

Civic Engagement Study Development through Television Media Content Programs as a Means of Strengthening Wisdom-Based Character Education

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The focus of this study is Civic Engagement development study by means of content television as one of the subjects of the study. The aim is that both students and community can receive the main point as well as guidance in developing local wisdom-based character education. The main theory is the value of character education, which is then strengthened through the social media responsibility theory. This study concludes that the current television media indirectly plays a role in shaping the character of society. For this reason, in their broadcasts, television media are required to have a social responsibility for the community. This is because the human resource development process still requires protection through wisdom-based character education. Through the media-based Civic Engagement study approach, the author recommends that television media broadcast content has a commitment to become a learning media capable of strengthening the insight of wisdom-based character education for the community.

Introduction

Background of the Study

Advances in industrial technology, especially the media industry, both print and electronic media, have been affecting people's lives. The progress of the media industry today is also a testament to the impact of the discourse on globalization. Therefore, globalization is not merely a discourse, but a reality that must be faced by all components of the nation.

Thus, if the community's resources are unprepared, the risk will indirectly "fade and even destroy the identity of cultural wisdom" that has been attached to the nation so far (Kompas, 19 April 2014). This requires strengthening character education, both ideologically and practically.

Responding to this statement, it is practically necessary to study media involvement. Currently, the position of the media is very "sexy" in which the media is the most important part in publicizing the cultural diversity of the archipelago. The impact of media broadcasts, especially television, can even move the social order of life, in both positive and negative movements. Although a study conducted by Abdulah (2018) stated that currently television media is being defeated by new media, in this study the author still believes that television is

still favored by the public. Therefore, a strategy is needed to make the media the material in learning.

Therefore, as emphasized by Achmad (2001), the media, especially television, have a very large opportunity to instill social, political, economic and cultural dynamics. Responding to this view, we need technology-based education development policies and methods that are supported by the existence of the media.

On the other hand, for a country to be developed is to have equal quality in education levels and the ability of the society to apply media and technology (Ngafifi, 2014). However, some levels of society in various parts of the world do not possess the same abilities. Because policies and culture in a country differ, especially in managing cultural values in the educational process, media are needed as an agent of socialization. The mapping of technological developments in the world is shown in the following table:

Table 1. 10 Countries with technology development

No.	Countries	Notes
1	Finland	European, American, and other Asian countries from the 2012-2020 periods have also experienced technological developments, although their level is still below the ten countries.
2	United States	
3	Japan	
4	China	
5	Sweden	
6	North Korea	
7	Netherlands	
8	England	
9	Singapore	
10	Australia	

Source: Quoted from <http://top10newsworld.blogspot.com/2012/11/10> (in Ngafifi, 2014)

Regarding the statement above, the basic reason why the writer chose television media broadcast content as the topic of the study is that the content of television media shows can be used as a means of developing educational materials both for school and for society. Recently, the use of media broadcasts via YouTube and the like has been more developed. On the other hand, television media can actually support the educational process along with other media (Tafonao, 2018), meanwhile, Kriyantono (2007) emphasized many benefits of television media related to various information.

Through the use of television media, education that is oriented toward national cultural insights is very important for society in order to shape and understand the character of the nation. It is in the same line with Ngo's (2002) view that television media has a social responsibility to society, especially on certain content.

The researcher agrees with Farid (2013) who stated that television media broadcast content can actually be one of the forces in influencing the views of individuals and society, especially those related to various socio-cultural issues that are believed to shape local wisdom values for Indonesian society.

This study is expected to be able to develop Civic Engagement, especially in

television media broadcasts because so far the material on television shows has been very informative, innovative, positive, and educative. However, a strategy is needed to become the object of study in the development of educational materials (Soedarsono, 2012).

Therefore, based on the researchers' observations, certain broadcast content can be used as a model for Civic Engagement development material. Thus television is one of the media chosen, because it has a distinctive feature within its content that stimulates public opinion, both urban and rural communities (Andung, 2018). Thus, through the learning process of seeing and observing, in the end, people can conclude the content of one of the broadcasts in television.

Through Civic Engagement studies, both academic and non-academic communities are expected to have sensitivity in dealing with various dynamics of social problems that are rooted in the cultural diversity that occurs in society. Furthermore, this study is expected to transform the values of cultural wisdom to be implemented in the substance and learning model, both in school and in society. Based on the explanation above, the query to be answered is how Civic Engagement is developed through the role of television in strengthening the Indonesian local wisdom-based character education.

Objectives

Academically, this study also develops Civic Engagement through the humanities and social science approach and its dynamics. Moreover, it is hoped that it can contribute to expanding understanding and knowledge to writers, other researchers, and the community regarding the urgency of television media broadcasts such as Ragam Indonesia in TRANS7. Through television broadcast content, the community can participate in preserving the cultural wisdom values of the archipelago as part of the development of Community Citizenship Education. This is practically applied to institutions or media managers so that shows containing local wisdom-based character education are maintained as media for socializing the nation's artsy, educative cultural treasures.

Methods

Creswell (2009), Danial (2009), and Sugiyono (2015) suggested researchers investigate not only by adhering to one particular theory but also by adhering to other studies related to the field studied to be further explored, interpreted, described, and concluded. Furthermore, researchers could identify and make observations in television media broadcasts as a means of learning and strengthening the cultural wisdom values of the culture. Literature (books, e-books, journals, e-journals, articles, social media, and other supporting media) was used to strengthen and complement the data.

Theory Approach and Literature Review

This study used a character education theory approach in Civic Education and was strengthened by the social media responsibility theory. Civic Education study is an effort to build and develop the potential of citizens to build character, integrity and meaningful competence in life. This was as explained by Licona and later confirmed by Budimansyah

(2010) who stated that character education is an education that still upholds the values of the nation's cultural character. The belief was reinforced by Darmawan (2020).

Character education is a very important aspect of Indonesia's development. Since the post-proclamation of Indonesian Independence on August 17, 1945, the founding fathers of Indonesia have thought three aspects of the foundation, among others; establishing a unified and sovereign state, building the nation both physically and non-physically, and building character.

These three aspects are the concept of nation state and nation and character building. Character education is the basis and guidance for the direction of a nation, how to achieve goals, what principles must be upheld, and what ability is needed to choose and sort every risk of the dynamics of national development.

According to Samani (2017), the character of a nation has an important role and determines sustainability. This means that strong character education, such as; honesty, integrity, leadership, a strong desire to learn, and courage in making decisions, will bear achievements and responsibilities of individuals and nations.

This view was reviewed in the book *The Main Design for National Character Development 2010-2025* which contains; 1) Characters originated from the heart, among others; having faith and piety, being grateful, honest, trustworthy, fair, orderly, patient, disciplined, submissive, responsible, empathetic, compassionate, daring, sedulous, respectful to the environment, steadfast, and patriotic; 2) Characters originated from the thinking process, among others; intelligent, critical, creative, innovative, analytical, curious, productive, science-oriented, and reflective; 3) Characters originated from sports, among others; clean, healthy, sporty, tough, reliable, durable, friendly, cooperative, determinative, competitive, cheerful, resilient, and persistent; 4) Characters that come from arts and culture, among others; humane, respectful, loving, cooperative, communal, friendly, caring, respectful, tolerant, nationalist, worldwide, prioritizing public interests, patriotic, prideful, dynamic, hardworking, and ethical.

Along with Samani's opinion, Darmawan (2020) reiterated that character education can be interpreted as a way of thinking and behaving that is unique to each individual to live and work together, within the sphere of family, society, nation, and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility for any consequences of their decisions.

Character can be considered as values of human behavior related to God Almighty, oneself, fellow humans, the environment, and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, etiquette, culture, customs, and aesthetics. Those mentioned earlier appear in everyday life both in attitude and in action.

Lickona (2012) explained that character education has three interconnected parts; moral knowledge, moral feelings, and moral behavior. Good character consists of recognizing something good, desiring something good, doing good, and appreciating the goodness.

Furthermore, social media responsibility theory. This theory states that the media must independently raise standards, provide material and neutral guidelines for citizens who need broadcast material related to issues of socio-cultural dynamics through television media

(Wridgh, 1985). Thus, existent media owners usually manage newspapers, cable services, radio stations, film studios, and magazines (if the electronic media includes content or broadcast material).

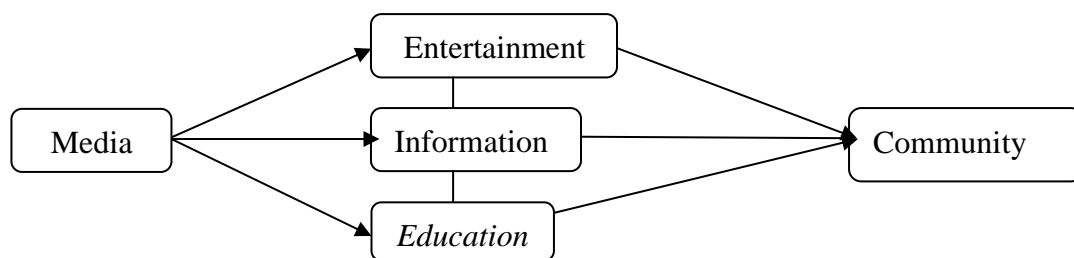
The theory of social media responsibility was developed by Roosevelt, when influential publishers were not popular with the public. The public had always been suspicious of the press, even when industry leaders were replaced by new media. The press had formulated "code of ethics" for the community. American Society of News Editor (ASNE) implemented the "rules of journalism" (The Canons of Journalism) in 1923 and television became the most popular medium at that time, until now.

Social media responsibility theory has a "liberal" view of healthy public discourse. Through the theory, the media is considered an associate in discovering the truth (Fretes & Retor A.W Kaligis, 2018). This means that all opinions must have the same opportunity to be heard or seen, so free information must be provided (Ranjabar, 2006).

Social Responsibility Theory generally contains the main assumption, namely freedom, yet it implies respectable responsibility. Therefore, it must be accountable to the community in executing important functions of mass communication from various aspects of life.

Therefore, Zamroni (2011) stated that currently, the Indonesian nation is developing a philosophy of life that upholds democratic values, but the principle of democracy in the sense of media freedom needs to be based on social responsibility. Freedom, in the Indonesian sense, needs to be regulated and controlled by ideological and constitutional values (Ministry of Religion of the Republic of Indonesia, 2003). The consequence is that we must uphold the values of cultural diversity. The theoretical approach can be described as follows:

Figure 1. The description of Theory Modification



In this study, TRANS7 as one of the television media has social responsibility in building public discourse through the Ragam Indonesia program. Ragam Indonesia is one of the innovative and educational programs that attempted to socialize socio-cultural diversity as a reality and strength in building character education for Indonesian people.

Discussions

Objects of the Media Study

The mapping of national television networks in Indonesia shows that there are around 17 television networks currently. They consist of one public television network, namely TVRI, and 16 private television networks, one of which is TRANS7. In the midst of the competition with the other television networks, TRANS7 is committed to providing

broadcasts in the form of information, entertainment, and education. The following is data on the development of television networks in Indonesia:

Table 1. Television Network Development Data in Indonesia

No.	Television Network Name	Owner	Established	Status
1	TVRI	LPP Televisi Republik Indonesia	August 24, 1962	Public Television
2	RCTI	MNC Media	August 24, 1989	Private Commercial
3	MNCTV		January 23, 1991	
4	GTV		October 8, 2002	
5	i-News		April 6, 2015	
6	SCTV		Surya Citra Media	
7	INDOSIAR		January 11, 1995	
8	ANTV	Visi Media Asia	March 1, 1993	
9	TVONE		February 14, 2008	
10	MetroTV	Media Group	November 25, 2000	
11	TRANS7	Trans Media	November 25, 2001	
12	TRANSTV		December 15, 2001	
13	KompasTV	Kompas Gramedia	September 9, 2011	
14	RTV	Rajawali Corpora	May 3, 2014	
15	MYTV	Mayapada Group	February 1, 2019	
16	Jawapos TV	Jawapos Group	August 17, 2015	
17	NET.	Net Visi Media	May 26, 2013	

Source: <https://id.wikipedia.org/wiki/daftar-stasiun-televisi-di-Indonesia> (August 13, 2020)

As a commercial television station, TRANS7 is committed to providing interesting entertainment, information, and education programs. For example, Redaksi which airs every morning, afternoon, and evening is packed in an informative, dynamic, and updated manner. In terms of entertainment, TRANS7 presents a comedy program previously starring Cak Lontong in INDONESIA LAWAK CLUB (ILK), BUKAN EMPAT MATA starring Tukul Arwana, and OPERA VAN JAVA starring Parto and friends. Completing the talk show programs, HITAM PUTIH exists in telling stories of inspirational human life journeys guided by Deddy Corbuzier.

Besides, there are informative programs that show local wisdom such as; Bocah Petualang which is broadcasted from 13:15 to 13:45, Jejak Petualang which is broadcasted from 15:15 to 15:45, and Orang Pinggiran broadcasted from 15.45 to 16:15. Therefore, these shows have symbolic, educative, and social concern for everybody. Another educational program, Kisah-Kisah Kehidupan, is broadcasted from 19.00 to 20.00. Moreover, the public television TVRI broadcasts Negeri Indonesia dan Kuliner Indonesia from 11.03 to 11:30, and it also airs arts and culture programs daily from 00.00 to 01.00.

Other programs that are as interesting and educational as the aforementioned ones are KHAZANAH, RAGAM INDONESIA, RAGAM DUNIA, and RAGAM MANFAAT. The

four broadcast programs are able to broaden religious knowledge, economic, social, and cultural insights. One example of its benefits is knowledge of tawhid and creed based on the Qur'an and the Sunnah of the Prophet. Meanwhile, the RAGAM INDONESIA program displays the richness of art, culture, religion, commerce, and culinary tourism of the archipelago. As the results of the researchers' observations, the programs' materials are very informative and educative, so that it can become the capital and model for the development of Civic Engagement learning.

The Urgency of Wisdom-Based Character Education in the Information Age

The concept of character education is generally equated with that of moral education. That is the way of thinking and behaving which is unique to each individual related to the value of ethics, thus a person's character will emerge along with daily attitudes and behavior.

This concept is in line with the Act No. 20 of 2003 in Chapter II article 3 which explains that national education functions “to develop capabilities and shape the character and civilization of a nation with dignity in the context of educating the nation's life, aiming at developing students to potentially become faithful humans, and fear God Almighty, have a noble character, are healthy, capable, creative, independent, and become democratic and responsible citizens”.

However, along with global changes, the world of education is in the spotlight because it is appraised as "failed" in educating the young generation of the Indonesian nation to become individuals who have noble character or morality. Gunawan and Agustian (2008) stated that the Indonesian nation is currently experiencing seven crises, namely; a crisis of honesty, responsibility, prudence, discipline, togetherness, justice, and concern. These crises must be overcome through a strengthening approach to wisdom-based character education, one of which is through education-based television media programs.

As explained by Lickona (2012), there are ten signs of human behavior that indicate the destruction of a nation, namely: (1) increasing violence among adolescents; (2) cultural dishonesty; (3) discourtesy to parents, teachers, and leader figures; (4) peer influence on violent behavior; (5) increasing suspicion and hatred; (6) deteriorating use of language ethics; (7) decreased work ethic; (8) decreased responsibility of individuals and citizens; (9) heightened self-destructive behavior; and (10) increasingly blurred moral guidelines, (11) misuse of technology information as a means of delivering fake news and increasingly massive technological crimes.

Furthermore, the attention given by the education which involves the media in efforts to build the character of wise and moral citizens has been less than optimal. This is because the learning process, which accommodates ethical value, has so far emphasized the development of IQ (Intellectual Quotient) rather than EQ (Emotional Quotient) and SQ (Spiritual Quotient) (Agustian, 2016). Moreover, the involvement of television as media for developing character education is generally still insufficient.

In line with Agustian, Elmubarok (2008) explained that the disastrous failure of education occurs when students no longer have a sense of humanity based on Indonesian cultural values. Therefore, the education of values, morals, and character is very important. According to John Dewey, there should have been an adjustment between theory and

application in the education development process, which includes helping others, conducting good deeds, serving others, being trustworthy, tolerant, and honest.

John Dewey also expressed that morals, character, or manners need to be taught or strengthened by a media approach because information technology is now an accessible and utilized tool in the development of the character education process both through schools and through communities. This thought is reinforced by Anwas (2010) who emphasized that the educational process involving television media is the real portrait of social education.

This view is in line with the opinion of the Ministry of National Education, Character Education Arrangement Staff (2010) that the development of character education can be taken through several stages, namely; ss, three components of good character are required, namely moral knowing (knowledge on moral), moral feeling or the feeling (emotional reinftage of knowledge, acting, and habits. Thuorcement) related to morals, and moral actions (Licona, 2012).

Therefore, to anticipate the phenomena that occur in society, school and community education need to optimize the actual learning system using media; not only focusing on the substance of teaching material but also internalizing socio-cultural values by using the content of the media.

As stated by Mahatma Gandhi (in Elmubarok, 2008:3) the process of fulfilling education without considering the wisdom of character becomes less meaningful. hence, reinforcing wisdom- based character education continuously is needed.

The goal is to develop values, attitudes, and behaviors that are continuously carried out in the environment both within the family, school, and society so that they can grow into individuals with noble character. This means that a good character will automatically have a good impact on someone, such as; honesty, honor, commitment, and responsibility for the environment.

Therefore, in implementing character education, wisdom and commitment are required, because it teaches basic values to help students and community in developing good and positive actions for people's lives. These views were fundamentally discussed in the Curriculum Corporation (2003) and by Samani (2017).

Hence, if we observe in reality there are some changes in the character of society today since both the government and media need to restore character education through policies and supportive broadcasts. *First*, for example, students have been learning by listening to teacher's explanation and only a few have been received from the media. It means the character education which is received by students through lectures is unlikely to be embedded fully within them. Thus, a strategy is needed through media broadcasts to make social observations.

Second, most teachers focus on cognitive values, while affective values are neglected. It is suspected to be one of the causes of the decrease in student's character, while the situation has changed. *Third*, students tend to memorize rather than to understand. Even though they can memorize but if they can't understand it, they will definitely forget it. Memorizing is not enough to build a good understanding of character, in fact, it needs to be practiced by observation. Students will remember for a long time and as an experience that lasts forever.

Fourth, the intervention of foreign cultures from various places can obliquely shift attitudes, behavior, morals, and religion for the younger generation. In the end, there was a massive "westernization" for young people. Even though the cultural change was not in accordance with the values of the character of Indonesian culture yet the culture (western) was taken whole without any filter.

In response to this view, Koesoema (2010) emphasizes that character education is basic values in real life such as; wisdom, tolerance, responsibility, a shared feeling and fate, and upholding peace are values that should be prioritized on an ongoing basis.

Furthermore, as reviewed by Setyawan (2013) character education is a learning process in an effort to instill noble values, manners, morals which are rooted in religious teachings, cultures, and Indonesian values. The goal is to form Indonesian people with positive morale, dignity, and becoming citizens with character in accordance with the noble values of the Indonesian people.

The idea was supported by Anik (2010) and Hidayatullah (2010) who state that character is a fundamental value of behavior which becomes a reference for the value of human interactions (when a character is lost then everything is lost). Universally, various characters are formulated as the value of living together based on the pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity, tolerance, and unity.

Thus the development of character education, both in school and society, needs the support of television content as a model for developing teaching materials. Because television media needs to be considered. Aside from conveying information, it needs to be used as entertainment and learning development media. Referring to Lickona (2012) character components include; moral knowing, moral feeling, and moral actions that can be actualized.

Through television, the development of learning materials can strengthen the value of cultural wisdom. Zubaidi (2012) stresses that the principle of emphasizing cultural wisdom, students across levels of school, and society can develop attitudes, skills, intellectuals, and social emotions.

In accordance with Zubaedi's opinion, Gunawan (2012) said character education aims to enlighten community behavior which is not only aware of the concept right and wrong or about good and bad but also can improve moral behavior and community sensitivity.

Civic Engagement Development Through Television Program

In the nationalism context, cultural diversity can be interpreted as the element that unites Indonesia, so it needs to be delivered through media. As for the cultural diversity of Indonesia in general, it can be a means to build the wisdom character of the nation. Thus, *Ragam Indonesia*, a tv program on TRANS7, is a means of advertising culture in Indonesia which is not only entertaining but also enlightening and educating.

Therefore, society is expected to be able to take the essence and social messages from the program. Because as a country with cultural diversity, Indonesia needs television as one of the media to unite the nation, as well as to uphold the socio-cultural diversity of the country.

In the context of wisdom-based character education, the researcher offers the idea that the content of television shows by stakeholders, education providers, and the community can be absorbed as the development of educational materials. This means that it is an effort to develop educational materials both for school and society (Civic Engagement) because in the era of industrial technology it is necessary to use television as the supporting media. This is because television, apart from being a media that provides entertainment and information, certain program contains moral messages related to the values of national character by taking cultural background to reinforce Indonesian identity. Regarding the function and role of the media as a learning media, the same view was stated by Fatmawati (2009) and Audie (2019).

The program presented by television can affect everyday life. Therefore the function of the media plays a very important role in providing education on the wisdom character of Indonesia which is *Bhineka Tunggal Ika*. Because through the teachings of the Pancasila ideology, the 1945 Constitution of the Republic of Indonesia, and the GBHN remain to be the pillars of the nation. This principle states that the diversity of cultural values that exist in Indonesia is a strength in the life of the nation.

Khatimah (2018) emphasized that through television, wisdom-based character education based on multiculturalism can create learning that shows unity in society. Since the various diversity in Indonesia can not be the same, but they can still be united. Thus the aim of wisdom-based character education in Indonesia can be appropriately utilized by the academic society and the general public. So a peaceful, civilized, moral, and character life order will be established.

According to the researcher's perspectives, wisdom-based character education through television may reflect a balance between understanding cultural similarities and differences. Through television program material, it can obliquely encourage various parties in order to maintain and broaden their knowledge of Indonesian culture during the new culture expansion.

Therefore, Yakin (2005) emphasizes that as the citizens, we can be proud and grateful to the fact that Indonesia has been blessed with various diversity (pluralism) ranging from religion, ethnicity, language, art, and various other cultural elements. This diversity in the era of industrial technology needs to be published through television, in order to make people understand the meaning of cultural diversity, so that the meaning of cultural diversity is not "gradually forgotten" by modern life.

Thus commitment is needed in upholding the cultural diversity through ideological and constitutional platforms, then published on a television program. It is expected that people can take the main points or messages that are oriented towards education. Therefore, the principles that must be practiced in a society which is in line with the diversity today are:

1. Loving others just like loving ourselves.
2. Avoiding crimes against others from preventing someone do the same thing to us.
3. Committing to respect others with the principle of tolerance.
4. Committing to conducting deliberation in solving problems for mutual improvement.
5. Building the principle of conformity between culture, religion, and behavior amid the diversity.
6. Appreciating the existence and achievements of small groups among large groups.

7. Cross-checking the information obtained with the hope that there will be no conflict with the background of information because information obtained through the media is very important as consideration for exploring and developing Indonesian wisdom-based character education.

Through this study, the researcher emphasizes that *Ragam Indonesia*, television program, is one of the examples of television programs in Indonesia that have presented very positive impressions and need to be used as a base and a model in order to develop character education innovations for students and public. This program will be preferable when it is improved through curriculum development policies at the educational unit level.

Conclusion

Based on the above study, it can be concluded that:

1. The implementation of education at both the school and community levels needs to be in line. This means that along with the information technology development, in the process of developing education in Indonesia, it is necessary to include television. Because the contents of the program can be taken into consideration in the development of character education. wisdom-based character education which teaches Indonesian values is still very much needed for the continuation of national identity, and through media equipped with information technology as the main support.
2. The material on television media programs, especially *Ragam Indonesia* and other similar shows, does not last long, only about thirty minutes per program. However, it can be used as an asset and model in the development and potency of wisdom-based character education, but an emphasis is needed on the unit level of education. Therefore, in addition to providing informative material, *Ragam Indonesia* can prove educative to strengthen the cultural insights of the country for the younger generation..
3. For researchers, the material on television media programs, especially *TRANS7* in *Ragam Indonesia*, can be an inspiration and learning innovation for students, college students, and the public.

Recommendation

1. It is expected that future researchers can carry out similar yet further and deeper studies using different approaches so the results of the research can provide deeper and more informative academic insights.
2. For broadcasting institutions, especially public and commercial television broadcasters, it is hoped that they will remain consistent in broadcasting their broadcast material, especially concerning the Indonesian cultures, so they can be used as inspiration in building the values of wisdom-based character education as the nation's cultural strength.
3. For educators at the school and community levels, it is necessary to consider the content of television media shows based on various national cultures as one of the assets and models of curriculum development in the learning process. A result of one social observation shows that television media is a very convenient means of developing cultural awareness although other social media have also developed lately.

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