-Lahab) to be used as a reference in this article which can be used as a method in learning to create intelligent and good akhlaq people. The islamic value of education is the process of providing assistance to humans in making it easier when carrying out life in the community in developing personality and potential based on the Qur'an and Sunnah. Religious education is a very important part of education and is related to aspects, attitudes and values, for example morals and religion (Zakiyah Drajat, 2006: 87).

The reason why the author took this story is because according to the author this letter is very unique, and can be used as a learning method for the world of education. Another thing is that if the cause of the passing down of the verses specifically about Abu Lahab for opposing and antagonizing the Prophet Muhammad SAW, Then there is another uncle who is tougher in opposing and more cruel in resisting the Prophet. The uncle in question was 'Amr bin Hisyam or famously known as Abu Jahal. So it should be used as the name of the surah and referred to very specifically in the Qur'an, namely Abu Jahal, (Muhammad ibn Salih al-'Uthaimin, t.t. : 348-349).

METHOD

The method used in this study is the qualitative descriptive method of the reseaech library mode, in collecting data using literature that is in accordance with the discussion of both journals, books and scientific papers. The data analysis technique used in this study uses the phenomenological analysis technique of a case in the discussion of Qashas to create intelligent people.

RESULTS AND DISCUSSION

Result

Surat al-Lahab is a Makkiyah letter,(Shalih Al-'Utsaimin, t.t. 690) and some scholars argue this letter is down by verse and more scholars argue that this letter is down completely. This letter came down with regard to the invitation of the Prophet Muhammad to his Relatives to convert to Islam, but it was immediately rejected by the Prophet's uncle, Namely Abu Lahab, (Shalih Al-'Utsaimin, t.t.). This Surah al-Lahab is mentioned in relation to Abu Lahab and his wife who committed bad acts against the Prophet Muhammad therefore Abu Lahab and his Wife were put into Hell in return for his bad deeds and temperaments to the Prophet Muhammad SAW who was his own nephew.

Abu Lahab himself has the full name 'Abd al- 'Uzza bin 'Abd al-Muthalib bin Hasim bin 'Abd Manaf bin Quraish, who was the uncle of the Prophet Muhammad SAW and also besan his Uncle 'Ali bin Abi Talib, his genealogy and the Prophet i.e. met his grandfather 'Abd al-Muthalib, and Abu Lahab was also a Quraish figure of the Bani Hasim . His wife was named Ummu jamil under the name of Arwa binti Harb bin Umayyad bin 'Abd Shams bin 'Abd Manaf the sister of Abu Sufyan had three sons namely 'Utbah, 'Utaibah, Mu'attib and had two daughters namely Durrah and Sabi'ah (Said Mursi, 2001).

The nickname of Abu Lahab's wife was inconsistent with her behavior which had a beautiful face, Ummu Jamil was happy to fight and slander the Makkah people in order to hate the Messenger of Allah, Therefore he was given the nickname of the bearer of firewood. Because it often "Burns emotions", fights, and arouses the hatred of the people of Makkah to Islam. (Muhammad Sulaiman, : 16) Usually at night he carried the thorny wood and was set on the side of the road that the Prophet used to pass by the Prophet Saw. Until when the Prophet passed at night until dawn, the Prophet would step on the thorny wood and the prophet would be injured. Ummu Jamil was happy that the Prophet was injured because of the stepped on the wood. When carrying wood, he tied and wrapped

around several pieces of rope around his neck. It was his custom when carrying thorny wood to injure the Prophet Saw. This behavior will later lead him to meet his death. Ummu Jamil died of a stranglehold of the rope he was wearing while carrying firewood. (Rofiah, 2014).

When surah Al Lahab came down, Ummu Jamil was angry because he felt insulted and then he came to Abu Bakr and asked where the Prophet was. Ummu Jamil then got angry in front of Abu Bakr by carrying stones and making threats to do bad things to the Prophet Muhammad SAW.

In a story on the finger of the hand of the Prophet Saw the prophet was injured due to the fall of a stone to the point of swelling. Prophet Saw apparently found out who threw this, Swollen and sick for up to three days the Prophet did not leave the house because of a sick fever. At that time Ummu Jamil came to the Prophet's house to visit, and then said something with the intention of mockingly " Muhammad, why don't you come out of your house and not bring the news so magical?" I suppose that your demon has forsaken you, for I know that he has not visited you for two and three days, and whether he does not follow you or is angry with you." (Shalah, 2000 : 31).

The insults of Ummu Jamil were then spread among the Musrikin Quraysh. And they added his mockery, "Oh now Muhammad has been left by his god because his god is already angry with him, so he is so embarrassed to go out of the house to show his face".

In this surah al-lahab there is still a lot of need for deeper research as it relates to the timing of the descent of this letter and the substance. This letter has a message about the perishing of Abu Lahab, even though at the time of the descent of this verse the figure told in this verse is that Abu Lahab is still alive. This raises questions for all of us, that the Qur'an gives punishment for people going to hell, then the individual lives his life and still has a long enough chance of change. In fact, the Qur'an contains verses that explain Allah is all-loving and forgiving and accepts his torah with sincerity. (Shihab, 2011) (Q.S Al-Hujarat :12).

The urgency in surat al-Lahab will issue the value of education and it can be concluded that the message of the value of education can educate the nation's children. Surat al-Lahab ranks as the 111th letter out of a total of 114 surahs in the Qur'an there are 5 verses including makkiyah. The name al-Lahab is taken from the fragment of his verse in sura al-Lahab the third verse. Surah al-Lahab means fire turmoil. through the name of the letter, this letter has another name, namely surat al-Masad which means coir entanglement. (Susilawati, 2016: 25).

The value of education that can educate the nation's children is found in sura al-Lahab in the first verse, namely the word yada' meaning hand, which is a form of presupposition used by Allah to explain to man, that all motor aspects rest on both hands. The word yada' in this letter is directed at the main character in this letter, namely Abu Lahab. Where known in the community is a handsome and very smart figure. Through this infatuation as feedback to the power. Until through these two hands, it will have an important role to invite people around him to be unsure and believe in the teachings of the Prophet Muhammad Saw, namely the teachings of Islam.

The value of moral education and the attitude that Allah describes in this letter for humans, namely as a form of moral message so straightforward, Allah commands to stay away from traits that can make himself lose, his family to descendants, so as to stay away from heinous, evil and very contrary to Islamic values. For example, the power it has, through it is used by power as an opportunity and can damage the personal reflection of the person. It originally had a noble dignity, and had noble morals, for taking advantage of something was not in place until it was finally avoided and perished and there was no point.

Human beings who are far from islamic teachings are easy to decide something with no consideration through social and religious regulations. So Allah's wrath for those who have rejected the teachings of Islam will be destroyed by Allah both in the world and the Hereafter. As has been described by Abu Lahab in the letter of Al Lahab when the end of his life was died, Allah Swt was given from the disease, namely leprosy, until his body was rotten which caused a very foul smell and died. In the second verse of this epistle which means: That is to say: "it has no benefit to property and what is sought".

From the presentation of the verse and its explanation Mufassir the value of education that can be inferred from this verse when in the search for treasure, throne and position when the search for knowledge expects Ridha Allah Swt, by not expecting a reward other than the ridha of Allah Swt. This is different from Abu Lahab who is actually proud of the treasure he has used not for the path that Allah ridhai.

Methods of Creating Smart People

There is no doubt that the story when carefully and well compiled makes it easy to enter the human mind and can accept with liking, even later it can be carried away with this storyline so as not to feel boredom, Then reading lessons and lectures will cause

boredom. Students are no exception with difficulty, because this learning method is in the form of a story and is very useful.

The lessons delivered on the talqin method and lectures gave rise to boredom, and could not even be followed by the younger generation except for the sense of difficulty and took a long time. Thus, Uslub Qasasi is so useful and has many benefits. Generally, students like stories, pay attention to the history of the story and the child's memory can accommodate what is historyd for him. Furthermore, imitate and tell the story of this.

In general, people prefer to hear and pay attention to stories, our memories are easy to accept what is a story until we tend to imitate and tell the story back. In this fitrah, educators should take advantage of it when teaching. Especially when teaching religious lessons as the core lesson and the fundamentals of the purpose of an education. In the qur'ani story there is a good thing to help the success point of the educators to do their job and provide educational provisions with examples of the lives of the prophets, The news of the ancients sunnat to tell . Teachers are required to be able to present Qur'ani stories with uslubs adjusted to the level of reasoning of students at each level, (Jalal, 2000: 304-308).

The story method is used in introducing and providing information and explanations about the latest things to develop various basic competencies, (Tambak, 1970: 1) The educational content that exists in the story in the Qur'an as part of the educational method is quite effective for developing intelligence and forming a resilient and obedient soul (QS. Al-A'raf: 176). The verse on the story passed down in Makkah (Makkiyyah) during the Makkah phase, when the apostles preached prioritized instilling a sense of faith. This shows that the story influences efforts to internalize the values of faith, morals and social ethics. This effort in building morals and social ethics to create Karimah morals for the habit of a jahiliyah society that has no morals, is done by intermediary the story of the previous people who continue to do the opposition of God's commands and the consequences it will experience, and this can knock on the heart of someone who ponders the wisdom behind this story. Stories are also a gentle means of changing the fallacy of a community in society, and with this method it seems that it does not patronize or blame it.

Story is a medium in the learning process that can be packaged with various types, for example films, dramas, arts and others. The whole thing affects the students. All positive stories can be used as a reference for the teaching and learning process and the internalization of values. The positive story and the example in it have similarities with the story in the Qur'an, which is to educate the individual to be a kamil person and a blessing

of karimah and will be in line with the apostolic mission, which is to be sent for the perfection of noble morals and as a mercy for the universe.

Discussion

The relevance of the story in the Qur'an to education is that it is packaged with various forms as an alternative when the teaching and learning process is interesting and memorable. Stories as a medium in the delivery of messages and the internalization of values and efforts to cultivate the morals of students, and stories as an effective educational method to develop intelligence and form a tough and obedient soul in accordance with the apostolic mission of the Prophet Muhammad SAW.

Tarbiyah Khuluqiyah moral education is the purpose of Islamic education and hopefully can produce a tough person, clean soul, noble mind and be able to distinguish between something good and bad things. Through this, a person will be related to good deeds and leave behind the bad side and maintain deeds that are considered to make other individuals lose and be inspired in doing good things and improving progress and maslahat on earth, (Suryani, 2012: 9).

Studies that discuss the educational values contained in the story in the Qur'an are studies of the sources of Islamic teachings and are also referred to the principles and objectives of Islamic education, as well as the essence of value education related to norms, morals and internalization of values that exist in the human soul and institutions in society.

In relation to moral education in the Qur'an surah Al Lahab, researchers found several madzmumah morals that must later be shunned and madzmumah morals in Qs Al Lab are classified as personal morals (al-akhlaq al-fardiyah) namely personal morals that are prohibited (an-nawahi), (Yunahar Ilyas, 2008: 5).

Educating through the method of the story (At-Tarbiyah bi al-Qishah) can be as a way of conveying such interesting material. This method is a characteristic of the Qur'an when presenting the story of the prophet and the previous people intended to take part and learn. The benefits will affect to attract attention and increase intelligence in thinking seserang because this story method has beauty so that later it is easy for students to understand, (Said Mursi, 2001: 117). In Q.S Al-Lahab there is a very interesting story for Ibrah to be able to take the knowledge of knowledge. In the figure of Abu Lahab, moral values can be taken that must be avoided because it will make himself and others lose.

The story in Q.S Al-Lahab is classified as the Tarikhiyat story, which is a story that reveals the events, places and individuals involved in the event. For example, the story of the prophet, the story of the person who lied, the story of Pharaoh bani isril and others, (Puspita Jati, 2016: 80). In Q.S Al-Lahab is presented the story of the ugliness that Abu Lahab did to the Prophet. He was a wealthy man but had an arrogant nature. Although he was the uncle of the prophet because of the arrogant nature of his self Abu Lahab did not support the Prophet proselytizing and committing opposition. With all his ability, he tried to always thwart the proselytizing of the Messenger of Allah. In his efforts, he was the spread of thorns on every road passed by the prophet. Until Alah lowered his wrath and he would be put into the fires of hell. Through this story can be obtained an ibrah which can later be used as a guide to live life.

From the five verses it can be concluded:

1. Liars

It is said that a despicable behavior from Abu Lahab to the Prophet was his slander to the prophet by saying the Prophet Muhammad was a liar and was regarded as a madman. Then Abu Lahab committed a slander mentioning the Prophet corrupting the religion of their ancestors who worshipped Latta and Uzza.

2. Takabur

Abu Lahab is a community leader who has a high position in the social strata. It is said that he was a person who had a lot of wealth, until one day he considered that through the existing property he could do all his will. Through the wealth he possessed was used to prevent the proselytizing that the prophet did . Because the nature of Takabbur made him not accept the prophet's proselytizing and committing slander and avoidance that taught the teachings of Islam, namely Nabu Muhammad Saw.

3. Envy

Spitefulness is a trait of feeling less fond of the favors that others get and always trying to remove that favor from other studies means to transfer the favor to himself. Spitefulness can arise because the parent of the nature of "Takabbur" then everyone who is Takabbur will have a sense of spite. This similarity occurs because the Takabbur person feels that he is more than anyone else. Then it was felt that other individuals could not obtain a sense of pleasure it seemed. This makes the spiteful person feel the heartache when others obtain a good, (Humaidi Tatapangarsa, 161).

This section is the main part of the article presented from the main results to the supporting results and is complemented by discussion. Data analysis processes such as statistical calculations and hypothesis testing processes do not need to be presented. Only the results of the analysis and the results of hypothesis testing need to be presented. For qualitative research, the results section contains detailed sections in the form of sub-topics that are directly related to the research focus.

CONCLUSION

Qashash al-Qur'an is not a work of art that has no purpose, qashash is a method used in the Qur'an to realize what is a religious purpose and also as a method in the delivery and characterization of proselytizing in Islam. Apart from realizing the purpose of religious education and educating the style of delivery of qashash in the Qur'an, there are also aesthetic values, such as stories that have high literary value. The general purpose of the Qur'an qashash is to take ibrah or lessons. (Al-Qaththan, 1073) Ibrah is a condition that shows humans to understand the essence of a matter that is noticed and then decided by reason so that it can be effectively considered and can encourage a person to think and behave socially well (Junaidi AF, 2004). Thus, the qashash of the Qur'an can only be taken by Ibrah leh the one who thinks consciously.

In the learning process, qashash is the best method in achieving learning objectives. By using the storytelling method, it is hoped that it can be touched by the souls of the readers and the listeners. The method of storytelling has been hinted at in the Qur'an surah Yusuf verse 3. The content of this verse is reflected that the story in the Qur'an is a choice story that contains pedagogical values that are so important to understand for students. Through using the qashash of the Qur'an for students can bring the educator's relationship with students closer emotionally. Through the development of the storytelling method whose source is through the qashash of the Qur'an, it is hoped that Muslims can take advantage of the media that has been prepared by Allah Swt in building the character of the next generation so that it is much better.

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EXPLORING THE MAIN ACTORS IN THE ACTUALIZATION OF THE VALUE OF SOCIAL JUSTICE DURING THE COVID-19 PANDEMIC

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ABSTRACT
The World Health Organization (WHO) issued a physical distancing policy that inspires people to engage in contactless activities and ultimately causes a decrease in income for most Indonesians, MSME in particular. Government authorities in various countries have also adopted lockdown policies to prevent the spread of covid-19. This research focuses on describing the actualization of the value of social justice during the Covid-19 pandemic, the constraints on the actualization of the value of social justice during the Covid-19 pandemic, and solutions that can be used to accelerate the actualization of the value of social justice during the Covid-19 pandemic. This research used a qualitative approach with descriptive methods. Data obtained through literature study techniques. The results showed that there were three main actors in the actualization of the value of social justice during the Covid-19 pandemic, namely government, society, and individuals.
Keywords: Actualization of social justice values; Government; Public; Individual; Covid-19.

INTRODUCTION

Pancasila as the foundation of the state means that the values contained in Pancasila are the foundation or norms of the Indonesian nation. It provides a composition and supervisory function for the formation of national law. The basic values of Pancasila are the beliefs and guidelines for the life of citizens both in the life of society, nation, and state. The ideals and hopes of the Indonesian people which are embodied in the life of the Indonesian nation so that the creation of a peaceful society with the hopes of being realized in the attitudes, behavior, and actions of Indonesian people become the values contained in Pancasila.

In general, the goals of the Indonesian state are to make an independent, united, sovereign, just, and prosperous nation. The precepts of social justice for all Indonesian people contain noble values which are based on and imbued with the preceding precepts, namely: God Almighty, just and civilized humanity, Indonesian unity, and society led by wisdom in deliberation or representative.

The implementation of the fifth principle cannot be implemented separately, which means that all Indonesian people have the right to justice in the legal, economic, political,

and cultural fields to create a just and prosperous society. In every part of daily community activities, the principles of social justice for all Indonesians are realized. Every citizen must develop a family attitude, cooperate, diligent, care for others, and treat fellow citizens fairly. Frederickson (1997) found that social justice issues play an important role in public policy making. As one of the real tools in the development process, public policy must place social justice as an important value.

In a deeply connected and integrated world, the effects of Covid-19 go beyond death. Therefore, contingency plans and aid packages to support the economy are prepared by governments around the world. The economic impact of the current health crisis is being felt across sectors and countries. The functioning of global supply chains has been disrupted and is affecting companies all over the world. Consumers have also changed their consumption patterns resulting in a shortage of many goods in supermarkets around the world. Furthermore, the world is facing a shock from a combination of supply and demand and limited economic tools.

Around the world, millions of people have lost their jobs and in Indonesia itself, data from the Ministry of Manpower as of April 7, 2020 showed that the impact of the Covid-19 pandemic that laid off 39,977 companies and the number of workers, laborers or laborers was 1,010,579 people in the formal sector. Meanwhile, the number of companies and workers affected in the informal sector were 34,453 companies and the number of workers was 189,452 people (kemnaker.go.id, 2020). Overall, the potential impact of this crisis is greater than has been seen before in history.

The covid-19 outbreak had a negative impact on all circles of society, especially in Indonesia, but the ones who feel it the most are middle and lower class groups such as the farming community, the poor in slum areas, the informal sector or street vendors, laborers, fishermen, and small businesses, who are socially, economically and politically disadvantaged. With the outbreak of the covid-19, various aspects of public life and Indonesian government policies have undergone adjustments and changes. So, it is crucial for researchers to investigate why and how the role of government, society, and individuals is important in dealing with the covid-19 pandemic.

The results of a review of various literature and as far as the knowledge of researchers, there are no articles that discuss the role of the government, society, and individuals in actualizing the value of social justice to overcome the various impacts of the

covid-19 pandemic. Thus, the main purpose of this article is to describe the role of the government, society, and individuals in the actualization of the value of social justice in the covid-19 pandemic era.

Based on public policy theory and risk management, this article focuses on how Covid-19 has affected social and economic aspects. In addition, this article will summarize the discussion of the concepts of justice, social justice, and the impact of covid-19 on the social, economic, and consumer sectors. Finally, the roles of government, society, and individuals in actualizing the value of social justice will also be discussed further.

Literature Review

Justice

Miller (2017) believes that the core definition of justice comes from the Institute of Justinian, which is a codification of Roman law since the sixth century AD, where justice is defined as 'the constant and eternal desire to give one's own right'. Miller (2017) points out four core characteristics that differentiate justice from other moral and political concepts. First, justice is basically how to deal with individual problems, and it is possible to defend groups. Second, Justinian's definition emphasizes that fair treatment must be carried out by all people. In other words, justice can be directed legally against propositions put forward by agents (both individuals and institutions) that provide justice. The third aspect of justice that draws attention to Justinian's definition is the relationship between justice and the application of fair and consistent rules. Finally, justice requires the perpetrator to change the state of the object.

Furthermore, Miller (2017) studied several main conceptual comparisons, namely between conservative and ideal justice, between corrective justice and distributive justice, between procedural and substantive justice, and between comparative and non-comparative justice. First, philosophers of justice have observed that justice has two different faces, the first is conservative of existing norms and practices, and the other requires reform of these norms and practices (Raphael, 2001). Second, justice is the principle of distributing various commodities which can be distributed to all people, and justice is the principle of remedy that is applied when someone mistakenly interferes with another's legal ownership. The third difference that must be determined is the reasonableness of the procedures that can be used to determine how to distribute the various types of benefits and burdens to society and the fairness of the final distribution itself. Fourth, justice is a form of comparison, when we want to determine someone's rights, we need to see what other people can claim.

In the context of organizational justice, according to Gelfand et al. (2007), justice is a multidimensional structure, including distributive justice (looking at justice from the results of decision making), procedural justice (looking at the fairness of the processes used to determine the results) and interactive justice (looking at the fairness of interpersonal relationships and information). Specifically, distributive justice means the perpetrator believes that the results of substantive transactions with other parties are fair compared to the substantive results obtained by other parties (Adams, 1965; Rabin, 2011). Procedural justice is related to the fairness of rules and procedures used to assist decision making, which have an impact on other parties (Colquitt et al., 2001). Meanwhile interactive fairness describes the way people treat each other in regular interactions (Cropanzano et al., 2007).

Research has shown that people from different cultures may consider different outcomes when shaping the concept of distributive justice. Mueller et al. (1999) find that in the United States, fulfilling expectations for autonomy is more important for distributive justice, while in Korea, expectations for progress are even more important. In terms of procedural justice, research has found that procedural justice impacts fairness and trust across cultures (Lind et al., 1997; Pearce et al., 1998). In an organizational context, Aryee et al. (2007) observed that supervisors 'perceptions of interactional fairness influenced subordinates' perceptions of interactional fairness and work outcomes. Although this form of justice may be important in general, the specific practices applied may differ from culture to culture (Leung et al., 2004).

The value of social justice

The value of justice is a value that upholds norms based on impartiality, balance, and even distribution of something. Realizing social justice for all Indonesian people is the ideal of the nation and state. Especially in Pancasila, the meaning of the principle of social justice is fairness to others who are inspired and based on justice to oneself and God. Social justice is also one of the ideals of Pancasila which specifically means fairness and respect for others. A person will get his right to do something fairly, and the basis of this right is to encourage someone to take action to treat others accordingly. Therefore, the realization of justice is always related to oneself and other parties in social life. Social justice must be the right of every Indonesian citizen.

The essence of social justice in the five principles of Pancasila is reflected in the Proclamation of Independence as outlined in the preamble to the 1945 Constitution, which

can be interpreted as the realization of a just, prosperous and prosperous Indonesian society, where every citizen acts as an individual and all social beings have the same rights. The concept of justice can be reflected in various behaviors that tend to produce and maintain happiness for all components of society. Therefore, justice can be in line with basic social values in the state and state structures. In addition, the founders of the Indonesian nation place great importance on the value of justice and safeguarding the value of human rights in the concept of national and national life.

Regarding the goals or principles of the ideals of the Indonesian state, in the fourth paragraph of the Preamble to the 1945 Constitution it is clearly stated that one of the basic objectives of the establishment of the Indonesian state is the Indonesian state which aims to realize social justice for all Indonesian people. Based on these thoughts, it is clear that since the founding of the Indonesian nation, the founders of the state have seen the value of social justice as the ultimate goal of the process of forming an independent and sovereign Indonesian nation or in another interpretation, the founders of the state chose the value of social justice as the most important value and the ultimate goal of the development process to fulfill Indonesia's national independence.

The ideal country is a country full of benevolence and kindness, namely a country that is just (Rapar, 1988). In his book "The Theory of Justice", Rawls (1971) argued that justice is the most important social value, which is not only upheld by social policies, but also by all levels of society. In addition, he analyzed that only by guaranteeing and protecting the basic rights of every citizen through the application of certainty through a just constitution, then society as social cooperation can grow and develop properly. In this sense, justice is the key to a good society and a priority for the social system.

The impact of Covid-19 on the economic sector

Recent studies have shown that physical distancing policies caused by the coronavirus disease in 2019 have affected the socioeconomic (Fernandes, 2020; Nicola et al., 2020), finance (Goodell, 2020), and supply chains (Ivanov, 2020; Turner and Akinremi, 2020). Previous research has also shown the impact of pandemics on all businesses (Swift, 2009). It is well known that if droplets land on inanimate objects near an infected individual and are then touched by another individual, the new coronavirus or SARS-Cov2 will easily spread (Ather et al., 2020).

SARS-Cov2 is expected to cause huge losses to the world due to the pandemic (Fan et al., 2018). The new corona virus has also changed consumer behavior in Asia, including consumers in Indonesia (Nielsen, 2020). Various newspapers and television have informed that consumers around the world are doing panic buying activities. Some of them use this situation to hoard supplies, while others simply buy all the supplies because they don't want the hoarder to take advantage. This is in accordance with the findings of the Global Web Index (2020) which shows that consumer spending in various parts of the world has increased dramatically. According to the survey results, since the Covid-19 outbreak, 80% of consumers in the US and UK have consumed more content at home. Physical distancing and self-isolation policies keep people at home. Consumers try to do anything without physical contact. They avoid shopping at grocery stores and shopping centers. Many retailers, transportation providers and food vendors encourage consumers to make transactions and payments online.

The impact of Covid-19 on the social sector

The Indonesian government has provided various assistance to the community to help the difficulties faced and provided various stimuli to increase economic growth, for example the distribution of pre-employment cards which are expected to increase competence, competitiveness and productivity of participants in the midst of the Covid-19 outbreak. So it is hoped that this will be one of the solutions regarding the large number of unemployed as a result of the impact of this pandemic. In addition, the implementation of the PKH (Program Keluarga Harapan) and BPNT (Bantuan Pangan Non Tunai) social protection programs in the framework of mitigating the impact of Covid-19.

The Covid-19 pandemic has an impact not only on economic conditions, but also on social conditions, especially poverty and unemployment. According to research conducted by Suryahadi et al. (2020), it is estimated that the average poverty rate in Indonesia will increase by the end of 2020, so that this increase will expose around 8 million people to new poverty due to this outbreak. The estimated increase in the poverty rate is also closely related to economic growth. In general, a negative economic growth in a country will have an impact on increasing the country's poverty. Furthermore, the social impact that is felt is the difficulty of accessing health facilities because hospitals, clinics, and health centers are focused on overcoming and caring for patients exposed to Covid-19, making it difficult for people who want to seek treatment or check their health conditions.

Other social impacts that need to be considered are gender inequality in family assignment, the impact of working at home and caring for and educating children at home, and the impact of distance learning. Another important impact is that due to the economic paralysis caused by the pandemic, the general crime rate in several areas has increased significantly. Finally, considering that the poor in Indonesia do not have stable incomes and desperately need assistance from the government and society, they have low social and cultural resilience.

RESEARCH METHOD

According to Sukmadinata (2011), qualitative methods are broadly divided into two types, namely interactive qualitative methods and non-interactive qualitative methods. This type of research uses a non-interactive qualitative descriptive method because it does not consider the assumptions or opinions of the informants or informants. The implementation of this research uses a qualitative descriptive method, because the use of this method can help researchers to describe facts, data, and substantive objects rationally and theoretically in the form of language or discourse through accurate and systematic explanations.

Data collection was carried out by literature study and document study. This study uses auxiliary data obtained by researchers from related articles and books. Data analysis by reducing data obtained through library research. In addition, data reduction is done by categorizing the data so that it makes it easier for researchers to verify data and determine conclusions based on research results. The data analysis used by the researcher refers to Sugiyono's (2016) data analysis, namely data reduction, data presentation, verification, and conclusion drawing.

RESULTS

This discussion will elaborate on the findings that have been described in the previous description which are then analyzed by the researcher with the concepts and theories that form the basis of the literature in this study. Based on the research findings, there are three main actors, namely the government, society and individuals in actualizing the value of social justice during the Covid-19 pandemic.

The role of the Indonesian government

In public policy theory and risk management, the role of government is vital. When faced with risks, the government can act as manager (Baker and Moss, 2009). The main obligation of the government as regulator is to prevent potential negative consequences for its people. According to Sheikh et al. (2020), the government represented by the Ministry of Health is legally responsible for public health. In formulating and implementing policies (especially economic policies during the Covid-19 pandemic), the government must be able to pay attention to the value of social justice in every decision and action taken, so as not to harm society, there will be no imbalance in society due to injustice in the distribution and allocation of resources.

Unlike the previous economic crisis, this crisis was caused by this pandemic which greatly affected micro businesses. The government needs to further encourage the main force of the national economy to achieve economic recovery in micro-enterprises, tourism and food. In addition, fiscal strengthening is needed as a means of mitigating the need and a loose monetary policy, in the form of loosening credit and financing for business actors in the main and micro sectors. In general, practice shows that the direction of economic development is only focused on economic growth, and equality is far from the attention of the government and its bureaucracy, even distribution is achieved through impossible tasks, namely through the invisible hand or another term, namely trickle. down effect. Therefore, economic development that is centered on economic growth has marginalized the value of justice for the poor and powerless.

This pandemic, in particular, the government must start from the bottom of the pyramid, which is to focus on the lower middle class because they are very vulnerable economically and socially. The government needs to intervene in order to guarantee the rights of all people or citizens, in this pandemic situation the government has to intervene and therefore takes sides. This is where the ethical value inherent in the government requires the government to take protective action to save people who are economically (socially or politically) excluded.

Government protection or the ethical role of the government in the form of regulatory policies is still very much needed and justified, as long as the regulation aims to protect the interests of the public, especially the middle to lower class. The government must also display moral values or prioritize moral aspects to minimize the possibility of abuse of power, so that it can carry out and rationalize the mission of realizing social

justice for all levels of society, especially during the Covid-19 pandemic and minus economic growth during the second and third and fourth quarters. consecutive.

The main task of the government is to empower the middle and lower class people because the upper middle class people are already independent in education and financially. In this post-pandemic economic development, the community should not always be in a position of recipient object who must be willing to intervene without being given space to argue or manage themselves. Because if society continues to be left in a powerless position, unfair treatment will continue to occur. In this case, the government must gradually position itself as a dynamist, then move on by making a rational shift towards a catalytic role, and gradually take on the role of a facilitator. That way slowly and in a planned manner the community will develop and have adequate competence and gradually delegation of authority will occur and the ability to control the community over the economic development process during this pandemic and post-pandemic will take place.

The role of the society

Andrianni and Rianto (2019) found that the supporting factors for the value of justice are mutual respect, upholding awareness of kinship and rights and obligations, and finally taking advantage of good deliberation between community members. Meanwhile, the factors that hinder justice are the lack of concern for fellow citizens, relatives, mutual cooperation and lack of good communication between community members. In addition, the scope of state defense starts from good relations between citizens to joint resistance to the real threat of armed enemies.

Regarding social justice, data on vulnerable groups is still lacking, so that the distribution of social assistance is not evenly distributed, thus it is necessary to make a detailed map of the people who are entitled to assistance during the Covid-19 pandemic, because many middle class are vulnerable to even the lower class. In addition, to reduce social anxiety, in this pandemic all levels of society must do various things to increase community optimism.

Many people who are still able to meet their daily needs raise awareness by raising funds and donations to help those who are less fortunate. There are also other groups that help sew PPE (Personal Protective Equipment) for health workers and produce large quantities of masks to distribute to people who still need to work outside the home. Due to

the corona virus, people are paying more attention and having a healthy lifestyle. This is part of the community's self-defense efforts to avoid Covid-19 infection.

The active role of the community is also needed in terms of mutual cooperation in providing places for washing hands and soap in public places such as mosques, sub-district offices, sub-district offices, and other crowded centers. Another important thing is to empower RT (rukun tetangga) and RW (rukun warga) in providing free internet access to children who are undergoing distance learning and counseling about the impact of the corona virus and how to handle it. Furthermore, community service also needs to be improved in order to maintain hygiene in each environment. In the context of concern, all elements of society are expected to be able to help and not isolate citizens who are infected with Covid-19 because they desperately need moral support so that the healing process can speed up.

The role of the individual

The coronavirus brings uncertainty, chaos and a state of emergency to many. The uncertainty of when the outbreak will end has confused many people, especially those in the lower middle class. Living without a normal life makes it difficult for them to make ends meet. The existence of a corona virus that threatens everyone has the opportunity to become a stressor for most people, and the impact can be as serious as the impact of the corona virus itself (Taylor, 2019). The fear of death is a basic human psychological conflict (Knoll, 2020). According to terror management theory, the fear of uncertain death causes people to do things to survive (Greenberg et al., 1986). The existence of Covid-19 has exacerbated the horror felt by the individual and community.

In particular, Solomon et al. (1991) used the concept of Terror Management Theory (TMT) to discuss this phenomenon. It was explained that when a person experiences the threat of death, such as through constant preaching of death, he will activate two psychological phenomena. The first is to improve or change their view of the world and culture. Second, to increase self-esteem, judgments made by individuals are usually related to self-esteem. This is related to the expression of approval or disapproval, showing the extent to which the individual believes he is capable, important, successful, and valuable.

The first phenomenon is changing the world view and culture, for example after the phenomenon of the spread of the Covid-19 virus, the number of mosque visitors has increased or people have become more religious by reminding people of their death. After

the World Trade Center's twin towers collapsed due to a terrorist attack, church attendance increased significantly (Ferraro et al., 2005). The second phenomenon is an increase in self-esteem to cope with the stress caused by death on an individual. This explains the increase in purchases of luxury goods and online shopping after news of death threats from the corona virus emerged. In addition, panic buying and hoarding daily necessities is a form of stress that we cannot bear due to the uncertainty that arises from the corona virus. Self-isolation as a preventive measure to prevent Covid-19 infection is also a psychological motivation for some of us to end up hoarding (Norberg and Rucker, 2020).

In order to control panic buying behavior, even though it is difficult at times like that, we must try to maintain rational thinking. In this case, we can use the Cognitive Behavioral Therapy (CBT) method to avoid making decisions based on temporary emotions and rash behavior (Norberg and Rucker, 2020). This method can help us improve our ability to regulate emotions, help us avoid falling into wrong thoughts, and improve our problem solving abilities (Beck, 2011; Benjamin et al., 2011).

The CBT method can help us reduce anxiety and fear due to the Covid-19 pandemic. For example, we can apply this method by making a list of items that we really need to survive in the next 2-3 weeks so we don't panic. In addition, we can use this method to analyze the news received about Covid-19, so that we are not easily swallowed up by hoax news which will increase our anxiety.

Then, there are still many people who are ignorant of the emergence of the Covid-19 virus, even though the numbers are less than people who care about the Covid-19 virus. However, their indifference has accelerated the spread of the virus. People in this group are usually people who feel themselves immune and people who think that science is not completely true (Ghaemi, 2020). Thus, the role of individuals is very crucial as stated in Article 30 of the 1945 Constitution which explains that defending the state is the obligation of all Indonesian people without exception. In the context of awareness, every individual must be able to maintain health in order to protect themselves, their families and the environment so they are not infected with the Covid-19 virus.

CONCLUSION

Pancasila is an ideology that has goals or aspirations for the Indonesian nation and can resolve all conflicts in Indonesia. Society needs to implement Pancasila, because

Pancasila contains the noble values of the Indonesian nation which are in line with the national personality. The application of Pancasila in social life is essentially the embodiment of the nation's goals. This is very important because by applying the noble values of Pancasila in everyday life, a harmonious life order can be created for the Indonesian people. From the perspective of national life, Pancasila also acts as a guide for the life of the community, nation and nation, especially during the Covid-19 pandemic.

The essence of the goals of economic and health development pursued by the founders of this country is social justice for all Indonesians. Justice is a virtue that can accommodate collaboration, and collaboration will immediately support the formation of an orderly and orderly society, which is synonymous with a society that is safe, just, prosperous, and prosperous. Social justice is the most important thing in order to achieve a prosperous and just society.

Therefore, for a civilized Indonesian state that places the value of social justice at the core of the basic principles of the state and national foundation, all the strategies and policies chosen for economic and health development must lead to these ideals. The state is obliged to create common good and this is the essence of economic and health development which should be the starting point for the government and its bureaucracy in the effort to produce policies in economic and health development.

The Covid-19 pandemic has changed all aspects of our daily lives. The anxiety and insecurity experienced by most of us must be handled fairly so that we can survive and help others to survive. We must also practice a healthy lifestyle and follow government recommendations to prevent the spread of Covid-19. Changes in the situation during Covid-19 brought the threat of an economic downturn. Therefore, a good strategy is needed to make the right policy decisions and this requires valid information.

Partnerships with various stakeholders are also important, so that these policy issues can be resolved properly. The Covid-19 pandemic also threatens human security in the health and security sector, the influence of Covid-19 can extend to threatening political security and economic foundations. In addition, the real impact of the pandemic threat on national stability is the emergence of distrust from all walks of life. This situation will weaken the legitimacy of the government as a whole.

Then, the effectiveness of implementing the PKH (Program Keluarga Harapan) and BPNT (Bantuan Pangan Non Tunai) social protection schemes in the context of mitigating

the impact of Covid-19 needs to be improved, because the data for the poor and affected by Covid-19 is still incomplete, so it cannot target those who are entitled to assistance. The role of the government as an official actor in the process of dealing with this pandemic must take the democratic values that are developing in its environment. The government is no longer always the determinant but only as a facilitator.

In general, the actualization of the value of social justice during the Covid-19 pandemic has not yet been fully realized, even though it can be a form of state defense which means that the attitudes and behavior of citizens are driven by their love for Pancasila and the Unitary State of the Republic of Indonesia as stipulated by Law The basis of 1945 in establishing the survival of the nation and state as a whole.

RECOMMENDATION

Based on the above conclusion, there are recommendations that can be considered. First, future studies could conducting the focus group discussion regarding the role and action for each actors in the actualization of the value of social justice. Second, future studies could focus on the impacts for each actors and using the Terror Management Theory (Solomon et al., 1991) as theoretical basis.

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NEED ANALYSIS OF MANAGEMENT STUDENTS TOWARDS THE ENGLISH LEARNING MATERIAL

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ABSTRACT
To achieve effectiveness and alignment between the needs and the ability of students, it is necessary to conduct a research about the needs of management students in learning English, especially English for Specific Purposes. Before designing the material for language teaching, the teacher need to understand the nature of the material development and the process that is typically involved if quality materials are to be created. This research was designed as a descriptive qualitative design. In collecting the data, researchers gave questionnaires and interview the first semester of Management students at the University of Pasir Pengaraian. There are 80 students as a sample to conduct this research. The finding of this research there is six topics that students need to study in English there was an introduction about ourselves, introducing people, how to be a presentation, how to make the application letter, how to explain something, how to make something
Keyword: Need Analysis, Learning Material, Management, ESP.

INTRODUCTION

In an era of globalization and information, the Indonesian nations in demand can compete with other nations in various fields of life. In that era, the mastery of science becomes a necessity because it will determine the ability of a nation to win the competition. In addition, individuals from various countries will compete to dominate employment or business areas with conditions where English is needed in education and employment aspects.

In this case, English becomes one of the most important subjects of language education for students in Indonesia because they learn English from elementary level up to university level. Specifically, a major that makes English as a requirement subject is Management department. Although the department does not have a direct relationship with the English language the demands of the profession that will be faced in the future become the prominent stuff. Also, they are demanded able to understand and transfer knowledge in their departments by using English language. The ability of English language in college

students is very important to increase students' competence in the teaching and learning process as well as to prepare themselves for working after graduation (Agustina, 2014).

Therefore, before learning, keep in mind that the material studied is already following the students' needs. To achieve effectiveness and alignment between the needs and the ability of students, it is necessary to research the needs of students in learning English in college, especially students of management class in the first semester. For a student to accept something that is taught gladly would have to be known beforehand needs which similar with the usual teaching. Thus, the material prepared and taught will be studied with great interest and concern by learners. Then, the need analysis is required. Need analysis is closely related to the teaching language for specific purposes or English for Specific Purposes (ESP) which is an approach to design a curriculum that starts with the question of why the students need to learn English for all departments in the University.

The purpose of need analysis is to provide a mechanism to obtain a broad enough range that the input material, design and dissemination of a language with the involvement of students, teachers, administrators and the head (projects) in the planning process (Richard, 2001). On the other hand, language needs, in general, are identified that why in particular will be incorporated in the development of the identification of objectives and the development of material in a language program. In addition, the data are provided will use as a reference for evaluating language programs (Sujana, 2005).

Besides the purpose of it, Hutchinson and Waters (1987: 54) suggest two types of needs namely target needs and learning needs. Need destination (target needs) is the needs of the students of language that will be used in a desirable situation. There are terms in respect of the target needs are necessities which the determined by the type of requirement which demands a desirable situation and what should be known by learners to function it effectively in a desirable situation, lacks is the chasm or gap between ability that belongs to the desired abilities or shortcomings that must be perfected, and also wants which are felt needs of learners and the priority, must be met. The next type of target needs is learning needs which is how learners from the beginning to the intended target.

There are some challenges to preparing the English course materials, such as identifying, investigating, selecting, creating, modifying and developing the materials that are suitable for the learners. One of the most challenging issues concerning the English

course materials preparation is that the materials should be exclusively or essentially subject-specific. It is also difficult to identify subjects that learners need, want and are ready to learn based on their knowledge and experiences they have. Most of them have different needs, wants and interests, and those things could influence their motivation in the learning activity. Therefore, conducting the need analysis has an essential role in preparing the English course materials (Hariyadi & Yanti, 2019). It aims to specify the learners' needs and what they have to do through the medium of English based on some perspectives.

From the explanation above, it argued that analysing learning needs in Management class is important to do to get the information according to the students' needs. It must do to material given following the goals and target needs. On the other hand, it provided material interests to the learners. By mastering the English teaching materials for management well, it is also expected that students used English as a tool to develop and improve the quality of science not only in management but also the ability to speak English. The problem of research can be formulated as follow: What was the content material that was needed by students of Management class in the first semester?

METHOD

The research method in this study is the descriptive method which explains the fact, circumstances, variables and phenomena that occur in the situation. This research was designed as a descriptive qualitative design. According to Sugiyono (2017:8) qualitative research methods are often called naturalistic research methods because their research is carried out in a natural setting. A qualitative descriptive study is a part of qualitative research. The purpose of descriptive qualitative research was to find the result of the analysis. In this research, the researcher wants to analyze students' needs for English materials. This research was conducted to the first semester students of Management students at the University of Pasir Pengaraian. They are 80students. Consist of two classes; class A and Class B. In this research, researchers used two research instruments; questionnaire and interview draft. The questionnaire and interview of this research were to know the students' environment toward habit.

A questionnaire is a research instrument that consists of a set of questions or other types of prompts that aims to collect information from the respondent.

Table 1. List of Questions

No	Questionnaire	Very Useful	Useful	Not Useful
1	Buying Ticket Plane			
2	Go to Abroad			
3	Watching Hollywood movies			
4	Teaching and learning in the class			
5	Communication with friend			
6	Buying Something in Indomaret			
7	Guidance Tourism in Tourism Place			
8	Listening Music			
9	Reading Instruction in Cosmetic product			
10	Visiting Bali			
11	Reading in Jakarta Post			

Besides from questionnaire, data were also collected through interview. The interview is a conversation in which the interviewer and interviewee, which goal is to verify the quality and accuracy of information obtained through form and test.

This present you and employer reliability as the degree to which a test consistently measures search interview there are 6 questions consist of:

1. What resources do you have for studying English?

2. How often that you use the resource for your studying English in management class?

3. Why do you need English?

4. How will you use English in the future?

5. Where will use English?

6. Which professional English topic would interest you most in English class?

Moreover, in collecting the data there were some procedures of the research done by the researchers. First, some literature related to the problem is collected. Second, identification, formulation, purpose, and significance of problem are needed to classify. Third, give the questionnaire to the students. Fourth, given the interview to the students Fifth, The data were gathered and analyzed by using descriptive method. Six, the finding was discussed with the related theories and lined with previous research findings. Finally, stating the conclusion of the research.

In addition, the data were collected from the assessment result of subjects directly. The data were collected through some steps. First, an instrument (Questionnaire) is prepared. The questionnaire has some option answers, very useful, useful, and not useful. It

was appropriate with the topic material the students need. Second, an instrument interview is prepared; the interview was given to students related to about 5 questions. Third, the student's scores were analyzed by comparing the multiple answers. Finally, the students' scores were used as data of this research and conclude. The last, the result of the data interpretation was concluded.

FINDING AND DISCUSSION

The researchers set the instrument to conduct data; the researcher found the finding based on analysis data on instruments.

1. **Finding**
   a. **Data Analysis in Questionnaire**

There are 11 questions of the questionnaire, Buying Ticket Plane, Go to Abroad, Watching Hollywood movies, Teaching and learning in the class, Communication with a friend, Buying Something in Indomaret, Guidance Tourist in Tourism Place, Listening Music, Reading Instruction in Cosmetic product, Visiting Bali, Reading in Jakarta Post, then the option answer can choose 3 options. In this analysis, the researcher tries to an analysis by three options, very useful, useful and not useful. Then researcher classified that options which of the option most the student chose.

1. The questionnaire of reading the instruction of product and listen to the music was very useful of students there are 75 students said the same option.3 students choose the Useful and 2 students to choose not useful.
2. The questionnaire of buying ticket plane and go to abroad students answer useful studying English, there are 65 students fill the same option than 10 students choose very useful and 5 students choose not useful.
3. The questionnaire of Buying Something in Indomaret, Guidance Tourist in Tourism Place, Visiting Bali, Reading in Jakarta Post the students answer not useful studying English, there 60 students choose the option. 15 students fill the same question very useful and 5 students choose the useful.

The students need study English to read the instruction of product and listen to the music, the students fell very useful to that point, while useful only buying ticket plane and go abroad. Other options such as guidance tourism in Tourism Place, Visiting Bali, Reading in Jakarta Post was not useful to students studying English. From the various

answers from the students, teacher can decide the material appropriate for their class (Arroyyani Lisa, 2019).

b. Data Analysis in Interview

There are 6 questions of the interview, the researchers described and conclude students answer.

1. What resources do you have for studying English?

   Based on this question, the students answered that internet resources are a reference for the students to study English, if the lecturer gives the students give the assignment the students choose that to be resources, sometimes the students take the video and bilingual dictionary. In the context of use ICT in ESP lesson, it is believed ICT can facilitate the development of second language abilities (Donal, Antoni, & Kasyulit, 2019). Learning through the internet will make it easier for students to obtain information material. In addition, the implementation of learning becomes more flexible because learning is carried out online

2. How often that you use the resource for your studying English in management class?

   Students answered that a few times for students to use the resources to study English, it means that students use resources when the students studying English at class and make the assignment while lecturer has given. Then a little bit students said often use resource for learning English.

3. Why do you need English?

   Students answered that students need English for students exams, exams in learning English, 5 students feel need English for work future, and 1 student needs English for education. The students felt that they were more educated by learning English (Yulvi & Aalayina, 2021).

4. How will you use English in the future?

   Students answered that they will use English for reading, listening and writing because at the end of the students have to pass the TOEFL test. TOEFL test is usually used by a university as the requirement to its students. General quality competence mainly mastery knowledge of English (TOEFL Prediction) followed by the ability to use the English in the form of speaking and writing (Speaking and writing) (Ras, 2016). Then two students said that they need English to work condition as the receptionist.

5. Where will use English?

To answer this question the students answer valiantly, most students will use English in the class while studying English subject, in a class to get score a the lecturer asks the students to speak English, so for those students use English and 10 students say that the students want to go abroad, the students need to go holiday, travelling abroad so to communication the student need use English, two students use English for office sometimes.

6. Which professional English topic would interest you most in English class?

From the questionnaire shared to students, there are six main topics most interested for students, as follows:

1. introduction about ourselves

2. introduction people

3. how to being presentation

4. how to make the application letter

5. how to explain something

6. how to make something

After knowing the most interesting topics, a teacher can make it as references in constructing learning material for Management students in learning English.

CONCLUSION AND SUGGESTION

Conclusion

Based on data analysis of the result of students' questionnaire and interview there are six some topics the students need to apply in learning English, introduction about ourselves, introduction people, how to be presented, how to make the application letter, how to explain something, how to make something.

Suggestion

After getting the result, the finding is suggested to enrich theories about teaching methods in to engage students' skills in English.

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POLICIES ON INDONESIAN IDENTITY IN THE DIGITAL AGE: STUDENT AWARENESS OF GENDER DISCRIMINATION

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ABSTRACT
Indonesia is full of diversity. Therefore, it is necessary to inculcate the value of tolerance considering that the social conditions of the multicultural society have the impact of discriminatory actions, one of which is gender discrimination. This study aims to determine the condition of students' awareness of gender discrimination in the digital era and what actions are appropriate to respond to this level of awareness. This study uses a qualitative research method with an instrument in the form of a questionnaire so that the results of data collection can be discussed in order to find conclusions about answers to the questions that have been mentioned. The results showed that the average knowledge of students about gender discrimination was not that far away and most students still found gender discrimination in their surrounding environment but had never experienced it.
Keyword: gender discrimination; digital era; identity; awareness; nationalism.

INTRODUCTION

Indonesia lives full of diversity, from that diversity into a solid unity under the auspices of Pancasila and its motto 'Bhineka Tunggal Ika' (Suryani & Dewi, 2021). Because of the diversity and uniqueness that Indonesia has, this makes its own identity and also becomes an advantage that can distinguish Indonesia from other countries in the world. From there we know that we must cultivate nationalism and civic education to maintain Indonesia's rich biodiversity. Especially in this digital era, Indonesian people are required to have innovation and continue to make changes so that all wealth in Indonesia is not recognized by other countries (Nur Nazhiifah & Dewi, 2021). And for that, it is necessary to inculcate the value of tolerance given the abundance of wealth and diversity that Indonesia has, the social conditions of a multicultural society have an impact where people often experience discriminatory actions (Hasibuan, 2021).

Discrimination is an act that is done against a person or group of people differently. Discrimination initially arose because of differences between humans based on ignorance and indifference to other groups that could trigger prejudice and stigma (Pramesty, 2021). And discrimination can be related to gender. Gender is not something that is standard and does not apply universally, or in other words the conception of gender between one society and another is different (Ahmad & Yunita, 2019). Gender is not a temporary condition but a predetermined trait and has a continuous process (Aprilianti et al., 2021).

Gender discrimination often occurs in women because there are many perceptions that women are weak. In terms of history and tradition, men are positioned as heirs, successors of the family name, and the holder of the highest power in their families, while women are positioned as complements (Saputri et al., 2021). Women experience higher levels of gender-based discrimination, mainly because women are part of a dominant patriarchal system, and are found to be dominant in society, namely men, who have emotional ties to local government and are of productive age, socially influential and have an intermediate role economic status (Yaneri & Deswanti, 2021). In addition, men have strong, tough, courageous, and assertive characteristics (Setyawan, 2020). This view makes men sometimes act arbitrarily. Violence, harassment, humiliation in the form of harsh and inappropriate words are often experienced by women. For example, a woman who was treated unpleasantly during her time as a journalist, namely finding temptations through messages in the application at the time of writing after conducting interviews with sources, sexist jokes uttered during get-togethers in the office environment by male superiors. and colleagues, even the physical touch experienced by female journalists when following resource persons to an event (Pratiwi et al., 2021). This case may never end because victims feel ashamed to report what happened to the authorities because the public has the perception that it is a disgrace (Putri & Suyanto, 2021).

There is a gender ideology that places the roles of men and women differently based on an understanding of the biological and physiological differences between men and women in determining their roles (Sarina & Ahmad, 2021). However, this difference should not be used as an excuse to give different treatment between the two. The unfair division of roles and tasks in everyday life is also one of the causes of gender discrimination. Just as there are women who have to earn a living to meet the necessities of life because their husbands do not work or are called unemployed and this can happen to women both physically and psychologically (Widarwati et al., 2021). Indeed, women also have the right to be able to do jobs that are usually done by men, but if there is too much emphasis on

women's abilities, then there is no gender equality in these habits. Because it has the potential to trigger family conflict because the husband is too used to being unemployed so he doesn't want to help his wife in doing household chores (Ningrum & Mas'udah, 2021). Even in patriarchal social structures, women are tied to gendered emotional production roles, which are responsible for providing emotional care for men and men, and providing sexual satisfaction for men (Agustina et al., 2021). However, to take care of something related to children, both men and women have to take on a role because actually men can do that too (Marpaung, 2020).

The role of women in employment is still low and there are gaps in the world of work which can have an impact on the emergence of barriers to economic development due to educational discrimination against women (Amory, 2019). The stigma that men are tasked with earning a living and women taking care of the house is one of the reasons why many women choose not to work (Sari, 2021). And also in the world of politics, it can be seen that the participation of women in political parties does not really see the power of women to organize a government because they are used as a winning strategy solely to win the sympathy of the people. voters or take advantage of women's popularity as a target for voting (Elizabeth, 2021). This patriarchal view permeates the cultural elements, where people still believe in the sole control by men in various fields, resulting in inequality of access and opportunities for women to advance in these fields (Apriliandra & Krisnani, 2021). And in determining inheritance, it seems only in customary areas that apply the principle of gender equality, such as Minangkabau. This is because Minangkabau customary law adheres to a matrilineal kinship system, so that if the inheritance is high it will belong to both parties, both men and women (Angela et al., 2021). Not only in real life, in fiction they also depict that women are weak. In terms of the language used in the film "Athirah" it uses language that is more directed towards helplessness compared to men who tend to use and also prioritize logic in pronouncing a sentence. This means that the gender discrimination referred to here is not only in the treatment of men against women but also the language used (Salbiah & Sumardi, 2021).

When viewed from the realm of state universities based on the journal "Gender and Higher Education: Studies on Campus Urgency with a Gender Perspective" written by Ika Arina Indriany, M. Dian Hikmawan, Wahyu Kartiko Utami, there are cases of gender relations experiencing inequality in college (Indriyany et al., 2021). In fact, gender discrimination is also mentioned in terms of whether or not a person deserves an education in a particular field. This natural sciences student said that women were underrepresented in

the field of STEM natural sciences from the gender inequality assumption that girls were not suitable for subjects that required problem solving (Akbar et al., 2021). In fact, women have the right to access education that prepares them for future jobs, and are ready to participate in the Industrial Revolution 4.0.

If this continues, it will worsen the image of women. The role of the government and the private sector is very important to reduce gender inequality that occurs in Indonesia (Larasati & Ayu, 2020). So, to improve the condition of women, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) provides an obligation for the state to be carried out by improving all laws, policies and also taking the necessary steps (Saguni, 2020). Also all citizens without exception receive recognition of equal rights as regulated in the 1945 Constitution of the Republic of Indonesia article 27 paragraph 1 (Ramadhani, 2020). And also there is a Law Number 23 of 2004 has been passed concerning the Elimination of Domestic Violence (Larasati & Ayu, 2020).

Previously, there were research findings with topics that were most similar to this research among the references that researchers used, namely research from an article entitled "Awareness Levels of Students of the Faculty of Natural Sciences, Hasanuddin University Against Gender Equality" by Akbar, Nurfadlia, & Hasanah in 2021. This study examines the level of public awareness of gender equality. However, this study only aims to determine the level of awareness of students of the Faculty of Mathematics and Natural Sciences, Hasanuddin University towards gender equality. And the scope of the research problem on the challenges of achieving gender equality only reaches the STEM world. From these limitations, it can be seen that the research in this article is still narrow in scope and object of study, so that there has been no study on the level of public awareness of gender discrimination and actions to respond to this level of awareness.

Therefore, the purpose of this research activity is (1) to find out the condition of students' awareness of gender discrimination in the digital era (2) what actions are appropriate to respond to this level of awareness. The benefits of this activity are also to increase education and awareness of the importance of knowledge about gender discrimination to the community and invite the community to take such actions as supporters to fight gender discrimination. As an example of the actions that have been taken, America has provided political opportunities for the women's movement in Bali in the form of financial support in socialization, education, and assistance in cases of violence against women (Wiranata, 2021). This study wants to find answers to the question "What is the level of public awareness in the digital era towards gender discrimination and what are the

appropriate actions to restore awareness of gender discrimination based on that level of awareness in the digital era?".

METHOD

The method in this study uses qualitative research with an instrument in the form of a questionnaire to discuss the results of data collection in order to find conclusions about the answers to the questions that have been mentioned. The researcher will make a questionnaire using Google Form which contains the questions (1) Since what age did you know about gender discrimination? (2) Have you been a victim of gender discrimination? (3) How much do you know about gender discrimination? (4) How often do you find a gender discrimination at your place these day? (5) What is your experience as a victim of gender discrimination? Then the questionnaire will be distributed to the researcher's social media and the questionnaire will be open for 2 weeks. Because the questionnaire made is digital, so the questionnaire can be filled out anytime and anywhere through the respondent's device. The hypothesis of this study is that the majority of students in the digital era already know things about gender discrimination.

The sample used in this research is active students from various universities or any institution in Indonesia as a community group that has adapted to the digital world with a total sample of 45 people. The keyword search has been adjusted with the subject title of gender discrimination to search for articles to support introduction and discussion with the search terms "gender discrimination", "nationalism", "awareness", "digital era" and "identity". Keyword search information can be seen in Table 1.

Table 1. Keywords

Gender Discrimination	Nationalism	Awareness	Digital Era	Identity
OR	OR	OR	OR	OR
Gender Equality	Citizenship	Consciousness	Millennial Generation	Recognition

The data collection technique in this study used a Google Form that had been distributed by the researcher. The use of Google Forms is one form of utilizing advanced technology that already exists today. In addition, by using this Google Form it will be easier and faster to get the information we want to get.

The data analysis technique in this study will be carried out similar to a literature review, but the difference is that the researcher will analyze the data by reviewing all the answers from respondents to several questions in the questionnaire. For example, researchers will analyze what happens to themselves and others who experience gender discrimination and the opinions they give.

RESULT AND DISCUSSION

Based on the respondent's data that has been collected through Google Form, the researcher got 45 respondents. After the researchers summarized the data results, the total frequency of people who have known gender discrimination from the age of 12-16 years is 34 people and people who have known gender discrimination from the age of 17-21 years is 11.

Tabel 2. Respondent's Age

Respondent's Age	Frequency	
	12-16 Years old	**17-21 Years Old**
15	1	0
17	4	0
18	15	1
19	10	3
20	3	3
21	0	4
22	1	0
Total	45	

The researcher has also made several other questions to find out how far these students have committed and know about gender discrimination. There are several summary results that have been opened by researchers. First, most students have never been victims of gender discrimination with a percentage of 82.2%. Second, students' knowledge about gender discrimination is between knowing good and enough with a ratio of 44.4% and 35.6%. Third, more than 45 students finally found gender discrimination with a percentage of 51.1%.

Tabel 3. Questions to Respondents

Question	Answer	Percentage	Total Respondents
Have you ever been a victim of gender discrimination?	Yes	17,8%	8 out of 45
	No	82,2%	37 out of 45
How much do you know about gender discrimination?	Knows it very well	4,4%	2 out of 45
	Knows it pretty well	35,6%	16 out of 45
	Knows it well	44,4%	20 out of 45

	Not knows it enough	15,6%	7 out of 45
	Don't know it	0%	0 out of 45
How often do you find a gender discrimination at your place these day?	Usually happen	4,4%	2 out of 45
	Generally happeni	11,1%	5 out of 45
	Often happen	20%	9 out of 45
	Sometimes happen	51,1%	23 out of 45
	Never happen	13,4%	6 out of 45

After doing the research, there are advantages and disadvantages of this research. The advantage of this research is that this research can get to know the respondents more deeply because the researchers also provide a platform for sharing their hearts with those who have experienced gender discrimination so that researchers can find out more about what gender discrimination is known to students. The disadvantage of this research is that the number of samples is very small so that the accuracy of the students' awareness of gender discrimination is not yet fully accurate.

It was explained from the results of the study, that the majority of students heard of gender discrimination for the first time at the age of 12-16 years, namely the age of the children when they were in elementary school and junior high school. This is quite good because gender discrimination needs to be introduced early. Those who know about gender discrimination from an early age, it turns out that the majority have indeed been victims of gender discrimination and sometimes find incidents of gender discrimination in their environment. This is supported by students who know about gender discrimination at the age of 17-21 years, but none of them have ever been victims of gender discrimination.

Researchers get several short stories from respondents who have been victims of gender discrimination. From the stories obtained, it turns out that the gender discrimination experienced by respondents is in the form of a stigma that makes respondents unable to do or get what they want. The gender discrimination experienced by male respondents is that he wants to cook with the women in just to help but is not allowed because he is a man. The gender discrimination experienced by the first female respondent was being demoted to class president because she was a girl and was still a child. The gender discrimination experienced by the second female respondent was that she was almost able to continue her studies abroad but was not allowed by her parents because she was a woman. Then there are those who claim to have never been victims of gender discrimination but share their hearts and knowledge about gender discrimination. One of the outpourings of the male respondent complained that his girlfriend did not want to admit his mistake and had to apologize first,

even though the male respondent was innocent and the one who was at fault was his girlfriend. This shows that discrimination does not only happen to women, but also men.

Behind a dashing, strong and masculine attitude, men also have feelings of sadness or disappointment that sometimes can only be kept for them. Women usually act as they please without knowing how they feel or what men have been through. The courage and strength of a man is sometimes misunderstood. Here the point is that when doing tough work or solving a big problem is usually passed on to a man, even though it's actually difficult for him to solve. And this shows that there are some people who don't really understand gender discrimination. This is also supported by research results which show that most of the respondents' level of knowledge about gender discrimination is not too far off.

In the digital era, social media is a communication tool that is often used by everyone, both children and parents. Especially for thousands of years that can no longer be separated from social media. This makes everyday life for thousands of years always attached and cannot be separated from digital devices. Much can be done quickly, effectively and efficiently by utilizing social media such as getting the latest information, disseminating information, photos or videos and so on (Fatmawati, 2020). The existence of social media also does not require the possibility of gender discrimination. Because anything can be done with social media such as commenting on one type of social media, namely Instagram, which uses harsh words and of course it will offend someone's feelings as happened in the case of Atta Halilintar. In this case, it was stated that Atta Halilintar did not accept what many netizens said. Many netizens insulted and thought Atta was too much. The actions taken by netizens are not good and are not recommended to be done. There are many impacts that will be caused if discrimination occurs, then it is fitting for us as a young generation to be wise in using social media. The case of women who are always underestimated does not only occur in the digital era, but also occurs in the era of R. A. Kartini, namely in the field of education. And R.A. Kartini is a heroine who dares to uphold education for women (Sulistyowati, 2020). But now it's different again. Education is not limited by gender. Everyone has the right to education. Even though now in this digital era there is no gender limit for education, discrimination still occurs, for example when a boy who wants to be the class president is belittled by a boy. This reduces the child's confidence to move forward and be at the forefront of what he wants. Wherever and whenever, discrimination still occurs, therefore there needs to be a way or effort so that gender discrimination does not occur. All must contribute so that there is harmony without discrimination. Both in terms of education, economy, gender or others.

The danger or consequence that will be caused if someone experiences discrimination is that the person who experiences discrimination will feel less confident, feel himself useless, feel alienated and even it will be very difficult to determine what to do because if he does that, there will definitely be someone else who dropped it. If this continues to happen in the future, many young people will experience mental disorders. Attitudes towards mental disorders are formed through knowledge, interactions, and stereotypes about mental disorders. Several factors that can influence are religious beliefs and values, socioeconomic status, age, marital status, and gender (Ririn & Ariana, 2021). So that these things do not continue to happen, it is necessary to have the right way to deal with them.

The way that can be done is the first and most basic thing we must know everything about discrimination such as its meaning, what are the dangers or consequences. With this knowledge, we will not make a wrong step in deciding something and of course later it will not harm any party. Second, after knowing it, we can educate people around us about knowledge about gender discrimination slowly. So this will increase awareness of the importance of tolerance. Third, we can also share it using interesting posts on social media in the form of infographics and videos that certainly attract attention at a glance, one of which is using the Instagram platform. Not only researchers, other people also argue that Instagram can be used as a means to voice opinions from both women and men so that it can be used as a space for discussion and exchange of ideas (Ariani & Sunarto, 2021). Fourth, campaigning for gender discrimination can also be done by inviting volunteers to participate in this campaign. In addition, we as students must also be aware of the dangers of other forms of discrimination, so what we must do next is that we can take a role by providing education in the form of videos that have been packaged in an attractive manner and uploaded on various social media and also invite other students to participate and contribute. Don't forget to use trends that are liked by the community so that they can attract young people to see these educational videos.

Actually, gender differences as long as they do not cause injustice then this will not be a problem. But when viewed now, these differences cause various kinds of problems wherever they are. And wherever it is, there is dominance played by men. Therefore, there needs to be a way to avoid gender discrimination (Rustam & Situmorang, 2020). Like the method that has been mentioned and there is a reciprocity after the method is realized in the sense that discrimination can gradually disappear.

The existence of behavior that indirectly causes gender discrimination is a challenge for society, especially for students, such as unfair behavior towards women who want to

become leaders but because gender considers women to be unable to lead, this is a big gap between men and women. Respondents have basic knowledge about gender discrimination which has been known previously and it is not uncommon for gender discrimination to occur in the surrounding environment. Gender discrimination has the meaning of creating equal conditions for women and men to get equal opportunities to be able to play a role and take part in all fields such as development, politics, economy, social, culture, education, defense and security (Sulistyorini & Abidin, 2019). The movement for equality between men and women is a feminist movement. This movement was supported by TAP MPR Number IV of 1999 concerning the Broad Outlines of the Nation's Direction which mandated the position and role of women. People from poor families still think that women do not deserve to be educated as high as possible. In fact, it is better to get married immediately than men who get preferential treatment both in terms of education and the reality of life. Sexual violence or harassment often occurs in women, this is because women are still placed in subordinated and marginalized positions that must be controlled, and enslaved by men. If this continues, women will not have a good future and can indirectly lead to the decline of a country.

In today's digital era, there are many phenomena of sexual harassment through smartphones, such as when a woman wants to look beautiful on social media but is responded to inappropriately on social media. Maybe a small thing, but this small thing can be imitated by young people who are good at using smartphones. Therefore, education is needed, especially among students. Students are still in a condition where their thoughts can be formed and are expected to have new thoughts about the importance of gender equality through the education provided such as supporting non-gender-based leaders, respecting women, and increasing knowledge about gender equality (Tedjo et al., 2021). When children become adults without being given direction or control, this is known as forced maturity (Rosyid, 2020). That's why gender discrimination can be immediately reduced. In Indonesia, almost all social empowerment programs carried out by the government, as well as empowerment programs initiated by civil society organizations have a lot to do with gender issues (Indrawasih & Pradipta, 2021). Every citizen has rights and obligations towards his country. On the other hand, the state has an obligation to protect its citizens (Suryatni, 2020). Indonesia has a responsibility to provide full guarantees for respect, protection and fulfillment of the human rights of every citizen. If the state here is declared to have failed in carrying out its responsibilities, regarding the protection of human rights for its people, then the community has the right to act (Novarin & Pattipeilohy, 2020). The Indonesian state can develop into a developed country and has a prosperous society, because the prosperity of a

country is also determined by its people. Gender differences are not a problem as long as there is justice in them. Gender equality is a condition where women and men can play a role in all areas of life without being limited by stereotypes and rigid gender roles (Sari & Ismail, 2021).

CONCLUSION

Based on the results of the research that has been carried out, it can be concluded that (1) the average level of awareness of Indonesian students is in the middle position or in other words Indonesian students do not really fully understand gender discrimination (2) the right action to return to provide more awareness of gender discrimination based on this level of awareness is to provide educational content about gender discrimination through social media as a form of utilizing technology that has progressed in the digital era. This study has a limited sample scope, requiring active students from any campus in Indonesia and the sample size is limited to 45 people. So for the prospect of the next study, use a wider sample scope and a larger number of samples for the accuracy of the condition of Indonesian people's knowledge about gender discrimination so that further activities are more accurate.

RECOMMENDATION

It is recommended for further research, researchers can continue to analyze and think of other effective actions to make Indonesian people fully aware of gender discrimination in the digital era for future activities, such as researching what type of content is right to attract the attention of Indonesian people to be more aware of gender discrimination.

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