

Implementation Of Civic Education in Empowering Islamic Communities Era of Revolution 5.0

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ABSTRACT

The establishment of Smart Society 5.0 is very important because society will continuously be required to develop the ability to solve social problems that occur due to the emergence of the industrial revolution 4.0. In society 5.0, industry becomes a very important sector where technological developments, especially in the aspect of information and communication, require people to produce new innovations continuously. This is a reason that society 5.0 must have intelligence in order to realize ideal conditions. In the digital era, artificial intelligence (AI) as a form of technology in society 5.0 has the ability to replace human work with the aim of providing a high quality of life to society. It turns out that not only does it cause negative things to human work that is starting to be replaced by AI, the character of the nation and state also begins to be influenced by outside culture. The influence of speed in accessing information makes the opening of foreign culture enter and begin to affect the character of Indonesian society. As we know that many theories that explain Civic Education are viewed from various perspectives, both with regard to culture, economy, social, politics, and religion derived from the civilization of the nation's cultural values. Civic education is a very urgent need for the nation in building a prosperous, safe, comfortable, peaceful, prosperous life. Openness in the current 5.0 era, access to communication, and information can be misused and have a negative impact if not accompanied by a good character. Misuse of information media will have an impact on prolonged social issues. Then the empowerment of Islamic communities through religious moral values is expected to be a pillar in navigating the development of the times that require people to become quality human resources in order to welcome the era of revolution 5.0. This research uses a qualitative approach because researchers want to understand and reveal the problems that are being experienced by research subjects in depth. Qualitative research is research by collecting data in a natural setting with the intention of interpreting phenomena that are happening where researchers act as instruments.

Keywords: *Optimization of Education, Citizenship, Community Empowerment*

A. INTRODUCTION

The development of technology in society has encouraged the formation of a new era, namely society 5.0. As the originator of the concept of society 5.0, Japan is the first country to use the concept of 5.0 in its society, precisely in 2019. Society 5.0 is defined by the Japanese Cabinet Office as a society that has a focus on humans and can balance economic development with solving social problems by integrating the virtual world with the real world. Society 5.0 is the result of refinement of the concept that previously existed starting from society 1.0 to society 4.0 where technology is now inherent in humans and its development causes the formation of life virtually through the internet network (Handayani and Muliastri 2020). The establishment of society 5.0 aims to create a human-centered society to realize economic development, solve social problems in society, and to provide a high quality of life to society (Fukuyama 2018).

With the formation of this new era, the world community is now starting to prepare themselves to welcome the era of society 5.0 including Indonesia. Indonesia itself aspires to realize Super Smart Society 5.0 in 2045. The establishment of Smart Society 5.0 is very important because society will continuously be required to develop the ability to solve social problems that occur due to the emergence of the industrial revolution 4.0. In society 5.0, industry becomes a very important sector where technological developments, especially in the aspect of information and communication, require people to produce new innovations continuously. This is a reason that society 5.0 must have intelligence in order to realize ideal conditions. In the digital era, artificial intelligence (AI) as a form of technology in society 5.0 has the ability to replace human work with the aim of providing a high quality of life to society. However, this can have a negative impact in the form of an increase in the number of unemployed. This is the cause of the need for creativity in people's minds. It turns out that not only does it cause negative things to human work that is starting to be replaced by AI, the character of the nation and state also begins to be influenced by outside culture. The influence of speed in accessing information makes the opening of culture in and out and begins to affect the character of Indonesian society (Tahar, Setiadi, and Rahayu 2022).

Strengthening Civic Education is a continuation and revitalization of the National Movement for Character Education which began in 2010. Strengthening character

education or moral education in this period needs to be implemented to overcome the moral crisis that plagues the country (Iswiyanto 2020). Values are the main values that need to be developed and become a priority in the mentality of revolution. Character strengthening becomes very important in the era of science and digital technology, such as now, that science is not value-free and there is no statement that humans are robots without humans endowed with conscience by God. This is in line with the purpose of Education not only to transfer knowledge but also to form a noble person, and to form a strong character (Widiatmaka 2021).

The progress and decline of a nation's civilization is not only determined by its wealth of natural resources but the most important thing is the quality of human resources and the integrity of society. As a large nation with racial, cultural, religious and racial diversity, we are required to have strong character and high competence in realizing the robustness of national identity in order to be able to increase collaboration and competitiveness of the nation so that it can answer the challenges in the era of the industrial revolution 5.0. The latest trends in automation and data exchange are becoming a global phenomenon in Industry Revolution 4.0. The rapid development and use of artificial intelligence, internet of things, 3D printing, robots, and intelligent machines are massively replacing human labor. (Tahar et al. 2022) The impact of technological advances that are increasingly rapidly developing in the life of the Indonesian nation and state has experienced a very large change and development, especially related to the condition of citizenship education that grows in the Indonesian nation. In the era of reform and globalization, the condition of Pancasila seems to be "lost from the soul and body of most generations of the nation" and even tends to be used as a mere slogan. In fact, Civic Education is actually not only needed by the Indonesian people but also contains the meaning of being used as knowledge and foothold in thinking and acting of the Indonesian nation.

In research (Pahlevi 2017) It was stated that the rampant phenomenon (corruption, collusion and nepotism) of KKN, high unemployment, degree buying and selling transactions and low quality of education, and exacerbated by brawls, anarchist demonstrations, drug abuse, human trafficking, sexual crimes, increasing crime, a heartbreaking culture of school graduates is very easy to find in the life of the Indonesian nation today. Civic education cannot be separated from the context of efforts among

universities to find a new format of democratic education in Indonesia while anticipating global demands. (Ziakas 2016) Globalization is characterized by the strong influence of international societal institutions, developed countries that participate in regulating politics, economy, socio-culture, and defense of global security. Globalization is also marked by the rapid development of science and technology, especially in the fields of information, communication, and transportation, making the world transparent as if it were a village without knowing national borders. This condition will affect the mindset, attitude pattern, and actions of the Indonesian people.

In the National Education System Law, it is stated that education is a conscious and planned effort to create an atmosphere of learning and learning. The process can actively develop the potential of learners to have spiritual, religious strength, reconstruct personality, self-control, intelligence, noble character, and skills that will be needed both for themselves, society and nation and country. Based on Law of the Republic of Indonesia Number 20 of 2003, concerning the National Education System, as well as the Decree of the Director General of Higher Education of the Ministry of National Education Number 43/DIKTI/Kep/2006, about the implementation of personality development groups in universities consisting of Religious Education, Civic Education and Indonesian courses. Based on these provisions, the group of personality development courses must be given in all faculties and departments in all universities in Indonesia. Furthermore, in Article 56 of Law Number 12 of 2012 concerning Higher Education, it is again confirmed that the existence of Pancasila and citizenship courses is mandatory, each of which is an integral psychopedagogical/andragogic entity (Pahlevi 2017).

Good character has three related parts, namely moral knowledge, moral feelings and moral actions. Moral knowledge consists of moral awareness, knowledge, moral values, to Understanding other points of view, moral reasoning, decision making, and self-knowledge (Norhidayah 2022). Moral feelings consist of conscience, self-respect, empathy, loving-kindness, self-control, and humility. While moral action consists of competence, desire, and habit. Character education has 18 character-forming values that have been identified and the results of empirical studies of the Curriculum Center derived from religion, Pancasila, culture and national education goals. These values are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, spirit of

nationalism, love of the motherland, respect for achievements, friends / communicative, love of peace, love of reading, care for the environment, social care, and responsibility(Tabroni, Nurkholis, and Robiansyah 2022).

(Hendri 2020)Hendri said that Civic Education is a vehicle to develop the ability, character and character of responsible democratic citizens. So Civic Education is an educational model that develops the potential of citizens to be more ideal, objective in the moral development of civilization anywhere, one of which is in educational institutions in Islamic boarding schools. This is in accordance with the opinion of(Baso 2016)that the roots of Civic Education are found in Pesantren. Pesantren is valued as the only institution that is still ideal in empowering cultural culture, starting from cultivating hasanah character, as well as the aesthetics of ancestors who are still maintained in pesantren. herefore, it is not wrong if Ki Hajar(Fatimah and Shohib 2023)said that pesantren are ideal educational institutions to be applied and used as references by other educations, especially in Indonesia.

Then the question arises how Indonesia, which is mostly Muslim, faces increasingly rapid technological advances and the role of Islamic communities in facing the 5.0 era. With the combination of civic education and Islamic religious education that upholds character values, this is an initial solution that underlies the formation of a quality society. The optimization of community empowerment based on religion is essentially in man and his beliefs, while factors outside of man only function as a stimulus, stimulating the emergence of enthusiasm, taste or encouragement in humans to empower themselves, to control themselves, to develop themselves based on their potential. So, empowering the community is an effort to improve the dignity and dignity of the layers of society who in current conditions are unable to escape the trap of poverty and backwardness, which is an effort to enable and independent society(Ginanjari et al. 2020).

Community empowerment has also been implemented by various elements ranging from the government, the business world and the community through Civil Society Organizations. Although with different perspectives and theoretical foundations, the empowerment program has the same goal, namely as an effort to solve or at least reduce the impact of social problems. The implementation of community empowerment is not the same between one community context and another. Muslim communities / organizations

also have their own ways of maximizing community empowerment, ranging from moral education taught since childhood to how to manage resources that have been ordered by God to be managed in accordance with sharia law in order to avoid damage that harms the nation and state(Harahap 2020).

Often when a character crisis occurs, accusations are directed at religious education as the cause. This is very reasonable considering that Islamic Religious Education is at the forefront in preparing quality human resources both in hard skills and soft skills. Although Islamic religious education is a conscious and deliberate effort to prepare students to recognise, understand, appreciate and believe, pious and noble, the teachings of Islam and its main origin from the holy book Quran and hadith through advice, teaching practice and the use of experience. It comes from a very clear understanding that Islamic religious education is an educational process that leads to the formation of one or more good characters. (Taufik 2020).

Today, those faced with digital technology changing lifestyles and learning must respond to changing student behavior. The education of perpetrators must redefine public education to meet the innovation and educational needs of the 5.0 era. Therefore, it is not enough to identify 21st century skills, but also consider learning management and virtual aspects of social learning; that graduates will be intellectuals and this will ultimately help build the nation's intelligence. Includes human development efforts with new technological innovations for the use of intelligent agents, computing and mobile technologies and services. Modeling appropriate learning management is a challenge for the education world to prepare the skills and abilities of students to face future challenges.(Tahar et al. 2022).

It is natural that Islamic education is an alternative solution in facing the welfare problems of the ummah in this technological era. With a record, Islamic education must be able to play its role dynamically and proactively. If it is not able to play such a role, then Islamic education will not be able to face the traffic flow of intellectual and sociocultural changes in the global village(Nizar et al. 2023). It is understood that Muslims must have a good ability to deal with changes in thought in all aspects of life, and be able to deal with the habits of certain people and the phenomenon of globalization today.

On the basis of these assumptions, Islamic education like or dislike must be ready to face the challenges of the times. Islamic education must not be inferior but must be superior. Islamic education must always be optimistic and dynamic in facing the challenges of the times (Maarif 1996). For this reason, the development of creative and innovative intellectual insights must be used as a guide by integrating and interconnecting various disciplines both theoretically and practically. Thus, Islamic education can be an alternative solution in optimizing the empowerment of the ummah.

B. METHODS

This research uses a qualitative approach because researchers want to understand and reveal the problems that are being experienced by research subjects in depth. Qualitative research is research by collecting data in a natural setting with the intention of interpreting phenomena that are happening where researchers act as key instruments (Zuchri 2021). Through this qualitative research, researchers can recognize the subject, and also feel the problems that are being experienced by the research subject. This research uses a type of descriptive research, researchers will describe and reveal phenomena and problems that are happening in people's lives related to civic education and Islamic community empowerment in the 5.0 era, which then the results of this research will be collected in the form of words.

Observation Method, which is a data collection technique, where researchers make direct observations to the object of research to see closely the activities carried out, or can be interpreted as systematic observation and recording of the symptoms that appear in the object of research.

To analyze the data is carried out qualitatively, namely a research procedure that produces descriptive data in the form of written or spoken words from people who can be understood. In qualitative analysis, the author uses the method of inductive thinking, which is thinking by departing from concrete facts or events from specific facts or events that are drawn generalizations that have a general nature (Wahyudin Darmalaksana 2020).

C. RESULTS AND DISCUSSIONS

The presence of technological advances up to the 5.0 era makes people have to continue to adapt quickly in order to innovate and have quality capabilities. Various models of community empowerment in the dynamics of their development cannot be separated from the role of the government in empowering the community. Many community empowerment programs are rolled out by the government through Departments and Non-Departmental Government Institutions such as PNPM Mandiri (National Program for Community Empowerment), PENP (Economic Empowerment of Coastal Communities), PDMDKE (Regional Empowerment in Overcoming the Impact of the Economic Crisis), KUBE (Joint Business Group), and so on. These programs are believed to be one of the government's roles in improving welfare towards community independence. In terms of education as the main foundation in community empowerment is no less important. (Nanggala 2020) Civic education as an initial form of building the character of society in the state has also been started from basic education to higher education in order to create morality for the nation's children who can compete with other nations. Islamic-based education is also at the forefront in shaping the character of a nation with moral education that is almost exactly the same as civic education, upholding the dignity and dignity of a nation and participating in the prosperity of a country with quality resources, especially the presence of Smart Society 5.0 is very important because society will continuously be required to develop the ability to solve social problems that occur due to the emergence of the industrial revolution 4.0.

When the challenges of the world of work are increasingly competitive. At present, it is necessary to empower superior communities in order to compete in the world of work. Owners of superior human resources will be prosperous while people who do not have skills will be left behind and will even be crushed by the current development of the times (Siswanto 2012). Then the challenge of scientific and technological progress at this time developed and prosperous countries are countries that master science and technology, while underdeveloped countries will be worse in various fields including will be left behind in the field of welfare (Rifqi 2017).

In the history of the Indonesian nation, what must be underlined is that the Muslim community is a very large group of people who are concentrated in one country, and thus

have problems that are also obstacles in implementing community empowerment, especially Islamic education. Islamic teachings state that human beings, besides having knowledge, must also have faith and piety. This is also one of the main aspects so that the people of this nation can be guaranteed and defend themselves in a religious socialist area in accordance with Pancasila (Harahap 2020).

1. Optimization of Civic Education

Civic education during this globalization period must be interpreted as a way that is expected to be able to lead the Indonesian nation to create a nation with character based on Pancasila so that democracy, good governance, the rule of law and civil society that are relevant to global demands can be realized (Widiatmaka 2021). The learning outcomes of Civic Education are very important to realize a generation of the nation that has a strong character in facing all the challenges that come one after another. To achieve the goal of optimizing civic education as mentioned above, humanistic learning models and strategies are needed based on the assumption that students are humans who have different potentials and characteristics. Students are positioned as subjects, while lecturers are positioned as facilitators and partners of student dialogue. The material should be arranged based on the basic needs of students, be flexible, dynamic and phenomenological so that the material is contextual and relevant to the demands and changes of local, national, and global communities (Ulfah 2019).

Civic education must be able to make itself as one of the educational instruments for empowerment for the community, especially students who are in the process of educational learning. In addition, civic education must be used as a vehicle and instrument to carry out social engineering in order to build effective social capital for the growth of democratic culture in the life of the nation and state community and the growth of civil society that has a strong character. The solutions offered in the framework of civilized civic education are educational methods and processes that not only provide knowledge, but also activities to build awareness, maturity, independence, and liberation. The character mentioned in these last values is the essence of education and democracy or civic education.

(Hendri 2020) Said that Civic Education as a vehicle to develop the ability, character and character of responsible democratic citizens. So Civic Education is an educational model that develops the potential of citizens to be more ideal, objective on the moral

development of civilization anywhere, one of which is in Islamic-based educational institutions including schools, campuses, and Islamic boarding schools. Pesantren offers soft dimensions that affect individual and organizational performance, namely values, beliefs (beliefs), culture (culture), and behavioral norms. So, pesantren are educational institutions that develop values derived from Islam and also the values of Pancasila which are the source of life of citizens in every act, Conduct policies and make decisions every day. Especially now that pesantren education is considered very appropriate to become a national learning role model, plus technological advances that require people to later be able to adapt in the 5.0 era and become a society that can compete in all eras.

Even according to (Fukuyama 2018) The challenges of life in the present are characterized by the following tendencies: First, the tendency to integrate in economic life and the tendency to fragment or fragment in political life. Second, the challenges of globalization that will color all life in the future. Both of these trends can already be felt by various layers of countries in the world.

2. Community Empowerment

Empowerment is the most important part that must receive special attention for the government, especially in the era of increasingly global development. As in empowerment, the government has a good role as a regulator, dynamicator, and facilitator, which of course is not just a title, but needs to be implemented so that speech and practice can run according to expectations. The government must be observant to see the situation that exists in the community, then always look for other alternatives to help the community to find ideas or ideas that can be used as opportunities in the context of empowerment in the 5.0 era.

Society basically has the potential to develop if we empower it. As explained by Syafaruddin in his book (Syafaruddin 2012), The operating ability of human thinking is determined by that man's ability to assimilate or adapt the environment in his mind. In other terms, man's ability to think is determined by two components: first, his ability to perceive symptoms, second, his ability to conceptualize symptoms into a general sense. But that potential doesn't develop if people don't take advantage of the opportunity.

In fact, empowerment doesn't always go according to plan. Failures are caused by various obstacles. These constraints include human resources (HR). Generally, human resources include two parties, namely empowering and empowering. Empowerment is the most empowering role in empowerment They are usually called strong because of the duty to empower the weak or helpless. The form of this activity is called mentoring and the executor is called the mentor team. The mentor team has a strategic role in supporting the implementation of the empowerment program. This is because the quality of mentors is an instrumental approach to empowered communities.

The role of the government as a dynamicator is to mobilize multi-stakeholder participation when stagnation occurs in the development process (encouraging and maintaining the dynamics of regional development). As a dynamicator, the government plays a role through providing intensive and effective guidance and direction to the community. Guidance and direction are indispensable in maintaining dynamics. The government through extension teams and certain agencies provides guidance and training to the community (Makhrus 2018).

The role of the government as a facilitator is to create conducive conditions for the implementation of development (bridging the interests of various parties in optimizing regional development). As a facilitator, the government strives to create or facilitate an orderly, comfortable and safe atmosphere, including facilitating the availability of development facilities and infrastructure. Facilitation in UKM, for example, the government provides facilities to achieve business development goals owned by UKM.

As already explained that empowerment aims to change people's behavior to be empowered so that they can improve their quality of life and welfare. However, the success of empowerment does not only emphasize the results, but also the process through a high level of participation, based on the needs and potential of the local community. To achieve this success, empowerment agents can take a bottom-up approach, by exploring the potential, problems and needs of the community. These potentials or needs are of course very diverse even within the same community. In this case, empowerment agents can determine the priority scale that is considered very necessary to be developed. Conditions like this are the reference for empowerment agents to determine empowerment planning (goals, materials, methods, tools, evaluations) formulated together with clients or targets.

The involvement of targets in this planning stage is one way to invite them to be actively involved in the empowerment process. With this involvement, they have an emotional bond to make the empowerment program a success(Ziakas 2016).

Efforts to empower community potential must start from empowering family education. The concept of "brain development" explains that the system of speech of the human brain is largely determined by human contact in the first three years of life on earth. The more natural symptoms that children can catch in the first three years of their age, it will stimulate the growth of the brain fiber system, which means that it will have an impact on the child's high intelligence in the future. Therefore, the empowerment of the potential of the ummah must be carried out from the beginning of birth. In addition, parents must be responsible for proportional nutritional behavior, and also condition the child to experience a proportional development process.

The next direction of empowerment is in the community by increasing the sense of responsibility for the realization of a nation that has civilization and high morals. In relation to the educational process so far, the attitude of the community has not been or is not critical of the policies determined by the school. Society follows what the school prescribes, without critically questioning what the benefits of it all are, in terms of achieving educational goals. Schools determine curriculum and syllabus, schools determine learning methods, schools determine tests, exams, graduations to clothes and even school uniforms, these are some examples that the community should take part in and be responsible for the success of achieving educational goals. This is where the empowerment of each potential community (family, school, and community) to jointly compromise how the education system should be implemented. In handling the process of empowering community potential, the school must need the right strategy, and requires a wide network, involving many parties, both bureaucrats, entrepreneurs, religious leaders, and of course education and community organizations.

D. CONCLUSION

The Indonesian nation must quickly adapt in facing challenges from various corners in this era of globalization. The realization of the Indonesian nation with a strong character is illustrated by the good and bad of everything done by the Indonesian nation and whether or

not it is able to face tests that come one after another in various aspects of life. In line with the purpose of civic education to form a personality that is in accordance with Pancasila and the character of the Indonesian nation, when you want to become a quality nation, you should pay more attention to all aspects of life, both through formal, informal, and non-formal education.

Seeing the majority of Indonesian people Bergama Muslim, it is clearly understandable that the large number (Muslim community), has given birth to various potentials in steps to optimize the empowerment of the Muslim community in this country. Because, if the world of Islamic education is able to explore and manage human resources (HR) in the Muslim community in improving the quality of education will really provide maximum value achieved by Islamic educational institutions. Of course, by collaborating with citizenship education, it is hoped that the community can become highly qualified human resources in the technological era because it is based on religious moral values and national values.

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