Web-based interactive media model for character building education

Benny[1], Frederikus Fios[1], Yi Ying[2], Edwin Yang[3]
[1]Character Building Development Center, School of Computer Science, Bina Nusantara University, Jakarta, Indonesia
[2]Department of Chinese, Faculty of Humanities, Bina Nusantara University, Jakarta, Indonesia
[3]Department of Applied Linguistics, Cheng Shiu University, Kaohsiung, Taiwan

Article Info

ABSTRACT

This research aims to describe the learning innovation from character building learning through the Religious Moderation 360 website. The website's content includes photos of places of worship taken with a 360 camera. The research method used is phenomenology with a qualitative approach aimed to i) explain web-based learning and ii) gather student opinions on web-based learning. Data collection was done by distributing self-administered questionnaires. The research stage began with a trial questionnaire to determine the validity of the content and substance of the questions to 20 students. The valid questionnaire was distributed to 195 students from Department of Computer Science, International Business Management (IBM), and International Relations who adhere to Islam, Christianity, Hinduism, Buddhism, Confucianism, and other religions. The data gathered from the questionnaire accommodated the students' expectations of innovation in learning religion character building. The conclusion from this research is that respondents found the developed website interesting, the audio-visual material innovative, they felt motivated to learn, and were interested in learning about other religions through the website. Future research is expected to explore various opinions of religious leaders and places of worship that are the result of acculturation from various countries. Thus, learning religion also involves learning about culture.

Corresponding Author:

Yi Ying
Department of Chinese, Faculty of Humanities, Bina Nusantara University
Kemanggisan Ilir III Street No. 45, Kemanggisan, Palmerah, West Jakarta 11480, Indonesia
Email: yi_ying@binus.edu

1. INTRODUCTION

The Organization for Economic Co-operation and Development (OECD) predicts that by 2045, Indonesia's economy will reach U\$Rp8.89 trillion and become the 4th largest economy in the world. This prediction is based on the demographic bonus that Indonesia will experience between 2030 and 2040. The productive age population of Indonesia will reach 64 percent of the total population of about 297 million people. Indonesia will have potential including one of the largest markets in the world, human resources quality that masters technology, innovative, and productive; as well as the ability to transform its economy [1].

The demographic bonus will provide benefits for economic growth, particularly in the employment sector. If managed well, it will create skilled workers. However, the demographic bonus could become a disaster if the government is unable to prepare adequately, potentially leading to increased unemployment, poverty, and social inequality [1], [2]. The potential of this demographic bonus must be realized by developing human resources [3] and enhancing nationalism [1].

Nationalism in this era is implemented based on five principles (unity, freedom, equality, personality, and performance). In practice, the implementation of nationalism in the current era is as follows: maintaining national integration (unity), accepting diversity (freedom), promoting egalitarianism (equality), pride in the nation and state (personality), and having a vision of nation-building (performance). As the nation's hope, students are expected to struggle based on the principles of nationalism [4].

To realize the aspiration of becoming a developed country by 2045, Indonesia needs several development programs related to natural resources. By 2045, Indonesia will have significant potential in its human resources, referred to as productive human resources. These human resources must be managed well to accelerate national development [5]. Human resources need to be equipped with good character. Efforts can be made to develop and strengthen student character through internal education strategies, such as content material that contains character values, learning based on local wisdom, and the use of character-based learning models, methods, and media, as well as external strategies in the form of support from old respondents and the community [6]. Therefore, there needs to be character education in the university environment, thus character-building education needs to be integrated into the curriculum and not taught separately [7].

The Minister of Education and Culture, Mr. Muhammad Nuh, in his speech at a discussion about character education in Surabaya, presented his paper titled "Strengthening Competence-Character: Ongoing Activities in Preparing the 2045 Generation". In his presentation, he emphasized the importance of the ability to adapt to change. Currently, the era is changing rapidly, especially in terms of information technology [8]. Character strengthening needs to be a supporting foundation in the battle of globalization [9]. With the development of technology and the increasing ease of finding information through social media, it is a challenge to develop and strengthen the moral character values of students to help students build good social relationships so that they can judge what is right and wrong, thus minimizing the occurrence of social norm violations [10], [11].

Therefore, the task of higher education institutions is to incorporate character education into the curriculum, including students who study online, who are also required to take the character-building courses. This study investigates the effects of implementation of Religious Moderation 360 website in character building religion teaching and learning activity and obtain students opinion on web-based learning. While earlier studies have explored the impact of web-based learning on students learning motivation to understand religion, they have not explicitly addressed its influence on web-based learning on knowledge for all religions in Indonesia.

2. LITERATURE REVIEW

Character is an essential element that determines the strength of a nation. The younger generation are the owners and agents of national change. Character education is crucial for them [5], [12], [13]. Education begins with building awareness, feelings, concerns, intentions, knowledge, beliefs, and habit formation. A respondent is considered to have good character if they know about good things (moral knowledge), have an interest in good things (moral feeling), and perform good actions (moral action). These three elements will lead respondents to have good habits in thinking, feeling, and acting towards God almighty, their individual entities, their peers, their environment, and their nation [5].

Moral learning in China is embodied in Confucian teachings [14]. The essence of Confucianism consists of three elements: Ren, Yi, and Li, which determine what can be morally accepted in society. Ren is the capacity for compassion or virtue towards each other. Yi is essentially a sense of moral truth, the capacity to distinguish suitability and the right direction in human actions, relationships, and other issues. Li represents etiquette, norms, and protocols, both in personal and institutional life. Confucianism is at the heart of traditional Chinese culture and plays a crucial role in shaping and developing Chinese society [15]−[17].

Indonesia also recognizes the importance of building the character of the Indonesian nation based on Pancasila, which can make Indonesia an independent nation in line with the ideals of Pancasila [18]. Pancasila is not a dead and closed ideology, but more dynamic and open to constructive interpretation regarding new epistemic horizons that enrich discourse around the environment. The implementation of Pancasila values in Indonesian students is combined with national education standards and teaching religious values [19]−[21]. The rapid advancement of science and technology and globalization contribute to the complexity of social life and underline the importance of morals, values, and ethics in science education and science teaching. It is important for educators to emphasize character education to develop virtues, quality attributes, personality, and leadership in students [22], [23].

Character education is carried out in various ways, one of which is through literature [24], [25]. Literary works that contain character education introduce students to the cultural diversity that exists in Indonesia and even in the world [25]. Character learning in higher education is divided into three courses, namely CB (religion, Pancasila, and citizenship). From research on 150 students, data was obtained that 80%

(120) stated that CB religion is the lesson they like the most. Only 12% (8) liked Pancasila lessons and 8% (12) liked citizenship lessons. CB religion is considered to influence their character and is very applicable and relevant in daily life. CB religion is considered more important and interesting to learn. CB Pancasila and CB citizenship also have an influence on student character and are considered applicable and relevant [26]. Based on this research, an innovation in web-based character learning (Religious Moderation 360) emerged, which was developed by Character Building Development Center. This research presents two things, namely: i) explanation of Religious Moderation 360 and ii) student opinions on web-based learning.

3. RESEARCH METHOD

This research is a descriptive study that uses a normative survey to describe university students' perspectives on the Religious Moderation 360 website and the teaching material from the website. The data analysis method in this study uses a qualitative method. This qualitative research uses the qualitative description (QD) method. QD is suitable for directly describing a desired phenomenon or information sought to develop and refine questionnaires or interventions [27], [28].

The population of this study is students who are studying character building. The total number of respondents is 195. Table 1 presents the demographic information of students. From Table 1, 61.5% (120) of high school teachers are male and 38.5% (75) are female. The 14% (28) of students are from the Department of International Relations, 52% (101) are from the School of Computer Science, and 34% (66) are from International Business Management. Also, 19.5% (38) of students' religion is Islam, 54% (105) is Christianity, 22% (43) is Buddhist, 0.5% (1) is Confucianism, 1% (2) is Hinduism, and 3% (6) is other.

The sample selection was done using a simple random sampling technique [29], [30]. The number of respondents in this study is 195. This research took 8 months, from March to November 2023.

Table 1. Demographic information

Variables	Groups	No. of students	Percentage (%)
Gender	Male	120	61.5
	Female	75	38.5
	International relations	28	14
Department	Computer Science	101	52
	International Business Management	66	34
	Islam	38	19.5
	Christianity	105	54
Religion	Buddhist	43	22
	Confucianism	1	0.5
	Hinduism	2	1
	Other	6	3

4. RESULTS AND DISCUSSION

4.1. Religious Moderation 360

The advancement of technology is utilized to enhance the expansion and quality of education. The development and utilization of digital resources are fully leveraged by higher education institutions. One of them is the emergence of the Religious Moderation 360 website. The use of religious moderation in the name of the project is to create an atmosphere of tolerant, peace and harmony in practicing religion and nation, as well to support multicultural society [31].

Pictures presented in website taken with 360-camera hence the name of Religious Moderation 360, hosted under character building website of Bina Nusantara University website (Figure 1). The content of this website consists of seven sections of worship places corresponding to the six major religions in Indonesia, namely Islam (mosque), Catholic (Catholic church), Protestant Christianity (Protestant Christian church), Buddhism (Buddhism temple), Hinduism (Hindu temple), Confucianism (Confucius temple), and Indonesian native belief system (common hall).

Each place of worship can be navigated 360 degrees using a mouse or trackpad. As followers of a particular religion, not all students have opportunity to visit the places of worship of other religions, so with the Religious Moderation 360 website now they can virtually visit places of worship. It is hoped that students' insights will be more open and can foster a sense of religious tolerance towards other religions. If the mouse is directed to the text 'Religious Moderation 360' and clicked, a description will appear on the right side containing the names of the six places of worship in Indonesia (Figure 2).

On the right side, users can select place of worship of the religion they desire. After selection, an image of a place of worship will appear (Figures 2 to 10). With 360-degree pictures, user can immerse in all direction view angle of the place of worship. In each place of worship there is an arrow that user can click to

explore deeper into the place of worship. Inside of the place of worship there is an (i) icon that can use click to bring up a video on religious moderation explained from the respective religion of place of worship.
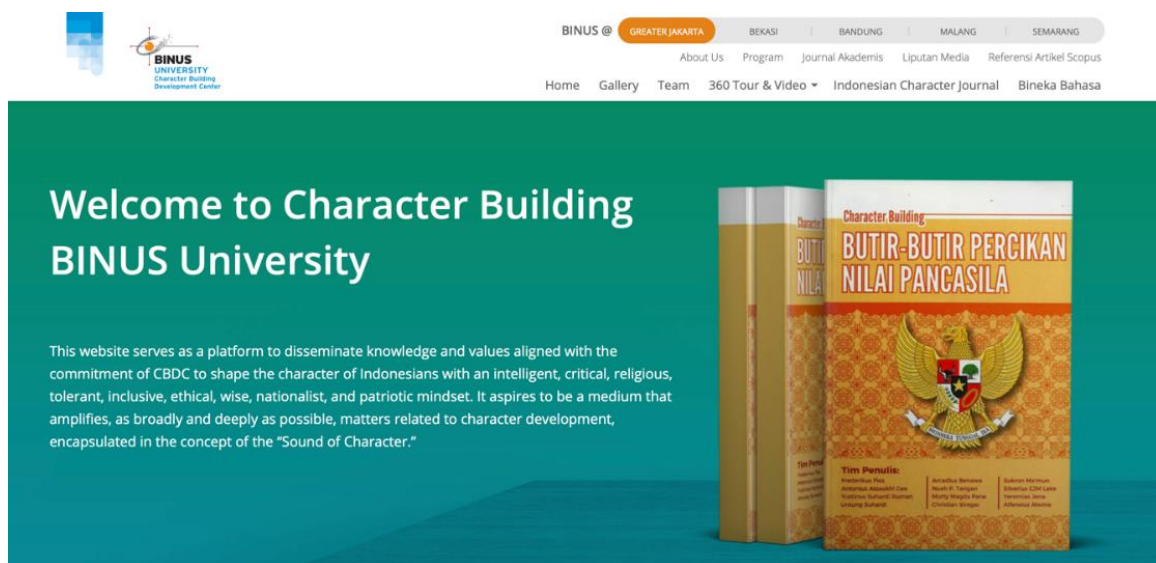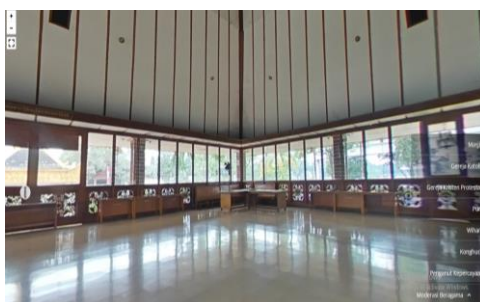

Figure 1. Character Building website

Figure 2. Hall for Indonesian native belief system

Figure 3(a) represents the front view of the mosque. Figure 3(b) represents the interior view of the mosque. Non-Muslim students who are interested in understanding the architectural design of the mosque can explore the mosque in a virtual space. Thus, they can understand the worship place for followers of the Islamic faith.
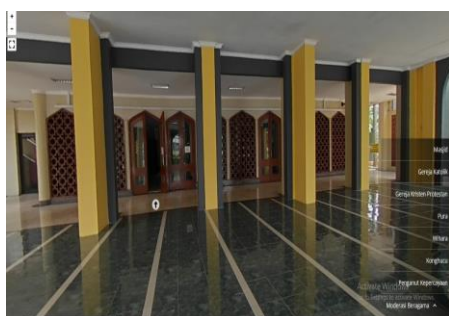

(a)

(b)

Figure 3. Mosque: (a) entrance and (b) inside

Figure 4(a) represents the front view of a Catholic church. Figure 4(b) represents its interior view. Students who are not followers of the Catholic faith but are interested in understanding the architectural design and worship place of a Catholic church can explore the church in a virtual space. Thus, they can understand the worship place for followers of the Catholic faith. There is a statue of Jesus Christ outside the church, while inside the church there is a statue of Mother Mary and a cross with Jesus Christ crucified on it.
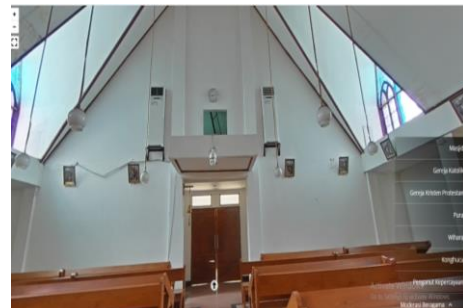

(a)   (b)

Figure 4. Catholic church: (a) facade and (b) inside

Figures 5(a) and 5(b) depict the interior of a Protestant Christian church. There are no statues of Jesus or the Virgin Mary inside or outside the church building. Furthermore, there is no crucified Jesus on the cross. This is what distinguishes Catholic and Protestant Christian churches. Consequently, students gain knowledge about the fundamental differences between these two religions through their places of worship.

Figures 6(a) and 6(b) depict the interior of a Buddhist temple. There are several statues represent figure that revered Buddhism. Through this virtual tour, students who are not Buddhists gain an understanding of the temple and the various types of statues within it. Additionally, the temple contains two styles of Buddhism. One of them contains a fortune-telling method involving long red bamboo sticks on either side of the altar. Each bamboo stick has a number, and each number corresponds to a poetic verse on a piece of paper stored in a cabinet next to the altar. This can serve as a discussion topic in class for students who wish to learn more.
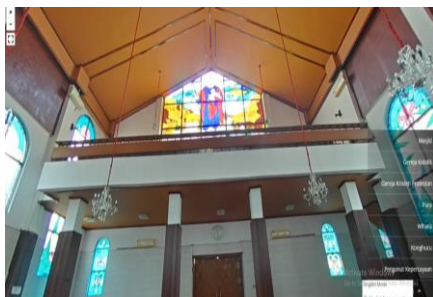
(a)   (b)

Figure 5. Protestant Christian church: (a) entrance and (b) altar

(a)   (b)

Figure 6. Buddhism temple: (a) Therava altar and (b) Mahayana altar

Figures 7(a) and 7(b) depict the architecture of a Hindu temple. Through this virtual tour, students can observe the design, structure, and symbolism of the Hindu temple that incorporates circles and squares in its architecture. From the temple's design, students are equipped with the knowledge that this design also represents the concept of recursion and the equivalence of the macrocosm. Temple location is aligned to microcosm through astronomical numbers and the relationship between the deity and its worshippers.

(a)   (b)

Figure 7. Hindu temple: (a) entrance and (b) altar

Figures 8(a) and 8(b) depict the architecture of the temple of Confucius that called as Lithang. Through this virtual tour, students can observe that the building is predominantly red and adorned with lantern decorations, giving it a more festive impression. This is different from a Buddhist temple. Moreover, the deity worshipped is not the prophet Kong Zi, as this prophet is not the creator of this religion, hence there is no statue of him inside the temple.

(a)   (b)

Figure 8. Temple of Confucius: (a) altar and (b) views from altar

The purpose of developing this material is to provide students with the experience of visiting places of worship of other religions, which can be done anytime and anywhere. In addition, students gain knowledge about the differences between various places of worship. Through the virtual tour of places of worship, learning becomes more interesting and is not bound by time. Meanwhile, when the user presses the ⓘ sign, there is also a video containing explanations from religious figures about the teachings of each religion and explanations about the places of worship displayed on the website.

Figure 9 represents the views of Islamic religious figure, Prof. Musdah Mulia, on religious moderation. She is an Indonesian women's rights activist and a professor of religion. She is the first woman to be appointed as a research professor at the Indonesian Institute of Sciences. She works are well-known for vocally advocating humanistic values, moderate religious principles, and love for peace.
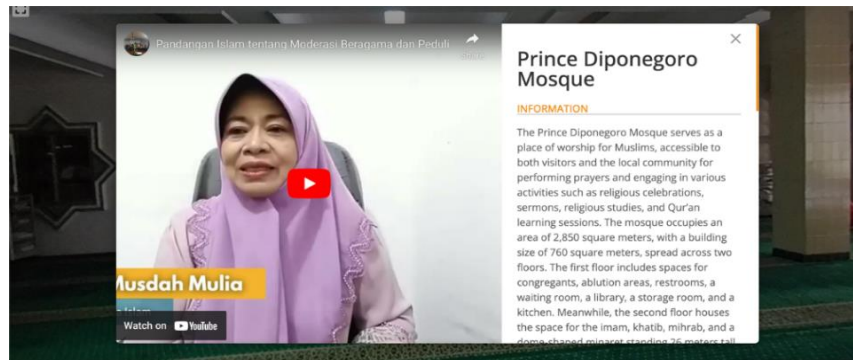
Figure 9. Islam perspective

Figure 10 represents the perspective of a Buddhist religious figure on religious moderation. In this video, the interviewee is Venerable Bhikku Suddhasilo/Tedy Wijaya, S.H. He serves as a functionary of the Central Executive Board of the Indonesian Buddhist Intellectuals Family.

Figure 10. Buddhism perspective

Figure 11 represents the perspective of a Confucianism religious figure on religious moderation. In this video, the interviewee is Mr. Ir. Halim Tobing. He is the chairman of the Confucian religion assembly of Malang city and regency.

Figure 11. Confucianism perspective

Figure 12 represents the perspective of a Catholicism religious figure on religious moderation. In this video, the interviewee is Father Agustinus Heri Wibowo, Pr. He serves as the executive secretary of the human rights commission of the Indonesian Bishops Conference.

Figure 12. Catholic perspective

Figure 13 represents the perspective of a Christian religious figure on religious moderation. In this video, the interviewee is Dr. Pontus Sitorus, A.PAK, M.Si. He is the former director of Christian education at the Directorate General of Christian Community Guidance of the Ministry of Religion.

Figure 13. Protestant Christian perspective

Figure 14 represents the perspective of a Hindu religious figure on religious moderation. In this video, the interviewee is Dr. I Nyoman Suwidjana S.E., M.A., S.H., M.H. He is a Hindu religious figure in Bali and also serves as an advisor in the Indonesian Hotel and Restaurant Association in Bali. Indonesian Hotel and Restaurant Association is a gathering place for tourism actors in the hotel and restaurant sector.

Figure 14. Hinduism perspective

Figure 15 represents the perspective of traditional community leaders and their beliefs on religious moderation. In this video, the interviewee is Julianus Perangin-angin Limbeng, S.Sn., M.Si, or Yulianus Liem Beng. He works as a civil servant in the Department of Culture and Tourism, specifically in the Directorate General of Cultural Values, Arts, and Film since 1999. He is a middle cultural expert of the Ministry of Education and Culture of the Republic of Indonesia.
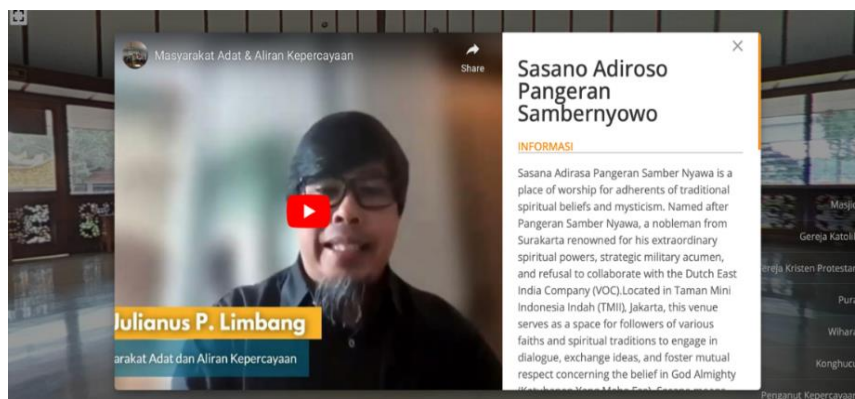

Figure 15. Indonesian native belief system perspective

Figures 10 to 15 provide explanations from religious leaders about their respective religious teachings. These videos are included in the photos of each place of worship on the Religious Moderation 360 website. In addition to videos from religious leaders, there are also photo descriptions of all places of worship on the Religious Moderation 360 website. Through the explanatory video from the speakers, it is hoped that it will facilitate students to understand other religious teachings. The involvement of interfaith speakers in the making of this character-building material shows that the speakers are inspirers in encouraging the community to actively participate in development, especially in character education. Interfaith speakers who lead with religious ethics can inspire, arouse, influence, and move through exemplary, service, love, and the application of other divine values and qualities. Religious leaders and their followers are highly respected mediators in their communities and hold a significant position in promoting peace [31]–[33]. The roles of religious figures, institutions, customs, and families are depicted as being capable of unifying the diversity that exists in society [34]. By understanding the teachings of each different religion, it is expected that students will be able to understand other religions and respect freedom of religion, thus creating harmony among religious communities for national unity [35]. Through explanatory videos of religious figures, it is also hoped that students can develop an awareness of the very important and strategic position and role of religion, especially as a spiritual, moral, and ethical foundation in life and human life. By understanding other religions through videos of religious figures, it is hoped that students will have a moderate religious attitude, standing on humanity without regard to ethnicity, race, and religion [36].

4.2. Respondents' opinion on the Religious Moderation 360 website

After the students studied religious CB using the materials on the Religious Moderation 360 website, the researcher distributed a questionnaire to understand the students' opinions on the digital teaching materials. The students' opinions on the website's appearance, based on the respondent's profile, are as shown in Table 2.

Out of 195 students, 32% (62) of respondents found the website's appearance to be very attractive, 67% (130) found it attractive, and only 1% (3) found it unattractive. These three respondents were from the School of Computer Science. Although only a small portion disagreed, the majority of respondents felt that the developed website could continue to be used for future lessons. They are already accustomed to digital learning and accept learning using materials on the website. The respondents of this study can be classified as digital natives, who are the largest generation in Indonesia as 'consumers' of the internet [37].

Table 3 shows that when respondents were asked about their opinions on the audio-visual content on the Religious Moderation 360 website, 60.5% (118) of respondents found it very interesting, 35.5% (70) found it interesting, and only 4% (7) of respondents, who were from the Computer Science (6 respondents) and International Business Management (1 respondent) Departments, disagreed that the website's content was interesting. The two student respondents who disagreed that the audio-visual material was interesting were the same students who rated the website as uninteresting. Meanwhile, students who initially agreed that the website's appearance was interesting changed their minds and disagreed with the statement that the

audio-visual material on the website was innovative. For them, the material was common and ordinary. Although there are still students who disagree that audio-visual learning is innovative because they are Computer Science students and are accustomed to audio-visual-based learning, however, because the majority of students gave positive assessments that the audio-visual material is very innovative, it can be concluded that the use of audio-visual in CB religion learning can help students better understand religious material because it is more interesting. In addition to being interesting, audio-visual teaching material is also an innovation in learning in the digital age [38].

Table 2. Website user interface

Variables	Groups	Good	Excellent	Poor	Very poor	Total
Gender	Male	81	37	2	0	120
	Female	49	25	1	0	75
	Total	130	62	3	0	195
Department	International Relations	23	18	0	0	41
	Computer Science	76	21	3	0	100
	International Business Management	31	23	0	0	54
	Total	130	62	3	0	195

Table 3. Audio visual

Variables	Groups	Good	Excellent	Poor	Very poor	Total
Gender	Male	72	45	4	0	120
	Female	47	25	3	0	75
	Total	119	70	7	0	195
Department	International Relations	22	19	0	0	41
	Computer Science	66	28	6	0	100
	International Business Management	30	23	1	0	54
	Total	118	70	7	0	195

Table 4 shows that a total of 73.3% (143) of respondents agreed that their interest in learning about religion increased through the material on the Religious Moderation 360 website, with 17% (33) stating they strongly agreed. However, 8.7% (17) of respondents disagreed. These respondents were from the Computer Science (10 respondents), International Business Management (3 respondents), and International Relations (4 respondents) departments. Of the 17 respondents who disagreed, 3 respondents who also disagreed with learning religion with the website material were respondents who considered the audio-visual on the website to be not innovative, thus less interesting to be used as teaching material. However, they considered the website's appearance to be interesting. Only 1% (2) of respondents strongly disagreed. The respondents who strongly disagreed were from the Computer Science department. However, they stated that the website's appearance was interesting and they agreed that the audio-visual material on the website was very innovative. Respondents believed that religious learning is better delivered directly because it is more interesting if they can interact directly with the teacher and have two-way discussions. Meanwhile, the 2 respondents who disagreed were respondents who considered the website's appearance and audio-visual to be not innovative. Thus, it can be concluded that religious learning with Religious Moderation 360 material shows that the integration of information technology into subjects makes teaching more efficient, thus motivating educators to learn. This web-based learning is a teaching method aimed at fostering a new generation with creative and rational communication and critical thinking with technology and information networks in the new era [39]

Table 4. Study motivation

Variables	Groups	Good	Excellent	Poor	Very poor	Total
Gender	Male	82	26	10	2	120
	Female	54	15	6	0	75
	Total	136	41	16	2	195
Department	International Relations	32	5	4	0	41
	Computer Science	74	14	10	2	100
	International Business Management	37	14	3	0	54
	Total	143	33	17	2	195

.

Table 5 shows that when 195 respondents were asked about their understanding of other religions through the material presented by religious experts in the form of videos on the Religious Moderation 360

website, their answers varied. As many as 63% (123) of respondents agreed, 35% (68) strongly agreed, and only 2% (4) disagreed. Therefore, there is a need for the development of knowledge, character, and a deeper understanding of religious diversity. The concept of harmony among religious communities must be taken seriously in order to improve and enhance religious tolerance [40]. Many local values can be used as a spirit to foster inter-religious harmony. For example, the teachings about mutual respect, longing for each other, and helping each other without discriminating against religious differences [41].

Table 5. Improve others religion understanding

Variables	Groups	Good	Excellent	Poor	Very poor	Total
Gender	Male	74	45	1	0	120
	Female	49	23	3	0	75
	Total	123	68	4	0	195
Department	International Relations	21	20	0	0	41
	Computer Science	69	29	2	0	100
	International Business Management	33	19	2	0	54
	Total	123	68	4	0	195

Our study indicates that a higher "motivation to learn other religions" is not associated with poor performance in the "lecturer teaching method", but rather to the specific development and knowledge related to the subject matter being delivered. Innovation in the delivery of learning material makes students more active and motivated to learn, and this is very important in the learning process [42]−[45]. The proposed learning method can benefit from "adopting technology in teaching religious character building" without having a negative impact on "learning outcomes and learning motivation." Mastery of teaching technology and pedagogy also becomes a challenge for teachers to make their teaching process interesting and achieve learning objectives [46].

This research explores six religions and one group of native belief system in Indonesia comprehensively with photos of each religion's place of worship along with the opinions of religious figures. However, further and deeper studies may be needed to ensure "students' understanding of each religion," especially regarding "how to perform worship along with the meaning of each religion's holidays." Therefore, there needs to be a more in-depth explanation from religious figures about the meaning of the holidays of each religion. The goal is for students to better understand other religions, thereby increasing tolerance and harmony among religious communities.

Our study shows that web-based religious character-building learning can motivate students to be more active and encourage them to learn other religions compared to traditional learning. Subsequent research is expected to explore various opinions of religious figures and various examples of places of worship, especially places of worship that are the result of acculturation from various countries. For example, the Babah Alun mosque building in North Jakarta is a form of Chinese cultural acculturation with Islam seen in the physical building architecture of the mosque. Chinese cultural acculturation in the Toasebio church in West Jakarta is seen from the exterior of the church with a glowing red-gold paint cover. Thus, students can learn religion and culture simultaneously.

5. CONCLUSION

Our study discovered a correlation between "character building religion learning through a website" and "student motivation to learn and enhance understanding of other religions." The learning method proposed in this research demonstrated a disproportionately higher ratio of "web-based learning" compared to "traditional learning methods." The utilization of web-based learning technology has proven to make a significant contribution to the educational world. This finding underscores the importance of integrating technology into learning processes to foster a more engaging and effective educational environment.

Learning through the "Religious Moderation 360" website is a solution for character building education that can be conducted online or onsite. Students can learn anywhere and anytime to deepen their understanding of character building, especially religious character building. The "Religious Moderation" website, which is easily accessible and open to the public, can reach a wider range of learners. Considering that character building education is not only intended for students who attend classes but also used by distance learning students, it is highly recommended that the material on the "Religious Moderation 360" website be enriched. Although character building is in the curriculum, students realize the importance of character building in order for them to have good character.

Through the innovation of religious CB learning "Religious Moderation 360," religious CB learning becomes more interesting because it is equipped with audio-visuals and can increase students' interest in

learning. From the respondents' opinions, it is known that most respondents are open to learning other religions and appreciate the truth contained therein. In this case, the role of religious character-building teachers is very important to guide and direct students to have broader knowledge and recognize diversity in society.

The religious system is one of the universal cultures. Religion is sacred, while culture is profane. The sacred is always associated with religious beliefs and rituals, while the profane falls into the category of culture. Both theoretically and conceptually can be distinguished, but in practice and reality, the sacred and the profane, religion and culture cannot be separated. Therefore, for future research, it is suggested to include cultural elements in the "Religious Moderation 360" website.

REFERENCES

[1] Langer, Jannis, J. Quist, and K. Blok, "Review of renewable energy potentials in indonesia and their contribution to a 100% renewable electricity system, " *Energies*, vol. 14, no. 21, pp. 7033, 2021, doi: 10.3390/en14217033.
[2] D. Adriani and T. Yustini, "Anticipating the demographic bonus from the perspective of human capital in Indonesia," *IJRBS*, vol. 10, no. 6, pp. 141–152, Sep. 2021, doi: 10.20525/ijrbs.v10i6.1377.
[3] M.M. Islam, "Demographic transition in Sultanate of Oman: emerging demographic dividend and challenges," *Middle East Fertil Soc J*, vol. 25, no. 7, 2020, doi: 10.1186/s43043-020-00022-7.
[4] M. Kulap, Warto, and H. Joebagio, "Nationalism of Nani Wartabone: nation character building foundation of Indonesia," *International Journal of Multicultural and Multireligious Understanding*, vol. 4, no. 3, pp. 12–21, 2017, doi: 10.18415/ijmmu.v4i3.69.
[5] F. Rochman, A. Syaifudin, and Yuliati, "Character education for Golden Generation 2045 (National Character Building for Indonesian Golden Year)," *Procedia - Social and Behavioral Sciences*, vol. 141, pp. 1161–1165, 2014, doi: 10.1016/j.sbspro.2014.05.197.
[6] I. Suciati, Idrus, Hajerina, N. Taha, D.S. Wahyuni, "Character and moral education based learning in students' character development," *IJERE*, vol. 12, no. 3, pp. 1185-1194, 2023.
[7] A. Marini, "Character building through teaching learning process: lesson in Indonesia, " *International Journal of Sciences and Research*, vol. 73, no. 5, pp 178-182, 2017.
[8] S. Mohamad, M. Kulap, L. M. Hamdiyah, "Historical education in the process of Nation Character Building of Indonesia, " *International Journal of Multicultural and Multireligious Understanding*, vol. 5, no. 5, pp. 312-316, 2018, doi: 10.18415/ijmmu.v5i5.443.
[9] R. Giulianotti, "Human rights, globalization and sentimental education: the case of sport, sport in society," *Cultures, Commerce, Media, Politics*, vol. 7, no. 3, pp. 355-369, September 2010, doi: 10.1080/1743043042000291686.
[10] S. Waters, W. B. Russell, and M. Hensley, "Cyber bullying, social media, and character education: why it matters for middle school social studies," *The Clearing House: A Journal of Educational Strategies, Issues and Ideas*, vol. 93, no. 4, pp. 195–204, May 2020, doi: 10.1080/00098655.2020.1760770.
[11] W. Jhon, Sugito, E. Zubaidah, and A. Mustadi, "Challenges in the implementation of character education in elementary school: experience from Indonesia," *İlköğretim Online*, vol. 20, no. 1, Jan. 2021, doi: 10.17051/ilkonline.2021.01.130.
[12] A. T. Marsakha, H. Hariri, and S. Sowiyah, "Management of character education in school: a literature Review," *Kelola: Jurnal Manajemen Pendidikan*, vol. 8, no. 2, pp. 185–194, Dec. 2021.
[13] R. W. Astuti, H. J. Waluyo, and M. Rohmadi, "Character education values in animation movie of Nussa and Rarra," *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences*, vol. 2, no. 4, pp. 215–219, Nov. 2019, doi: 10.33258/birci.v2i4.610.
[14] Y. Ying, L. Y. Arnakim, R. A. Affandy, D. N. Amurwati, "Identifying the integration of confucianism into chinese corporate culture: a referential review," *3rd APICIEOM*, May 2023, doi: 10.46254/ap03.20220282.
[15] J. Wu and Y. Lin, "Interaction between the different leadership styles on innovative behavior based on organizational culture in ecological industry: empirical research from China," *Ekoloji*, vol. 27, No. 106. pp 643-649, 2018.
[16] C. Wang, and X. Liu, "Confusius ideology and modern enterprise management," *Economist*, vol. 9, pp. 193-194, 2001.
[17] J. S. Hill, "Confucianism and the art of Chinese management," *Journal of Asia Business Studies*, vol. 1, no. 1, pp. 1–9, Jul. 2006, doi: 10.1108/15587890680001299.
[18] K. Pramono, M. Hanita, "Strategy for strengthening nation character building in facing the challenges of the information age," *Journal of Strategic and Global Studies*, vol. 4, no. 1, Jan. 2021, doi: 10.7454/jsgs.v4i1.1038.
[19] A. Benawa, E. Lusia, A. Alwino, I. Irawan, and P.H. Witono, "The influence of Pancasila education and religion education on value education for the students during COVID-19 pandemic (case study: Bina Nusantara University students)," May. 2022, doi: 10.1145/3545801.3545818.
[20] F. fios and A. sudirman, "the praxis of sustainability development in the ideology of pancasila: ecological insights from Indonesia," *International Journal of Innovation, Creativity and Change. www.ijicc.net*, vol. 14, no. 3, pp. 173-184, 2020.
[21] A. Masrukhin, R. Anwar, and H. Sriyanto, "The sustainability of pancasila values on improving the human resources of Indonesian students in indonesian saudi arabian schools," *IOP Conference Series: Earth and Environmental Science*, vol. 747, no. 1, pp. 012008, May. 2021, doi: 10.1088/1755-1315/747/1/012008.
[22] A. Pala, "The need for character education," *International Journal of Social Sciences and Humanity Studies*, vol. 3, no. 2, pp. 1309–8063, 2011.
[23] M. Chowdhury, "Emphasizing morals, values, ethics, and character education in science education and science teaching," *The Malaysian Online Journal of Educational Science*, vol. 3, no. 2, pp. 1-16, 2016.

[24] S. Astuti, D. Rukmana, P. Pramudiani, and Z. Zulherman, "The role of teachers and parents to improve children's motivational learning in pandemic situation," *International Journal of Evaluation and Research in Education (IJERE)*, vol. 11, no. 3, p. 1162, Sep. 2022, doi: 10.11591/ijere.v11i3.22583.

[25] S. Widyahening and M. Wardhani, "Literary works and character education," *International Journal of Language and Literature*, vol. 4, no. 1, pp. 176–180, 2016.

[26] Benny, O. Hermawati, A. Mustikasiwi, W. Djap, D. Irawam, S. Widyahening, and M. Wardhani, "Students' attitude toward character building courses at Bina Nusantara University, " *JIIP: Jurnal Ilmiah Ilmu Pendidikan*, vol. 4, no. 7, pp. 527-577, 2021.

[27] M. A. Neergaard, F. Olesen, R. S. Andersen, and J. Sondergaard, "Qualitative description – the poor cousin of health research?," *BMC Medical Research Methodology*, vol. 9, no. 1, Jul. 2009, doi: 10.1186/1471-2288-9-52.

[28] S. Sullivan-Bolyai, C. Bova, and D. Harper, "Developing and refining interventions in persons with health disparities: the use of Qualitative Description," *Nursing Outlook*, vol. 53, no. 3, pp. 127–133, May 2005, doi: 10.1016/j.outlook.2005.03.005.

[29] J. W. Creswell, *Research design : qualitative, quantitative, and mixed methods approaches*, 3rd ed. New Delhi: Sage, 2009.

[30] L. Martino, D. Luengo, J. Miquez, *Independent random sampling methods*. London: Springer Cham, 2018.

[31] S.H.A. Dodego dan D. Witro, 'The Islamic moderation and the prevention of radicalism and religious extremism in Indonesia', Dialog 43(2), 199–208, 2020, doi: 10.47655/dialog.v43i2.375

[31] A. Makin, "Not a religious state," *Indonesia and the Malay World*, vol. 46, no. 135, pp. 95–116, Oct. 2017, doi: 10.1080/13639811.2017.1380279.

[32] J. Haynes, "Conflict, conflict resolution and peace-building: the role of religion in Mozambique, Nigeria and Cambodia," *Commonwealth & Comparative Politics*, vol. 47, no. 1, pp. 52–75, February 2009, doi: 10.1080/14662040802659033..

[33] R.A. Glazier, "How religion influences peacemaking," *Peace and Conflict Studies*, vol. 25, no. 2, 2018, doi: 10.46743/1082-7307/2018.1452

[34] H. Pajarianto, I. Pribadi, and P. Sari, "Tolerance between religions through the role of local wisdom and religious moderation," *HTS Teologiese Studies/Theological Studies*, vol. 78, no. 4, a7043, 2022, doi: 10.4102/hts.v78i4.7043.

[35] M. Properzi, "Learning about other religions: false obstacles and rich opportunities," *Religious Educator*, vol 16, no. 1, 129-149, 2015.

[36] M. Hasan, "Wasatiyyah Islam in the framework Pesantren education tradition," *KARSA: Journal of Social and Islamic Culture*, vol. 26, no. 2, pp. 177–194, 2018, doi: 10.19105/karsa.v26i2.2047

[37] N. Ramdhani and W. Wiradhany, "Indonesian digital natives," *1st International Conference on Information and Communication Technology (ICT-EurAsia)*, Mar 2013, Yogyakarta, Indonesia, pp. 152-161, doi: 10.1007/978-3-642-36818-916.hal-01480170.

[38] M. Insani, E. Y. Haenilah, H. Hariri, and R. M. Sinaga, "Audio-visual-based history learning media materials about human life in the literary age, *Journal of Education and Learning (EduLearn)*, vol. 17, no. 3, pp. 398-407, August 2023, doi: 10.11591/edulearn.v17i3.20730.

[39] M.-H. Lin, H.-C. Chen, and K.-S. Liu, "A study of the effects of digital learning on learning motivation and learning outcome," *EURASIA Journal of Mathematics, Science and Technology Education*, vol. 13, no. 7, Jun. 2017, doi: 10.12973/eurasia.2017.00744a.

[40] U. Husna and M. Thohir, "Religious moderation as a new approach to learning Islamic religious education in schools, " *Nadwa: Jurnal Pendidikan Islam,* vol. 14, no. 1, pp. 199 – 222, 2020, doi: 10.21580/nw.2020.14.1.5766.

[41] C. Kwuelum, "Navigating the complexities of inter-religious peacebuilding: implications for theory and practice" *Religions*, vol. 15, no. 10, p. 1201, 2024, doi: 10.3390/rel15101201.

[42] S. Hartikainen, H. Rintala, L. Pylväs, and P. Nokelainen, "The concept of active learning and the measurement of learning outcomes: a review of research in engineering higher education," *Education Sciences*, vol. 9, no. 4, pp. 276, 2019, doi: 10.3390/educsci9040276.

[43] S. Safaruddin, N. Ibrahim, J. Juhaeni, H. Harmilawati, and L. Qadrianti, "The effect of project-based learning assisted by electronic media on learning motivation and science process skills, " *Journal of Innovation in Educational and Cultural Research*, vol. 1, no. 1, pp. 22–29, 2020, doi: 10.46843/jiecr.v1i1.

[44] M.G. Eriyanto, M.V. Roesminingsih, Soedjarwo, and I. K. Soeherman, "The effect of learning motivation on learning independence and learning outcomes of students in the Package C Equivalence Program," *IJORER: International Journal of Recent Educational Research*, vol. 2, no. 4, pp. 455-467, 2021, doi: 10.46245/ijorer.v2i4.122.

[45] D. Harefa, M. Sarumaha, K. Telaumbanua, T. Telaumbanua. B. Laia and F. Hulu, "Relationship student learning interest to the learning outcomes of natural sciences, " *International Journal of Educational Research &Amp; Social Sciences*, vol. 4, no. 2, pp. 240–246, 2023, doi: 10.51601/ijersc.v4i2.614.

[46] C. H. Karjo, W. Andreani, A. Herawati, Y. Ying, A. P. Yasyfin and K. Marie, "Technological challenges and strategies in implementing e- learning in higher education," *2022 10th International Conference on Information and Education Technology (ICIET)*, Matsue, Japan, pp. 184-188, 2022, doi: 10.1109/ICIET55102.2022.9778948.

BIOGRAPHIES OF AUTHORS

Benny 🆔 🔗 SC ◗ is an assistant professor from Bina Nusantara University. He obtained his bachelor's degree in computer science in Bina Nusantara University and Education at STABN Sriwijaya. Master's degree on Education from STIA Smaratungga, Boyolali, Ampel. Currently pursuing doctorate degree on religious and cultural study at Hindu Indonesia University. Now part of Character-Building Development Center in Bina Nusantara University. His research focused on education, culture, religious study, and personal wellbeing. He can be contacted at email: benny004@binus.ac.id.

Frederikus Fios ⓘ 🅖 SC ◗ is an associate professor, researcher, and lecturer in philosophy, general education and character building at Bina Nusantara University, Jakarta, Indonesia. He has a bachelor's degree in philosophy from STFK Ledalero, a master's degree in STFK Ledalero, and a Ph.D. in philosophy from the Universitas Indonesia. His research interests include ethics, philosophy of religion, and contemporary theological debates. He also holds a lecturer position in Character Building Development Center at Bina Nusantara University, where he integrates philosophical concepts with life skill development to promote a well-rounded education for his students. He believes in the power of philosophy and theology to question, reflect, and understand the world, and continues to contribute to his field by constantly exploring the interfaces between philosophical thought and theological doctrine. He can be contacted at email: frederikus.fios@binus.edu.

Yi Ying ⓘ 🅖 SC ◗ is an associate professor in curriculum development at Bina Nusantara University. She obtained her master's degree in applied Chinese linguistics from Xiamen University and education administration from Christian University of Indonesia, Jakarta, Indonesia. She obtained her Ph.D. in curriculum development from the Indonesia University of Education. Her research interests include Chinese language teaching and learning, mobile-assisted learning, China studies, and tourism. She can be contacted at email: yi_ying@binus.edu.

Edwin Yang ⓘ 🅖 SC ◗ is an associate professor from National Taiwan Normal University, College of International Studies, and ECO. He obtained his bachelor degree from National Taiwan University. Master's degree in applied Chinese linguistics from studied pacific and Asian history at The Australian National University. He obtained his Ph.D. in curriculum development from studied sociology and anthropology at National Tsing Hua University. His research interests include historical anthropology, ethnic studies, Taiwan studies, social linguistics, Southeast Asian studies, cultural politics, cultural policy, language policy, Asia Pacific, cultural identities, Hakka studies, Chinese culture, and society. He can be contacted at email: edwiny@ntnu.edu.tw.