Development of a Social Media Based Character Learning Model in Civic Education Learning in Indonesia and Malaysia

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Abstract. This study aims to find and develop a social media-based character learning model, learning tools, and a social media-based character learning evaluation model for Malaysian and Indonesian students. Methodologically, this study uses a research and development approach that goes through four stages, namely defining, designing, developing, and disseminating. There are four data collection techniques used in this study, namely data collection through documentation studies, in-depth interviews and observations for the defining and designing stages. The results of this study indicate that the development of national character and national spirit in universities in Indonesia is developed through General Basic Courses, Higher Education Characteristics Courses and through social humanities courses in the curriculum. While the development of nationalism in Universities in Malaysia is carried out through the philosophical foundation of the five pillars of the state used by Malaysia. Then developed in Moral Education at a lower level. The development of nationalism is built on religious valuesthat exist in Malaysia.

Keywords: model, character, social media

1 Introduction

Indonesia and Malaysia have several similarities, especially when looking at the reality of the diversity of their multicultural societies. As a result, in the historical records of the two countries, problems related to ethnic, religious, racial and inter-group conflicts have always been actual obstacles that hinder national reconciliation efforts. The long history related to ethnic conflicts in Indonesia and Malaysia shows that awareness of diversity is still very weak [1]

The spread of hatred and intolerant practices on a mass and structured basis, which are carried out in real and open ways or in virtual spaces, has the potential to bring conflict. This has an impact on decreasing faith in Pancasila in the context of Indonesia and the Rukun Negara in the context of Malaysia. The emergence and spread of hatred on social media occurs very easily, quickly and is able to reach many people. Even so, the perpetrators are difficult to detect. As a result, the handling of cases like this is never completed and drags on.

Data from the Ministry of Communication and Information (2016) shows that 67% of hatred and intolerance occurs because of reading and viewing social media, 10% of hatred and intolerance occurs because of viewing mass media and electronic media, 5% of hatred and intolerance occurs because of indoctrination from certain groups, and 18% of hatred and intolerance arises because of seeing and experiencing the practice of intolerance firsthand[2].

Meanwhile, various information in the form of rumors, gossip and so on, which is spread in society through social media platforms on social media cannot be said to be facts. It becomes dangerous if the majority of Indonesian and Malaysian people experience a wave of information. People who are not digitally literate do not have the critical ability to analyze the truth of the information circulating. The concern is the emergence of negative sentiment in the form of hatred that has the potential to threaten the ideology of Pancasila Indonesia and Rukun Negara Mala, resulting in hatred and intolerant behavior that threatens the ideology of Pancasila in Indonesia and Rukun Negara in Malaysia.

One of the causes that can be put forward regarding the low digital literacy of the people in both countries so that they are easily provoked by the spread of information that is not necessarily true is the weakness of social institutions in society, including educational institutions. Educational practices, including learning Civics in Indonesian universities and Civics in Malaysian universities have not or have not been able to develop a comprehensive intelligence system, including physical, emotional, intellectual, social, moral, and spiritual intelligence[3][4]

The learning process focuses more on memorizing texts without understanding contextual issues about citizenship such as the spread of hatred between diverse communities due to differences in political choices, the development of fundamentalist movements, hoax news and social media content that provokes each other between groups, and insults each other's religion, ethnicity, region, political choices on social media. Meanwhile, the goal of Civic Education in Indonesia and Civic Education in Malaysia is to develop citizen skills so that they are able to analyze and solve problems in society with full responsibility[5]. Starting from this problem, this paper aims to explain character education based on Pancasila in Indonesia and Rukun Negara in Malaysia. The explanation of character education in both countries will then lead to producing an effective learning model applied in both countries.

2 Methods

This research uses an educational research and development model. The educational product development in this research is a social media-based character learning model. These stages are define, design, development, and dissemination[6]. Research at the Define, design development stage will be carried out by Ganesha Education University Indonesia and Malaya University Malaysia in research settings: lecturers, universities, students and libraries. The development of a social media-based character learning model will start from (1) needs analysis (define), which is carried out through literature studies and empirical studies to

examine curricula, textbooks, scientific journals, popular scientific magazines, newspaper clippings, results of similar research, types of -types of social media, hate speech, hostility and intolerance that endanger Pancasila and Rukun Negara Malaysia which are relevant for Civic Education learning practices, learning tools, evaluation models, Civic Education learning models, (2) draft model design namely making a draft model, conducting a validity test to determine the weaknesses of the construct and steps of the model being developed, revising the model, conducting focus group discussions and revising the model, and (3) developing the model, namely limited trials through adaptation of classroom action research[7].

The data collection techniques used in the first and second stages of this research (define and design), namely data collection through document study with a document study format instrument, in-depth interviews with an interview guide instrument and observation with an observation guide developed by the researcher himself [8] [9]. The third stage (development), to obtain information about students' Civic Education learning outcomes, was carried out through multiple choice objective tests on civics knowledge, a civics attitude inventory, and an observation format on civics skills developed by the researcher himself [10]. Data analysis in the define and design stages was carried out qualitatively, namely categorizing and classifying the data as a whole based on its logical connections, then interpreted in the overall research context [11].

3 Results and Discussion
3.1 Character Values in Campus Life in Indonesia
Many countries in the world have recognized and proven that the character education given to their students has been proven to be able to provide a set of knowledge, values and skills to maintain and develop the identity and character of their nation. The United States, Japan, Korea, China and several other developed countries have made character education a curriculum program aimed at instilling and cultivating character in their students [12].This character education is provided not solely because of the problem of the strengthening current of globalization with its set of negative values, but more than that, it is to strengthen and strengthen the spirit of nationalism and universalism which is the key to the successful existence of a nation. Fukuyama[13] said that the current competition is not a competition for ideological systems, but rather a competition between countries that have high social capital and countries that have low social capital. Countries that have high capital social systems are societies that have a high sense of togetherness, mutual trust (both vertically and horizontally), and low levels of conflict. Meanwhile, countries that have low social capital are the opposite, communities that have a low sense of togetherness, have a low sense of mutual trust both vertically and horizontally, and have high levels of conflict. Based on this reality, it is a necessity for every country that wants to maintain its existence and its nation to build strong character in each succeeding generation through educational practices.

Character development at tertiary level is carried out through academic activities and non-academic activities. In academy activities, student character development is carried out

through learning General Basic Subjects (MKDU) which aims to internalize and implement character values. This learning practice assesses more the process of activities carried out by students, so that learning is directed at student-based activities, such as base learning projects, problem base learning and case studies. This activity will independently build student awareness of the urgency of character values, build character values and apply character values in real life in society. Character development is also carried out through the University's hallmark courses, namely the Tri Hita Karana course which builds knowledge, attitudes and skills to maintain a harmonious relationship between humans and God, humans and fellow humans and humans and nature. Tri Hita Karana is a local wisdom that contains universal values that are very religious, humanistic and ecological and is very relevant to the goals of world society today in the midst of global warming and environmental problems. Apart from general basic courses and University characteristics courses, student character development is also carried out through general social studies and humanities courses which color almost all study program curricula at Ganesha University of Education.

Learning in the social studies and humanities clusters provides skills to build communication skills, the ability to collaborate, the ability to share and the ability to feel the problems and suffering of other people. Through universal humanism values, students develop the ability to build empathetic and tolerant communities. Open to positive progress, development of science and technology, development of modern and ecological civilization and tolerant of religious, cultural, ethnic and regional differences. Through this learning, a humanistic national spirit will be awakened and open to an advanced and positive global civilization.

Meanwhile, non-academic activities for developing student character values are built with student organization activities, starting from the University level such as the Student Executive Board of the Student Republic and the University Student Representative Council, at the faculty level such as the Faculty Student Executive Board and the Faculty Student Representative Council, at the department level. such as the Departmental Student Association. Apart from student organization activities, there are also student activity units which can be a place to build student character values such as the scout activity unit, student regiment activity unit, red cross activity unit, regional arts activity unit, nature lover student activity unit, activity unit Student cooperatives and other activity units that build student independence. Student organizations at the University and Faculty levels provide the ability to build the spirit of organizational management and strengthen the spirit of unity in diversity.

Student organizations are a forum for students to develop their capacity as students in the form of aspirations, initiations, or positive and creative ideas through participation in various relevant activities. There are several benefits of student organizations for students, namely: (1) Developing skills according to interests. The first benefit of joining a campus organization is that it gives you the opportunity to practice and develop skills that match the focus of the organization you are interested in. For example, if you join an organization that focuses on developing regional arts, you can join a regional arts student organization, or focus on technology development, then you can deepen your understanding of the latest

technological developments through technology development organizations, (2) Channeling Hobbies. Joining organizations on campus can also be an excellent channel to channel your hobbies. For example, if you have a hobby of photography, joining a campus photography organization can provide opportunities for you to develop your photography skills, share ideas with fellow members, and even participate in projects related to photography, (3) Expanding your horizons. The next benefit of joining an organization on campus is to broaden your horizons through interaction with people from various backgrounds and interests. For example, joining an organization that focuses on politics can expand your knowledge by understanding views from different points of view [14].

Discussions, seminars, or joint projects within organizations can also broaden your horizons and make it possible to understand issues that you may not have explored before, (4) Increase relationships. Through organizational activities, students have the opportunity to interact with classmates, seniors, lecturers, alumni, and even outside parties related to student organization activities. This interaction opens up opportunities for students to build relationships that can be beneficial in the academic and professional world. By expanding the network of relationships, students can get support, job opportunities and insights that might not be obtained through other channels, (5) Improving Public Speaking Skills. Being involved in organizational activities, such as meetings, project presentations, or public activities, will provide students with the opportunity to speak in front of many people. This activity naturally strengthens students' public speaking skills. The more often students are involved in organizational activities, the more skilled students are in communicating in public, (6) Training Leadership Spirit. In an organization, especially if students have roles such as chairman or coordinator, students will be faced with various leadership challenges. Through these challenges and responsibilities, students can practice leadership skills that are useful for everyday life and future careers, (7) Improve Problem Solving Skills. Not only that, the benefits of joining organizations on campus can also improve problem solving skills. In organizations, students will often be faced with challenges or problems that require solving. The process of working together with team members, planning events, and responding to conflicts will support students in developing problem solving skills, (8) Getting Scholarships. The next benefit of joining a campus organization is increasing students' chances of getting a scholarship. Many scholarship granting institutions tend to be interested in students who are active in extracurricular activities such as campus organizations. This participation is considered to reflect the student's commitment to self-development, leadership and positive contributions to the community, so it is considered a positive factor in the scholarship selection process, (9) Learning to Manage Time. The next benefit of joining an organization on campus is that students can learn to manage their time well. Participation in organizational activities requires students to manage their time so they can balance academic tasks, organizational activities and personal life. This process can improve your ability to plan schedules, set deadlines, and ensure that all tasks can be completed quickly. Thus, this experience can be a lesson for students in managing time well, and (10) Learning to Understand Other People. You can use organizations on campus as a place for you to learn to understand other people. In an organization, students will interact with various people from

different backgrounds, habits and thought patterns. As time goes by, students will realize that each person is unique and different from each other. So, students will learn to understand the character of each person in the organization. Apart from that, students understanding other people is also useful for everyday life. Especially when students enter the world of work later.

3.2   Character Values in Campus Life in Malaysia

The Malay vernacular school system consists of Islamic religious schools and is located in rural areas where Malays live. These children are given six years of basic education. Three objectives were set for Malay education: (1) familiarizing Malay boys with the simple arithmetic necessary for handling small business transactions, (2) developing a better sense of hygiene; and (3) training the sons of Malay aristocrats in English to serve the colonial rulers [15]. Tamil schools are mostly located on rubber plantations where Indian plantation workers live. Indian students were also given six years of basic education and were expected to provide labor for rubber plantations and railroads. This was a deliberate policy to deny them economic and geographical mobility. In contrast, Chinese schools are located in cities and urban areas where primary and secondary schools are built. The Chinese were allowed to establish their own schools and use Chinese curricula, teachers, and textbooks, as the British colonial government did not consider it an obligation to provide education for the temporary population (Annual Report of the Resident-General of the Federated Malay States, 1901).

On August 31, 1970, Rukun Negara was confirmed nationally throughout Malaysia. The King of Malaysia, His Majesty the Agong IV inaugurated this Rukun Negara, right on Malaysia's 23rd independence day. Rukun Negara Malaysia was created with the intention and purpose of providing guidance for efforts to develop the nation's character.

One of the important events that marked the initial development of moral education in Malaysia was a request from the Education Cabinet Committee to the Ministry of Education to prepare a text for a mechanism for developing a moral education curriculum. The committee requested that the curriculum cover the entire 11-year school period and focus on non-Muslim students. The request to focus on non-Muslim students was due to the fact that Muslim students had already learned ethics and morals through Islamic religious knowledge in the school curriculum[16]

In a report on ethical and moral learning, the Education Cabinet Committee in 1979 said that the development of cultural and unified discipline must also be followed by learning about nationality. This material has been studied by Muslim students at school through Islamic religious knowledge subjects. Therefore, this material is required in the special curriculum for non-Muslim students [17].

All students taking this subject must take an exam. The ethical and moral learning recommended by the Committee aims to build respect for individuals and freedom of religion. The results of the Central Curriculum Committee meeting in October 1976 decided to establish a Moral Education Committee [18].The Head of the Schools Inspectorate was appointed as chairman, and representatives of various religious and voluntary groups as well

as principals of schools, colleges of education, universities, and other divisions of the Ministry of Education were appointed as members[19]. The role of the committee is to discuss, debate, and ultimately formulate a suitable syllabus for non-Muslim students in Malaysia.

The Moral Education Committee is a large committee chaired by eight syllabus making committees. They are tasked with creating a syllabus for moral education. Other committee members are tasked with conducting studies on school curricula related to the teaching of moral values. Religious institutions and other non-governmental organizations are given the task of identifying specific areas and values that need to be taught.

Representatives of various religious and voluntary groups as well as principals of schools, colleges of education, universities, and other divisions of the Ministry of Education were appointed as members of the moral education Committee. Field findings were submitted to the Main Committee which were then discussed, then carried out a further amendment process. At the same place, Malaysia was involved in a series of workshops on moral education in the Asian region. The project is sponsored by UNESCO and hosted by the National Institute of Educational Research (NIER) in Tokyo, Japan.

The countries involved in this activity share national experiences in implementing moral and ethical education, both formal and informal. The universal moral values produced in this activity are expected to be adopted by participating countries. Furthermore, universal moral values must be implemented in each country.

This program takes place in stages. Moral subjects are taught from the first to sixth years. In 1989, with the arrival of an integrated curriculum for the middle class, moral education was expanded to all middle schools in the following years. In 1993, all primary and secondary schools in Malaysia were able to provide moral education and include it as a core subject in their curriculum.

This implementation is also experienced by non-Muslim students in secondary schools. This is because moral education has become a core subject so that it becomes one of the materials tested. Due to the fact that morality measures are very subjective, an objective assessment process is a challenge for the sustainability of this program in the future [20].

In the pioneering syllabus created by the committee, moral issues are emphasized which contain spiritual, humanitarian and social aspects of society collectively. This syllabus seeks to internalize the noble values of the reality of the Malaysian nation which are based on aspects of religion, tradition and culture from various communities. The general aim of moral education at the primary and secondary levels is the development of individuals who are able to provide recognition and a degree of acceptance of moral values in society.

In the first moral education syllabus, the National Education Philosophy, the Federal Constitution, and the Rukun Negara provided the basic guiding principles for religion-based moral education. In the revised moral education syllabus Malaysia Vision 2020, is included. Vision 2020, an ideology suggested by the previous prime minister of Malaysia, Tun Dr. Mahathir Mohamad, includes nine challenges that the country foresees in the development of national and global society [21]. They are; to form a nation that stands as one; to produce a Malaysian society that has freedom and strength and is full of self-confidence; to develop a

mature democratic society; to form a society that has high moral, ethical and religious strength; to foster a mature and tolerant society; to form a progressive scientific society; to foster a society rich in values and a loving culture; to ensure the establishment of a society with a just economy; and to foster a prosperous society. The essence of Vision 2020 has been included in the contents of the revised moral education syllabus for secondary schools.

According to the Malaysian Country Report presented in "Values Education for Peace, Human Rights, Democracy and Sustainable Development for the Asia-Pacific Region" in Bangkok, 1998, moral education in Malaysia is based on certain basic assumptions: 1. Values are not accepted universally passive, but actively constructed by the cognitive learner. In other words, value is socially constructed over time. 2. Values are not isolated sets of rules and facts. Instead, value can be thought of as a network of ideas, where each idea is connected to several other ideas. To be useful, values must be taught as an integrated body of knowledge. 3. God has a great influence on human life and, as such, there are absolute values based on religious teachings and relative values created by the human mind. 4. There are some similarities regarding what is considered good by one religion and the same thing by another religion. Since Islam is the official religion in Malaysia, non-Islamic values can also be seen in relation to Islamic values. 5. Schools are not neutral institutions, but institutions that are full of values. Teachers need to play the role of moral educators, instructors, facilitators and role models. 6. God created humans for a specific purpose, and values education must emphasize an integrated view of humans, because human character involves the interaction of four basic elements: spirituality; knowledge; attitudes and values; and action. Instead of adhering to specific aspects of psychology, several approaches, such as cognitive development, values clarification, and character education, are combined to form the epistemology of the syllabus. It is an integrated moral education syllabus and is in line with the Malaysian National Education Philosophy, which focuses on "the development of meaningful relationships, namely the relationship between body, mind, and spirit; the relationship between a person's responsibilities to God, himself, the universe, and society; and relationships between various knowledge domains".

The striking difference between the main formal education syllabus and the revised version of the syllabus lies in the wider areas covered by the latter version. The revised syllabus places emphasis on global issues that have occurred recently. Discussed in depth at the meeting with UNESCO. Thus, the revised moral education syllabus not only seeks to adapt to global dynamics, but also aims to develop responsible individuals with high moral standards who are able to contribute to world peace.

4 Conclusions

The development of national character and the spirit of nationalism in higher education in Indonesia is developed through General Basic Courses, University Characteristics Courses and through social humanities courses in the curriculum. General Basic Courses such as Pancasila, Indonesian, Religion and Citizenship Education. University courses such as Tri Hita Karana develop harmonious relationships between humans and God,

humans and fellow humans and humans and the environment. Meanwhile, social humanities courses are more about the process of developing critical thinking skills, communication skills, collaboration skills and other humanist behavior according to society's needs. Apart from that, students also develop nationalism skills through student activities, such as the Student Executive Board, Student Representative Council, Department Student Association, and student activity units on campus. Meanwhile, the development of nationalism in higher education in Malaysia is carried out based on the philosophy of the five pillars of state used by the Malaysian state. Then it was developed into Moral Education at a lower level. The development of nationalism is built on the religious values that exist in Malaysia.

The development of nationalist values in students should have a strong philosophical basis, especially state ideology and religious values. In this regard, public figures must also provide positive examples and role models for pupils and students. Providing education to build awareness at the tertiary level must also be followed by direct practice regarding nationalism and patriotism, especially to overcome national problems.

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