

Promoting diversity tolerance among Indonesians through smart mobile civic media in Citizenship Education

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Abstract

The formation of student characters is carried out with variations in the form of digital-based "Smart Mobile Civic" learning media innovations that can be applied to learning civic education. It is hoped that this innovation has the potential to improve critical, rational, and creative thinking skills following Pancasila's values in responding to various problems in the field of citizenship. This research aims to (1) analyse the implementation and improvement of tolerance character. (2) analysis of the effectiveness of the tolerant values applied in Smart Mobile Civic. The research results show that: (1) Lecturers act as presenters and models for students to develop good values. (2) Smart Mobile Civic is an effective medium for efforts to form an attitude of tolerance shown through the learning achievements of citizens' rights and obligations in maintaining the integrity of the Unitary State of the Republic of Indonesia. The diversity of Indonesian society as a Unitary State is integrated with the Teaching Module developed with the Smart Mobile Civic application. It is very relevant to the demands of digitalisation of citizenship education learning technology as a form of increasing "civic disposition" competence, which develops attitudes as a form of implementing citizenship education and achieving the Pancasila student profile, namely having six main characteristics: faith, devotion to God Almighty, and noble character, global diversity, cooperation, independence, critical thinking and creativity.

Keywords: Citizenship Education, Smart Mobile Civic, Tolerance.

Introduction

Education at the university level plays an important role in developing an attitude of tolerance toward the diversity of Indonesian society. Tolerance is an important attitude to



develop because humans are social beings who cannot live without the help of others. The diversity of society can strengthen the unity and integrity of the nation and foster the character of tolerance even in a small scope, such as in schools and the community. Diversity is a situation where, in society, there are various kinds of religions, ethnicities, races, and groups that coexist with each other. An attitude of respect or tolerance is needed to build a harmonious relationship between communities. The thing that is generally at risk when this happens is tolerance regarding religion or belief; there are many cases regarding religion, and conflicts occur in society.

Tolerance is a complex and evolving concept critical to fostering peaceful coexistence in diverse societies (Nys & Engelen, 2021). It balances allowing differing opinions and behaviours while maintaining respect and civility (Verkuyten, 2022; Verkuyten & Kollar, 2021). Rejection and exclusion from society because of social and cultural background are also examples of group intolerance. In personal relationships, encroachment on personal boundaries can also be seen as intolerance. In personal relationships, intolerance is direct contempt for others because of their different social and cultural backgrounds. From the problem of intolerance above, in higher education, we can teach students to avoid this. Learning Citizenship Education (CE) on the diversity of Indonesian society in the concept of national identity has learning outcomes to instil tolerance in students, not imposing the will of others, caring for the surrounding environment, not prioritising ethnicity, religion, race, class, or specific cultures, not taking can violate norms to achieve personal interests, do not seek self-benefit rather than the welfare of others. CE lecturer can also give an example of how if an attitude of tolerance is not implemented correctly, it will cause division, conflict, and setbacks in an environment, region, ethnicity, or religion.

Based on a pre-survey conducted by researchers in February 2023, CE learning has not been developed with innovative digital-based learning media relevant to 21st-century learning. Lecturers have the role of being a good example, influencing, supervising, and motivating their students to develop an attitude of tolerance. Even though tolerance has been taught, students do not necessarily understand it. Learning is also accompanied by simple practices carried out by lecturers and students. Simple practices carried out by lecturers and students every day will create a habit, which will create a strong character of tolerance in students. Tolerance can also be called democratic ethics, whose strength is separate in an authentic and substantial form. Simple practices carried out by lecturers and students every day will create a habit, which will create a strong character of tolerance in students. Tolerance can also be called democratic ethics, whose strength is separate in an objective and substantial form Indonesian society is vast. Students learn about religion and culture and must understand every subject. How are students introduced to various religions, cultures, races, and groups in Indonesia? From this subject matter, students must be able to understand the diversity of Indonesian society. Realising a tolerant character means everyone can be himself and respect others (Del Águila, 2005). Thus, the task of the civics education lecturer is to teach an attitude of tolerance through digital-based learning media as learning innovations and learning technologies that are relevant to current digitisation demands.

Research conducted by Jain and Patodia (2022) revealed that 32% of participants attributed moral decline to social media. Meanwhile, 35% pointed to television and cinema as significant contributors, fostering behaviours such as disrespect towards elders and diminished cooperation among peers. The trend towards materialism among young people is closely linked to a societal shift towards individualism, which often undermines collective moral obligations (de Araujo Gil et al., 2016; Durvasula & Lysonski, 2010; Liu et al., 2022). This shift has significant implications for ethical judgments, psychological well-being, and prosocial behaviour, reflecting a broader transformation in societal values (Yang et al., 2018).

Furthermore, Huat See (2018) indicated that while values such as trust and honesty remain significant, there is a diminished focus on tolerance, highlighting a potential disconnect between traditional moral education and the values embraced by contemporary youth. These insights underscore the necessity for collaborative initiatives between families and educational institutions to strengthen moral education and effectively tackle these issues. This research advocates for implementing Smart Mobile Civic (SMC) media as a crucial intervention strategy to enhance moral standards among the youth, particularly emphasising the importance of tolerance, which is currently underrepresented.

Method

This study uses a qualitative research type of case study at Slamet Riyadi University, Surakarta. Researchers want to reveal the facts of implementing CE learning to form the character of tolerance in the diversity of Indonesian society. In qualitative research, data collection is not based on theory but on facts found in the field and primary data sources obtained from interviews with civics education lecturers and second-semester students taking CE courses. This study's plot was to find primary data sources from coordinators of civics education courses and regular class students. In addition, observations were made directly in the field.

After all the data has been collected, the writer writes the data reduction and presents it, then verifies the data in the form of conclusions drawn from this study. The plot is to find primary data sources from coordinators of civics education courses and regular class students. In addition, observations were made directly in the field. After all the data has been collected, the writer writes the data reduction and presents it, then verifies the data in the form of conclusions drawn from this research.

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Results and Discussion

CE is a vital educational component that cultivates a deep sense of commitment among citizens toward their nation and state, as highlighted by Trisiana (2020) This educational endeavour must assert itself as a "strong subject" within the academic curriculum, distinguished by its contextual learning experiences that are meaningful, integrated, value-based, and actively engaging. These enriched learning experiences equip students with the essential knowledge, attitudes, and skills necessary for democratic citizenship, achieved through a psycho-pedagogical-constructive approach (Trisiana, 2020).

Character development requires intentionality, meticulous structure, building, and nurturing from a young age. This development begins within the smaller circles of home and community, gradually expanding into the larger national and global life contexts. Character is understood as a unique way of thinking and behaving that facilitates harmonious coexistence among individuals, whether in family relationships, community interactions, or national responsibilities (Trisiana, 2020).

Character education encompasses a broad spectrum of value-driven education, moral instruction, and ethical development to enhance students' capabilities to discern right from wrong, uphold positive morals, and integrate goodness into their daily lives. For character education to be effective, it must transcend mere cognitive understanding (moral knowing) and include emotional engagement (moral feeling) and actionable behaviour (moral action). Consequently, character education is inextricably linked to the cultivation of 'habits'—patterns that are consistently practised and integrated into everyday life.

In character education, diversity serves as a crucial filter, helping to shape and align national culture with intrinsic cultural values and a collective national identity that maintains dignity (Trisiana, 2020). Tolerance, a fundamental human capacity, can be learned and refined. It plays a critical role not only in personal interactions but also as an essential aspect of political education within Indonesia's rich tapestry of democracy and multiculturalism (Weber, 2016). The efficacy of democracy in a multicultural society is inherently tied to a shared level of tolerance among individuals toward varying values and worldviews. Therefore, tolerance emerges as a political virtue within a democratic framework that must be actively cultivated and practised through diverse educational methodologies.

Crucially, it is important to note that tolerance should never serve as a justification for violating fundamental human rights (Okditazeini, 2022). Politically, tolerance is indispensable for fostering understanding and managing the multifaceted landscape of values and worldviews within society. Conceptually, tolerance is supported by multiple foundations, including ethical, normative, historical, pragmatic, democratic, anthropological, epistemological, and religious dimensions (Weber, 2016). One pivotal aspect of tolerance education involves individuals experiencing tolerance firsthand, receiving recognition, openness, and warmth from their social environments.

Tolerance can be defined as a mindset or practice characterised by respect and appreciation for the actions and beliefs of others, regardless of their divergence from one's convictions. Within Indonesia's sociocultural and religious context, "tolerance" embodies attitudes and behaviours that actively reject discrimination against minority groups or those not favoured by the majority. This notion of respect entails recognising differing cultural perspectives and accepting ideas that may contradict one's beliefs (Mawadda et al., 2023). Indonesia has a rich mosaic of tribes, religions, dialects, cultures, and customs. Respectful behaviour within this sociocultural and religious framework necessitates the promotion of attitudes and actions that staunchly oppose discrimination against various social classes or communities (Bakar, 2015). Tolerance is the art of coexisting peacefully with others, understanding that diversity enriches the social fabric and enhances society's overall well-being.

In Indonesia, fostering tolerance is paramount, given the country's vast array of cultural and religious demographics. The historical backdrop of this diversity has frequently led to conflicts, often driven by misunderstandings and exclusivist viewpoints among various religious communities. Interfaith dialogue is fundamental for promoting mutual understanding and establishing harmonious coexistence. A society aiming for ideals of peace and unity must actively work to eliminate conflicts, particularly among differing faith groups. According to Sari et al. (2019) it is imperative to cultivate openness, uphold democratic principles, and foster tolerance to address and reconcile group conflicts, including religious ones, Rozak (2008) further emphasises the necessity of community development and enhanced communication between religious groups to navigate and resolve conflicts successfully.

Implementation of CE Learning as an Effort to Form the Character of Tolerance in the Diversity of Indonesian Society

Tolerance is a fundamental component of social cohesion and harmony (Dima & Dima, 2016). It significantly reduces conflicts, enhances social capital, promotes inclusivity, improves intergroup relations, supports democratic values, and facilitates cultural integration (Harell & Stolle, 2010; Jay et al., 2019). By promoting tolerance, we can create a more peaceful and harmonious society, offering hope for a better future (Arant et al., 2021; Wise & Driskell, 2017).

Tillman (2019) asserts that tolerance is a sort of respect shared through understanding and a desire for peace. The path to peace is through tolerance. According to some, tolerance is a crucial component of peace. Tolerance means appreciating, allowing, and condoning opinions, views, beliefs, habits, behaviour, and so on that are different or that conflict with one's

founder—for example, religion, ideology, and race (Nye, 2019). From the definition above, it can be concluded that the value of tolerance in society has a positive impact, among others. Tolerance is defined as recognising, accepting, and approving differing or opposing viewpoints, ideas, habits, behaviours, and so on. For instance, race, ideology, and religion (Nye, 2019). Because of this, the idea of multiculturalism is relevant to comprehending tolerance within the context of the unitary state. According to Suparlan (2014), culture, as perceived from its role as a manual for human life, is the fundamental term of multiculturalism. The word "multicultural" has given rise to the philosophy known as multiculturalism in the context of nation-building. The fulfilment of civilised democracy and democratic civility depends on attaining civility, a cultural basis associated with multiculturalism. Countries that embrace democratic systems have high levels of understanding of the value of diversity in fostering citizen tolerance, assimilation, and equality (Erawati, 2017).

Multiculturalism, on the other hand, has two definitions, according to (Tilaar, 2014), namely "Multi", which denotes the plural and "Culturalism", which denotes the idea of culture or culture. What is known as pluralism, which denotes that there are differences in a society and permits groups to maintain their uniqueness without outside pressure, is this multi-culture, which is specific to a person who lives in society and state and is made up of two additional cultures that exist in the area and coexist there.

Diversity in Intercultural Communication

Communication is a complex and dynamic process involving the exchange of information through various verbal and non-verbal means, serving multiple purposes and adapting to different contexts and technological advancements (Divo et al., 2008; Fletcher, 2016; Russo, 2010; Sebastião, 2021). According to Zimmerman et al. (1986), people communicate for two main reasons: to foster relationships with others and to complete tasks crucial to their needs, such as meeting daily needs. Based on the previously mentioned criteria, it can be deduced that communication serves two content functions that involve exchanging knowledge about how the other person is feeling. Language is a collection of symbols, together with rules and combinations of these symbols, that are used to comprehend a society. Language is also utilised in vocal codes (Mulyana, 2005). All verbal and nonverbal communication falls under this category. We convey non-verbal communications without recognising that they have significance for other people. This communication covers all stimuli in a communication system except for vocal stimuli, which are for the sender or recipient (Mulyana, 2005). The act of interpersonal engagement and interpersonal communication amongst individuals with various cultural origins refers to as the intercultural communication process (Abdullah & Sahar, 2020; Croucher, 2017). Regardless of how it is currently defined, intercultural communication occurs when two cultures are involved, and those two cultures carry out the communication process (Guo, 2019; Ng & Lillevik, 2017).

Culture has typically been thought of as belonging to people and employed as a social communication technique where imitation (imitation) occurs. Intercultural communication, according to Guo (2019) is a communication phenomenon in which parties with various cultural origins come into direct or indirect touch with one another. The cultural value system serves as the foundation of a cultural system. It drives the rules that govern how members of the culture should behave. Customs, a system of standards, ethics, moral principles, etiquette, a way of life, and personal ideologies are all behavioural guidelines (Trisiana et al., 2024).

The Effectiveness of SMC Media in Forming the Character of Tolerance in Indonesian Society

Media influences the progress of the learning process when it takes place in schools for students and teachers, which supports the subjects themselves. According to Arsyad (2013), the functions of learning media are: Learning Media according to (Arsyad, 2006) suggests that Learning Media based on technological developments are grouping into four groups, namely: print media (print media includes text, photos, graphics and other print media); audiovisual

media (audiovisual media includes film projector machines, tape recorders and visual projectors; computer media (this media is provided in the form of guides, games, simulations and databases. student-centered learning with high student interaction); combined computer media and print (combines the use of several computer-controlled media).

Figure 1.

The SMC Layout Android Application



Source: Research Data, 2024.

Optimisation of CE learning media that can integrate the nation's character based on Smart Mobile Civic. It is because all learning activities in this model will be integrated with technology, both technology in the form of processes and technology in the form of hardware and software (hardware and software). Technology in the form of processes includes several aspects, such as structuring material content and selecting learning strategies (Trisiana, 2019, 2020). The SMC application is a mobile-based application that aims to facilitate learning for students in studying Pancasila and Citizenship Education courses. This application can be installed on students' smartphones so that it can facilitate student learning both at school and at home. An android application that makes it easy to learn for students in studying Citizenship Education courses. This application focuses on character education materials, 4A, and SMC steps based on Project Citizen. Before using this application, it should install the SMC application on the smartphone. If it has been installed, the SMC application is ready to use. SMC has several main menus

1. Manual Menu and User Guide

The Class Timeline Menu is being utilised to explain facts by learning objectives. Suppose the professor wants to schedule a virtual conference with every student in a single class. In that case, they might use the Video Conference option.

2. Project Citizen Step Menu

Menu Identify problems based on character values and select problems based on five-character values that will be strengthened in learning. The menu selects problems to be studied by classes based on character values and problem criteria, according to problem identification on the Problem Identification menu. The menu collects information related to the selected problem by looking at the semester Learning Plan, which can be used to make a Semester Learning Plan (RPS).

3. Character Smart Project Menu

The Lecturer's Journal Menu records all incident students carry out when the lecturer is teaching. In this menu, the lecturer reflects on learning experiences based on character values together with students. The Computer Test menu is used to create test/exam questions.

The step taken by the lecturer is to carry out the teaching and learning process by applying the attitude or behaviour of tolerance. However, even though the learning plan has been made, in practice, there are still activities that do not exist or are not written in the learning plan that appear unexpectedly in the learning activity. In addition to the learning plan, other companion books also greatly influence the process of learning activities. SMC media offers significant benefits over traditional teaching methods for promoting tolerance in CE. Digital platforms enhance student engagement through interactive content rather than relying on lectures and passive learning. It is engaging students more deeply in understanding tolerance and diversity.

The effectiveness of SMC based learning media in increasing tolerance for the diversity of Indonesian society can be seen in the following table 1.

Table 1.

Learning Outcomes of CE in Students After Smart Mobile Civic is Implemented

Learning Outcomes	Attitude Aspect	Knowledge Aspect	Skill Aspect
Average	85	84	80
Max Value	95	90	89
Min Value	70	70	73

Source: Research Data, 2024.

Additionally, digital resources can reach a wider audience, making them more accessible to diverse students, unlike traditional methods that may restrict participation. SMC also allows for real-time feedback, enabling teachers to adapt their strategies based on student needs. This flexibility improves the effectiveness of teaching tolerance. Furthermore, integrating technology aligns with 21st-century learning, equipping students for a digital, multicultural society. In contrast, traditional methods may not offer the same level of interactivity, accessibility, or adaptability, potentially leaving students less prepared. Lastly, SMC encourages critical thinking about real-world citizenship and tolerance issues, unlike traditional methods, which emphasise rote memorisation.

Conclusion

Improving the character of tolerance through learning Citizenship Education in the Diversity of Indonesian Society material, carried out by lecturers not only teaching and providing material but also providing examples for implementation by students, motivates them to become mentors and encourages them to continue to develop good character. The effectiveness of SMC-based learning media Based on the results of the learning impact analysis that the preliminary, core, and closing activities of learning in the application of values, attitudes, and the character of tolerance are in the form of an assessment of learning activities that have been carried out together. The assessment is expected to spur enthusiasm to continue learning and improving oneself and increase tolerance in everyday life. Civic competence formed as a direct learning experience is part of the civic disposition, which strengthens the character of citizen responsibility in carrying out their rights and obligations.

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Authors' contributions

AT, as the main author, plays a role in analyzing the development of the Smart Mobile Civic media in Citizenship Education learning. Additionally, TO is responsible for the collection of data related to anti-corruption education. Meanwhile, GANZ, SH, and NA are responsible for data analysis.

Competing interests

The authors have declared no competing interests.