






Model of Character Education at Higher Education Institutions for Strengthening the National Resilience

Prima Roza^(✉) , Epin Saepudin , A. Gumawang Jati, and Qorih Qorih 

Institut Teknologi Bandung, Bandung, Indonesia
prima.roza@itb.ac.id

Abstract. The national resilience in Indonesia is divided into several dimensions. The weakening of the national resilience index in the ideological and socio-cultural dimensions makes the need for concrete steps to overcome them. In the socio-cultural dimension, the variables of tolerance and social harmony are partially in the “vulnerable” category, which means that even the slightest threat can jeopardize the integrity, identity, and the survival of the nation state. This study aims to analyze and formulate a model of character education in tertiary institutions to strengthen the national resilience in the ideological and socio-cultural aspects by emphasizing the development of curricular, co-curricular, and campus culture domains that systematically and integrally influence the student character formation. This research uses the mixed method with the case study approach. The results showed that the issue of national resilience in ideological and socio-cultural features was more prevalent in the areas of perception, tolerance, and social responsibility in supporting development. The character education model in higher education is seen as an alternative strategy in strengthening national resilience because it focuses on ways of thinking, encourages action, and creates positive habits.

Keywords: National Resilience · Ideology · Socio-cultural

1 Introduction

National resilience is an important topic that is often reviewed from time to time, because it is directly related to the actual condition of a country. National resilience plays a very important role in determining the success (and even failure) of the national struggle for the Indonesian nation in all fields of life; ideological, political, economic, social, cultural, defense, and safety and security (Mardhani et al., 2020). Wirjosaputro (1970) even said that the national resilience was a core force of the national struggle, because throughout its history, the Indonesian people had proven their tenacity and endurance in facing all the challenges in respect to its national resilience.

Lemhannas (1997) outlines the conception of Indonesia’s national resilience as the dynamic condition of the Indonesian nation which include all aspects of national life that are integrated, containing the ability to develop national power in facing and overcoming

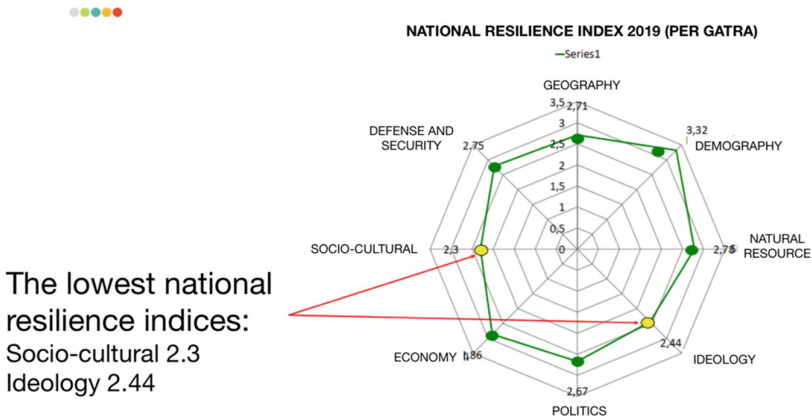


Fig. 1. National resilience index 2019 in terms of “Astagatra”. Source: Daihani (2019)

all challenges, threats, obstacles, and disturbances either coming from the outside or inside, which directly or indirectly endangers the national life to guarantee the identity, integrity, survival of the nation state, and the struggle to achieve its national goals.

The results of the national resilience index study conducted by Lemhannas (Daihani, 2019) states that in general, the Indonesia’s national resilience index is in the category of “resilient enough”, which means that various dynamics that occur nationally can be overcome properly. However, if we examine partially, there are two “gatra” that are in the category of “less resilient”, namely, on the ideological and socio-cultural aspects. The ideological resilience index is measured from four main variables, including tolerance, the frequency of inter-religious dialogue, the frequency of conflicts, and the intensity of mass physical conflict. While the socio-cultural resilience index in terms of three main variables, namely, average length of education, number of conflicts between government officials, and the misuse of drugs (Makdori, 2019). The following is the national resilience index in 2019, seen from the eight national defense indicators (“Astagatra”).

The category “less resilient” means that “if the tenacity and resilience of the nation is in a weak condition” (Purwandari et al., 2021), in the short term the country can still survive the various threat, challenges, barriers, and disturbances (ATHGs). However, if there is no immediate significant improvement, then in the long run national stability will be shaken. This condition is often referred to as a warning. Therefore, it is important to make various efforts so that the ideology and socio-cultural resilience index increases to a safe position (strong enough/resilient/very resilient). Furthermore, if partially decomposed, there are variables that are in a “prone” position, namely the tolerance variable and the social harmony variable as can be seen in Figs. 2a and 2b.

On the above picture, we can see the variables of tolerance and social harmony are aspects that should receive attention, because they are in the vulnerable category. The vulnerable category means “If the dynamic conditions are in a very weak condition, the slightest threat will jeopardize the integrity, identity and survival of the nation state” (Daihani, 2019). Therefore, it is often referred to as an alert. Such reality is supported by actual conditions which show the weakening values of the national unity, increasing

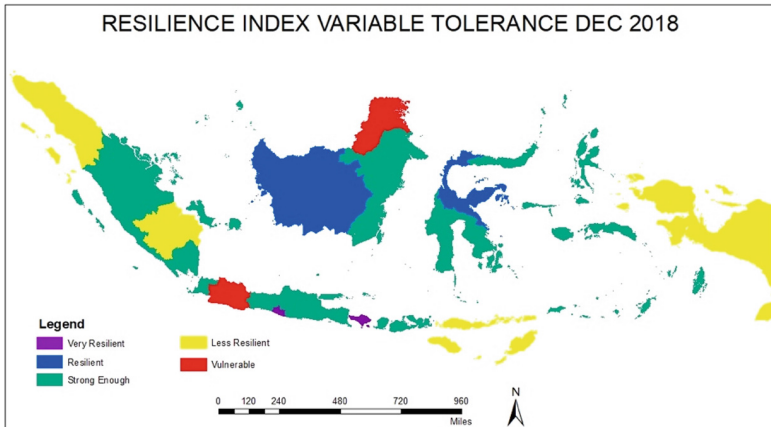


Fig. 2a. Resilience index of variable tolerance. Source: Daihani (2019)

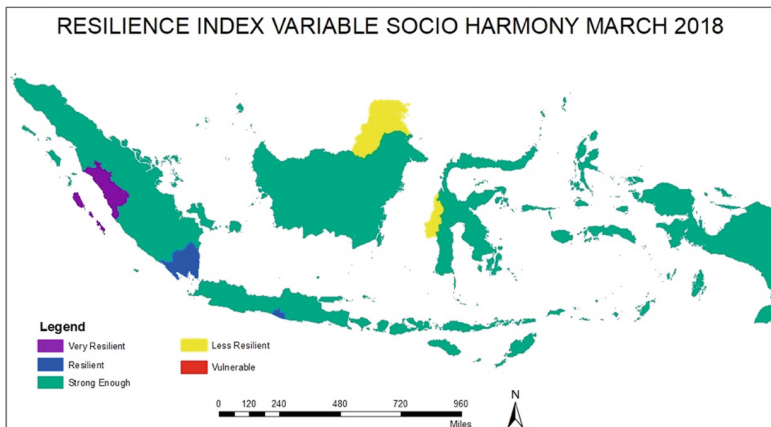


Fig. 2b. Resilience index of socio-harmony. Source: Daihani (2019)

intolerance among citizens, strengthening primordial values, disputes between groups of people, until the continues quarrels among political elites. All of those are triggered by the inability to understand and appreciate the existing differences.

If examined further, conflicts arise as the results of the inability to harmonize the existing differences and basically the mistake in understanding and interpreting the meaning of pluralism in the context of community, and the life of the nation state (Hidayat, 2017). Fikri (2015) asserted that the riots and violence that occurred in Indonesia recently showed that diversity has not yet been well managed. In addition, this phenomenon shows that there have been no crucial wise attitudes from the elements of the society to respect differences both internally and externally. If these problems are not immediately addressed and resolved, it will erode the unity and integrity as a nation.

To stay away from and cope with conflicts in the future, the founders of this nation were trying to build an ideological system that is able to accommodate all interests and groups, namely Pancasila. As explained by Molan (2015), Pancasila is actually an effort of the founding fathers to build and organize a pluralistic Indonesia into multiculturalism.

However, the ideology of Pancasila, which is touted as a means of “unifying the nation”, is currently deemed to be in the category of less resilient (see Fig. 1), which means that if the tenacity and resilience of the nation is in a weak condition, in the short term the country may still survive. However, if it is not immediately improved significantly, national stability will be shaken. The weakening of the power of Pancasila as an ideology and unifying force of the nation, apart from being influenced by internal aspects (income disparity, poverty, social inequality, etc.) is also caused by threats coming from the outside, such as; the development of transnational ideology, freedom of information, the development of an era of economic openness that is not accompanied by readiness in dealing with global markets, and others (Adhayanto et al., 2021; Simorangkir, 2008; Waluyo, 2018).

One strategic vehicle in building national resilience is through strengthening the position of higher education (Isabella, 2017). This is because higher education is a place to develop characters, values, attitudes, and competencies needed to contribute to the achievement of national development (Chankseliani et al., 2020). The approach is certainly more emphasized on the development of students’ character as the next generation of the nation, as is often echoed by the first President, Soekarno, about the importance of “nation and character building” (Hanum et al., 2020). This is in line with Priyono et al. (2017), which states that the conception of national resilience no longer emphasizes on military strategy, but rather motivates and provides inward encouragement to increase resilience, which contains the ability to develop strength to face threats, and prioritizing attitudes of consultation and cooperation by relying on the moral strength and personality of the nation.

Departing from the various data and arguments above, we are interested in studying further about national resilience and trying to develop a model of strengthening national resilience through character education in tertiary institutions. This research is in line with ITB’s vision as stated in ITB Academic Senate Decree Number 09/SK/I1-SA/OT/2011 to be a superior, dignified, independent, and internationally recognized university and to guide changes to improve the welfare of the Indonesian people and the world (Visi Dan Misi Institut Teknologi Bandung, 2011).

2 Method

This research was conducted using a mixed method with a case study approach. ‘Mixed methods’ is a research approach whereby researchers collect and analyze both quantitative and qualitative data within the same study (Bowers et al., 2013). Mixed methods research requires a purposeful mixing of methods in data collection, data analysis and interpretation of the evidence (Shorten & Smith, 2017). A case study is a research approach that is used to generate an in-depth, multi-faceted understanding of a complex issue in its real-life context. Case study is conducted by following several crucial stages, namely defining the case, selecting the case(s), collecting and analysing the data, interpreting data, and reporting the findings. In contrast to experimental designs, which seek

to test a specific hypothesis through deliberately manipulating the environment, the case study approach capture information on more explanatory ‘*how*’, ‘*what*’ and ‘*why*’ questions. The case study approach can offer additional insights into *what* gaps exist in its delivery or *why* one implementation strategy might be chosen over another. This in turn can help develop or refine a theory (Crowe et al., 2011). Data collection techniques were carried out through interviews, questionnaires, documentation studies, and focus group discussions. The collected data is then analyzed using qualitative data analysis techniques and quantitative data analysis to subsequently be drawn a conclusion.

Referring to the previous research of the national resilience index, this research is limited only to the ideological and social cultural aspects which are in the category of “less resilient”. Research respondents are students at Bandung Institute of Technology who have taken Pancasila and Citizenship and Religious Education and Ethics courses as many as 168 people. This study includes 12 people selected through purposive sampling to participate as questionnaires and interview respondents. An additional 30 informants were also included in a four-hour FGDs to obtain more in-depth qualitative data. Focus Group Discussion session and interview were conducted based on the interview guide regarding the national resilience in ideological features in tertiary institutions.

In relation to national resilience in ideological features in tertiary institutions, researchers try to identify them using 13 indicators that are combined in the aspects of knowledge, attitudes, and behavior. First, the knowledge aspect includes the perception of; (a) divine values in society, (b) conflict in the name of religion, (c) life values based on religious teachings, (d) the legal system in Indonesia, (e) the spirit of kinship and mutual-cooperation, and (f) the significance of ethnicity in relation to nationality. Second, the attitude aspect consists of; (a) attitudes towards regional culture and customs, (b) attitudes towards deliberation as a decision-making mechanism in accordance with the culture of the Indonesian people, (c) attitudes towards love and pride for the homeland, and (d) exercise of rights and obligations by state and citizens in accordance with the applicable constitution. Third, the behavioral aspects consist of; (a) behavior in terms of friendship, (b) the use of Indonesian, and (c) the role of the younger generation in advancing democracy.

3 Results and Discussion

National resilience is the ability of a nation to face various problems that can disrupt national stability. Suradinata (2001) describes the notion of national resilience as a dynamic condition of a nation, which contains resilience and pliability that contains the ability to develop national strength in facing and overcoming all threats, disturbances, obstacles, and challenges both from outside and from within the country, which directly or indirectly endanger the integrity, identity of the survival of the nation and state, and the struggle in pursuing Indonesia’s national goals.

There are eight fields that can be used as benchmarks in seeing Indonesia’s national resilience, or what is commonly known as “Astagatra”. Astagatra is a national strategic field consisting of aspects of geography, demography, natural resources or environment, ideology, politics, economy, socio-culture, defense, and security (Wiswayana & Pinatih, 2020). Based on the results of a study on the national resilience index conducted by

the National Defense Institute (Daihani, 2019), the ideological and socio-cultural factors are in the “less resilient” category, which means “if the nation’s resilience and resilience are weak, in the short term the state can still survive from various threats, challenges, obstacles, and disturbances (ATHG). However, if there is no immediate significant improvement, in the long-term national stability will be shaky.

In this regard, this study identifies conditions of national resilience in ideological and socio-cultural dimensions, especially those that occur in tertiary institutions. Several research findings related to national resilience in ideological and socio-cultural dimensions are further divided into three aspects, namely aspects of knowledge, attitudes, and behavior as can be seen in the following explanation.

3.1 National Resilience in Terms of Ideology in Higher Education

3.1.1 Aspects of Knowledge

Based on the questionnaire distributed, the national resilience of ideological elements seen from the aspect of knowledge is generally in a good category, as can be seen in the Figs. 3, 4, 5, 6, 7 and 8.

Based on the Figs. 3, 4, 5, 6, 7 and 8, they describe the national resilience of ideology in the dimension of knowledge. First, in general, respondents are of the view and optimistic that society still upholds divine values in their daily lives, where only 1.7% of students disagree that divine values are still upheld by the Indonesian people (Fig. 3).

Second, in general, respondents have the view that conflicts in the name of religion that have occurred so far are only the vicinity of perception on religion alone, not in the area of substance on religion itself. Whereas many as 19% strongly agree, 42.3% agree, and 32.5% quite agree with the statement (Fig. 4). Only 4.3% of students disagreed and 1.8% strongly disagreed, meaning that there were still some respondents who thought

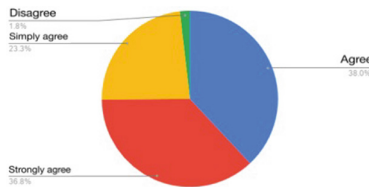


Fig. 3. Divine values are upheld by the Indonesian people

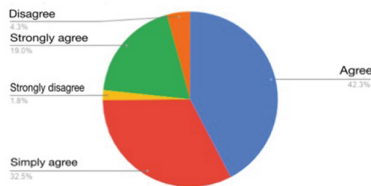


Figure 4. Conflict in the name of religion occurs

Fig. 4. Conflict in the name of religion occurs in the area of perception, not in substance

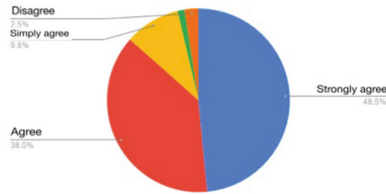


Fig. 5. Religion becomes a guideline in the practice of worship as well as a value system in social life

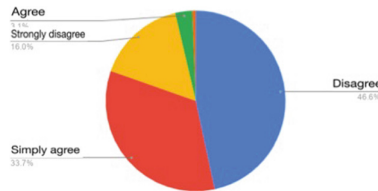


Fig. 6. The existence of the legal system in Indonesia

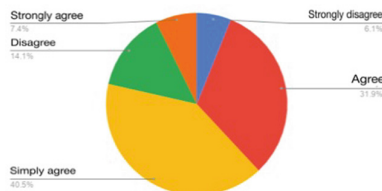


Fig. 7. The spirit of kinship and mutual cooperation in the community

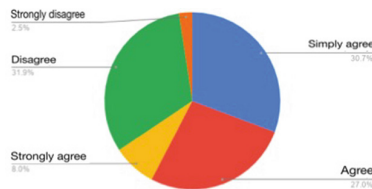


Fig. 8. Ethnicity is not something that is important in the context of national life

that conflicts in the name of religion did not only occur around perception, but had entered into the area of religious substance.

Third, in general, respondents have the view that religion is not only a guide in carrying out the practice of worship alone but must also be a value system in social practice, where 48.5% strongly agree, 38% agree, and 9.8% quite agree (Fig. 5). Only about 2.5% disagreed with the statement, meaning that only 4 people thought that religious teachings were only used as guidelines in carrying out religious practices.

Fourth, 16% strongly disagreed, 46.6% disagreed, and 33.7% quite agreed that the legal system in Indonesia was running well. This means that some respondents are

pessimistic about the operation of the legal system in Indonesia, where only about 3.1% agree (Fig. 6).

Fifth, most respondents are optimistic that the spirit of kinship and mutual cooperation is strong in community life, where as many as 7.4% strongly agree, 31.9% agree, and 40.5% quite agree (Fig. 7). Even so, there are 14.1% students who disagree and 6.1% strongly disagree and tend to view pessimism about the presence of a spirit of kinship and mutual-cooperation in the community.

Sixth, respondents have the view that the aspect of ethnicity is something that must be maintained in terms of identity, but in the national context this aspect tends to be put aside so that it does not have the potential to cause conflict. This can be seen from the answers of respondents who stated that 8% strongly agreed, 27% agreed, 30.7% quite agreed, 31.9% disagreed, and 2.5% strongly disagreed that the aspect of ethnicity is now no longer something that pending in the life of the nation (Fig. 8).

In addition to seeing the results of the questionnaires distributed, the research team also conducted interviews with several students to strengthen their answers to the questions asked. Based on the results of interviews conducted with Nice (not his real name), who lives in a diverse environment, both in terms of religion, tradition, and ethnicity. The diversity of religions, cultures and customs that exist within the community does not become a barrier for people to unite themselves in a social bond.

Regarding conflicts related to religious issues, according to Nice's view, it occurred more because the followers of religions did not really understand their religious teachings well and felt that their religion was the most correct. In addition, religious leaders have not maximally provided a good understanding of their religion to the people, especially in relation to how as a religious community they must be able to tolerate differences in beliefs that exist in the context of social life.

In line with Nice, as a Muslim, Abda (not his real name) reveals that religious values have faded in everyday life. For example, people no longer understand the true meaning of prayer, even though prayer is not only good for the body, from ablution to the prayer movement, but far from that, the implications of prayer for life now are less understood by people. Abda emphasized that Islam is a very tolerant religion, a religion that brings mutual understanding, does not force, is full of compassion, provides facilities for doing good deeds, and does not teach violence. Therefore, it is very surprising if there is someone who claims to be Muslim but is intolerant.

Furthermore, regarding mutual-cooperation (*gotong-royong*), Nice explained that mutual-cooperation has decreased in everyday society, where there are some people who are individualistic. Furthermore, Halmi (not his real name) explained that the value of mutual-cooperation in an urban style environment is lacking, where everyone seems work-oriented. Halmi emphasizes that the presence of gadgets also has an impact on the weakening of social interaction between individuals in society, where people are busier with themselves, and their digital devices compared to communicating with one another.

However, Nice and Abda explained that the spirit of social service still exists, for example in this pandemic, They carried out social service to underprivileged people, namely by distributing necessities to them regardless of their religious, ethnic, and other cultural identity. They added that in the current era of information and communication technology, the concept of mutual-cooperation has expanded and changed its shape. For

example, using social media to raise social assistance funds, solving problems through polls or petitions, etc., is a new format in mutual-cooperation (*gotong-royong*).

In line with Nice, Abda also explained that mutual-cooperation in community life is not only helping each other in building houses, community service, and other general things, but can also be shown by the existence of synergy and collaboration in other forms, such as share ideas and ideas to solve a problem faced through digital platforms, build creativity and innovation in the community, and so on.

3.1.2 Attitude Aspects

The national resilience of ideology in the dimension of attitude is measured by attitudes towards regional culture and customs, views deliberation as a decision-making mechanism in accordance with the culture of the Indonesian people, love, and pride for the homeland, as well as rights and obligations by the state and citizens are in line with the constitution applicable as can be seen in Figs. 9, 10, 11 and 12.

Based on the Figs. 9, 10, 11 and 12, the national resilience of ideology from the aspect of attitude illustrates good results, especially attitudes towards diversity and national culture.

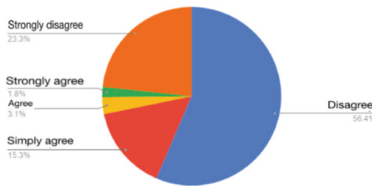


Fig. 9. Attitudes towards cultural diversity

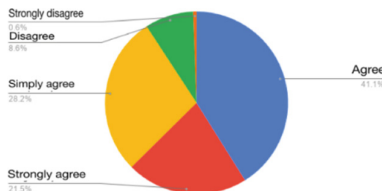


Fig. 10. Attitudes towards deliberation as a decision-making mechanism

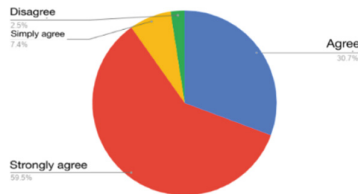


Fig. 11. Love and pride for homeland

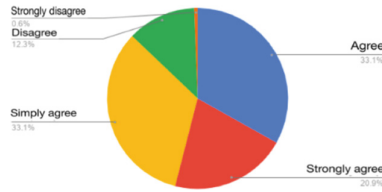


Fig. 12. The exercise of rights and obligations by the state and citizens

First, 23.3% strongly disagreed, 56.4% disagreed that their local culture and customs were the best of the rest. This implies that the primordial aspect can be overlooked in the aspect of nationality. In addition, most respondents are very good at appreciating the diversity of cultures that exist in Indonesia. Where only 1.8% strongly agree, 3.1% agree, and 15.3% quite agree that their culture and customs are the best of the rest.

Second, most of the respondents showed a good attitude towards deliberation as a decision-making mechanism that is most suitable to the culture and personality of the Indonesian nation, where 21.5% strongly agreed, 41.1% agreed, and 28.2% was sufficient. However, on the other hand, as many as 8.6% of respondents disagreed and 0.6% strongly disagreed with deliberation as the best decision-making mechanism. However, the results of interviews conducted by researchers found a different phenomenon, where even though the spirit of deliberation was still there, the understanding was often incorrect. Often the deliberations were carried out for hours but found no solution. Those who have ideas always want to impose their willpower.

Third, love and pride for the Indonesian homeland is still very good. Where there are only 2.5% who disagree on this matter, while the remaining 59.9% strongly agree, 30.7% agree, and 7.4% quite agree. Fourth, 20.9% strongly agree, 33.1% agree, and 33.1% quite agree that the state and citizens have exercised their rights and obligations in accordance with the applicable constitution. Only about 12.3% disagreed and 0.6% disagreed that the implementation of the rights and obligations of the state and citizens were in accordance with the applicable constitution.

Based on the results of the interview with Sabil (not his real name), it was found that the implementation of the value of deliberation still exists in people's lives, especially in order to find solutions to the problems experienced. Society is more "open-minded" and "open communication". Respondents are involved in social activities to contribute to social problems. For example, being involved in the social organization "Honest", a non-profit organization that is engaged in saving the environment and educating the public as well as helping the economically weak, by utilizing textile waste and coffee waste. Making 'Slow Fashion' products and distributing them to MSMEs to be resold and making 'zuper bekas' products.

3.1.3 Behavioral Aspects

The national resilience of ideology in the dimensions of behavior is measured from the relationship between friends, the use of Indonesian in oral and written communication, and to see the extent of the role of the younger generation in advancing democracy as can be seen in Figs. 13, 14 and 15.

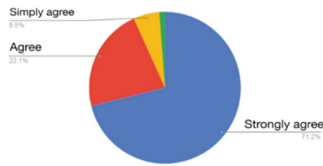


Fig. 13. Friendship

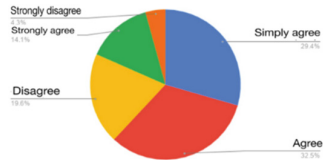


Fig. 14. Use of Indonesian

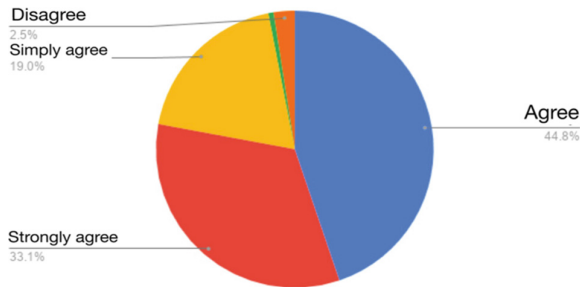


Fig. 15. The contribution of the younger generation in evolving democracy

Based on the Figs. 13, 14 and 15, we can conclude three things. First, all respondents form friendships regardless of the differences in their friends' ethnic backgrounds, religions and customs. Where as many as 71.2% strongly agree, 22.1% agree, and 5.5% quite agree that differences in socio-cultural backgrounds do not necessarily limit their movement in making friends.

Second, Indonesian is still upheld as a unified language, especially seen from its use in communicating orally and in writing. A total of 14.1% strongly agree, 32.5% agree, and 29.4% quite agree that Indonesian is used properly and correctly in communicating. There are around 19.6% who disagree and 4.3% strongly disagree about the use of Indonesian in spoken and written communication.

Third, most respondents saw the role of the younger generation as very significant in advancing Indonesian democracy, where as many as 33.1% strongly agreed, 44.8% agreed, and 19% quite agreed about the role of the younger generation in advancing democracy. There are only 2.5% of respondents who disagree about the significant role of the younger generation in advancing democracy in Indonesia.

3.2 National Resilience of Socio-cultural Pathways in Higher Education

To see national resilience in socio-cultural dimensions, researchers used 14 key indicators containing knowledge, attitudes, and behavior. In the aspect of knowledge, the measure is seen from; (a) perceptions of education as a determining factor for the nation’s future, (b) equality in the roles of formal, informal, and non-formal education in improving the quality of human resources, (c) health as a priority in human resource development, (d) equality degrees based on gender, and (e) family as the main foundation in the formation of individual character. In the aspect of attitude, it is seen from; (a) equal rights and obligations of citizens before the law, (b) mainstreaming of national cultural values rather than global culture, (c) limitation of freedom by values, norms and legal rules prevailing within the country, (d) attitudes towards music and traditional culture, and (e) personal welfare and nationalism. In the behavioral dimension, measured from; (a) the application of human rights in everyday life, (b) participation in social activities, (c) courage in telling the truth, (d) the use of digital technology in everyday life.

3.2.1 Aspects of Knowledge

In the knowledge aspect, researchers measured students’ perceptions of education, health, and gender, which were summarized in the following five main questions.

Based on the Figs. 16, 17, 18, 19 and 20, students believe that education is one strategy that plays a major role in improving the quality of human resources to achieve a better future for the nation. 62.6% of respondents strongly agree and 29.4% agree that education is a determinant of the future. Formal, informal, and non-formal education is seen as having the same role and function in improving the quality of Indonesia’s human resources (Fig. 17), this is indicated by the results of a distributed questionnaire where 55.2% strongly agree and 31.3% agree that education plays a role in improving human resources.

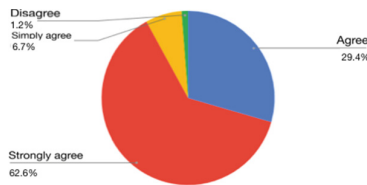


Fig. 16. Education as Determinants of the Future of the Nation

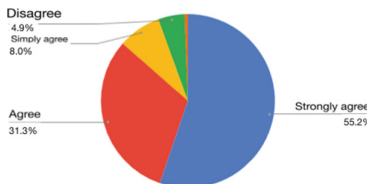


Fig. 17. The similarity of the roles of formal, informal and non-formal education in improving the quality of human resources

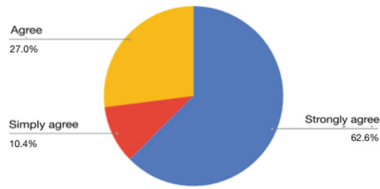


Fig. 18. Family as the foundation for character development and improvement of the quality of human resources

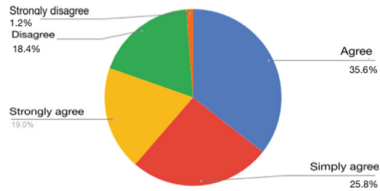


Fig. 19. Health and human resource development

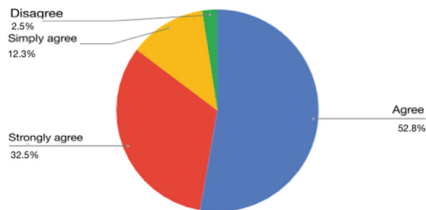


Fig. 20. Individual freedom is restricted by a mutually recognizes value system

However, the family is seen as having the greatest contribution in determining the quality of human resources. 62.6% strongly agree, 27% agree, and 10.4% quite agree that the family is the foundation and the main basis for character development (Fig. 18). Apart from the education factor, 19% strongly agree, 35.6% agree, and 25.8% quite agree that the quality of public health also determines the quality of human resources. In the aspect of individual freedom living in a social system, most students agree that the actualization of freedom is essentially limited by a mutually recognized value system.

3.2.2 Attitude Aspects

Apart from being seen from the knowledge side, the attitude aspect is also important to look at. In the socio-cultural dimension, student attitudes are measured based on Figs. 21, 22, 23, 24 and 25;

In the aspect of attitude, most students saw the importance of equality and standing before the law. Sex and social class do not necessarily lead to differences in treatment, both in fulfilling rights and obligations that must be carried out. As many as 48.5% strongly agree and 29.4% agree that gender differences are not an excuse in fulfilling their rights and obligations, both in their position as individuals and citizens (Fig. 21).

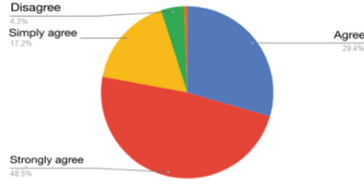


Fig. 21. Attitudes towards gender differences in fulfilling rights and obligations

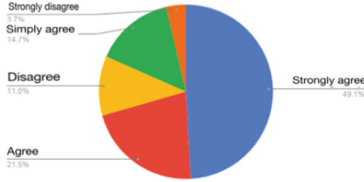


Fig. 22. Equality of degrees and citizenship in the eyes of the law

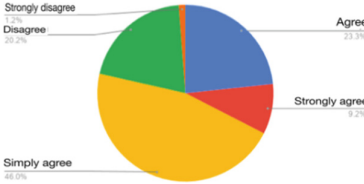


Fig. 23. Attitudes towards local culture and global culture

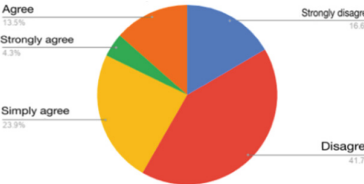


Fig. 24. An attitude towards folk songs

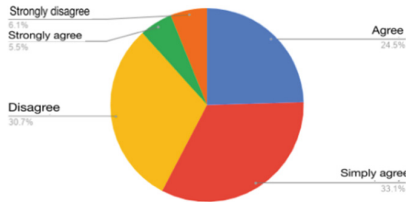


Fig. 25. Attitudes towards welfare and nationalism

Apart from the social aspect, the cultural dimension is one of the aspects that have received attention in building national resilience. It is important to see a positive attitude towards local culture amidst global cultural exposure. Based on the data collected, most of the students showed a positive attitude towards the need to prioritize their own cultural values compared to global values. 9.2% strongly agree, 23.3% agree, and 46% quite agree that local culture should take precedence over global culture. This can also be seen from the results of the questionnaire, which showed that as many as 41.7% of students disagreed and 16.6% even strongly disagreed that traditional songs and music were something old and tacky.

One aspect that needs attention is when students are faced with two choices in determining their attitudes, namely regarding welfare and nationalism. The research team put forward the statement “it is better to live in prosperity abroad than to live poorly in your own country”. Here the research found a rather surprising fact, where 33.1% quite agree, 24.5% agree, and 5.5% strongly agree with the question.

3.2.3 Behavioral Aspects

In the aspect of behavior, measured in terms of student activities with regard to the ability to respect others, participation in social activities, courage to state the truth, and use of digital technology in relation to social behavior, are shown in Figs. 26, 27, 28 and 29.

Based on the picture above, student behavior in the socio-cultural dimension shows that the application of human rights is shown by respecting the rights of others. As many as 54% strongly agree and 40.5% agree that it is not permissible for individuals to demand their basic rights when they are unable to respect the rights of others (Fig. 26). The ability to respect other people are needed, especially amid the increasingly massive advances in information and communication technology that have an impact on daily life. Reflected in the respondents' answers regarding the tendency to use technology excessively and ignore the surrounding environment, where 46% agree, 26.4% strongly

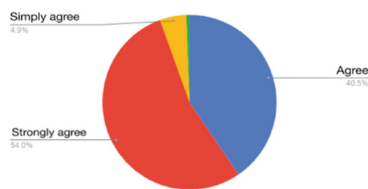


Fig. 26. Ability to respect others

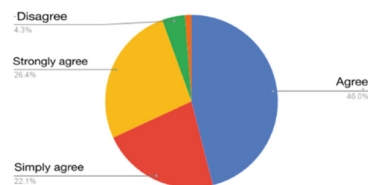


Fig. 27. Use of digital and anti-social technology

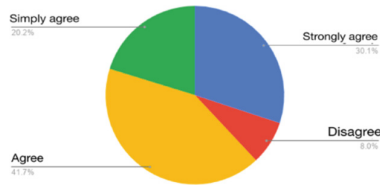


Fig. 28. Courage speaks the truth

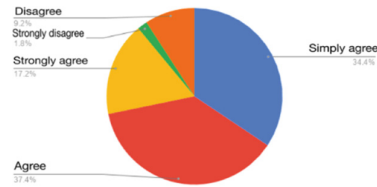


Fig. 29. Participation in social activities

agree, 22.1% quite agree that society’s excessive use of technology can have an impact on anti-social attitudes and behavior.

Furthermore, as one of the main factors in strengthening national resilience is the high participation of citizens in implementing development. As many as 37.4% of respondents agreed, 17.2% strongly agreed, and 34.4% quite agreed, that being a volunteer and being involved in social activities is the task of the younger generation. In addition, courage in stating the truth amid errors is the main attitude and behavior that must be displayed. As many as 41.7% agree and 30.1% strongly agree that everyone must have the courage to say and act correctly even if they are not popular.

3.3 Character Education Strategy to Build the National Resilience

Higher education has a strategic position in increasing the ability and resilience of citizens in dealing with existing threats, disturbances, obstacles, and challenges. Based on the results of the research conducted, one of the potential threats that affect national resilience in ideological dimensions is excessive religious fanaticism and misunderstanding of religion which can disrupt harmony in people’s lives. True religion is a human guide to the good path. Religion does not only teach how to build a relationship with God, but also teaches how to relate to fellow humans, even with the environment.

Strengthening Pancasila as the nation’s philosophy and ideology must be carried out in universities. Pancasila as a source of value in the life of society, nation and state is a value crystallization that is accepted by all various layers and elements of society, this is where Pancasila is positioned as a unifier of the nation. Diversity, which is a necessity for the Indonesian nation, has been able to be united with a collective awareness that gives birth to the same desires, goals and objectives. Pancasila is the fulcrum and point of departure which is the meeting point of collective solidarity and is the collective work of the Indonesian people. Therefore, it takes a series of efforts to create a tolerant campus atmosphere in order to achieve social harmony between higher education academics.

Apart from ideology, in the socio-cultural dimension, strengthening national resilience in tertiary institutions must be oriented to increase student awareness so that they are willing and able to contribute significantly to support national development. Higher education institutions must formulate a series of policies that can encourage the will and increase the competence of students to be involved in solving problems in society. In this context, higher education must become a vehicle for developing civic engagement.

Ehrlich (2000) in his book "*Civic Responsibility and Higher Education*" defines civic engagement as "... working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make that difference. It means promoting the quality of life in a community...". Civic engagement is a variety of activities related to improving the quality of life in society. Civic engagement is developed through a combination of knowledge, skills, values, and motivation of citizens to create changes in people's lives, improve the quality of life, increase welfare, and so on.

Civic engagement is a method that can be used to stimulate students' involvement in increasing national resilience. In more detail, Maraley (cited in Adler & Goggin, 2005) provides a specific description of *civic engagement* through several definitions, namely, *civic engagement as community service*; *civic engagement as collective action*; *civic engagement as political involvement*; and *civic engagement as social change*.

First, civic engagement as community service explains civic engagement as the duty and obligation of citizens who actively participate with full responsibility in carrying out various activities voluntarily. These duties and responsibilities are carried out both individually and in groups together with other individuals whose aim is to strengthen the local community.

Second, civic engagement as collective action views civic engagement as a joint activity as a manifestation of awareness of their role as citizens. In this case, the process of influencing society is carried out by individuals through collective action to create greater influence. The idea of collective action in creating greater influence is an accumulation of the same views, attitudes and actions among individuals who are members of a community or group.

Third, civic engagement as political involvement views civic engagement as an individual effort through collective group action in solving problems through a political process that involves active participation and leadership in public life. The political process as we know it is the main route, especially as an effort to solve various problems in relation to people's lives.

Fourth, civic engagement as social change views civic engagement as the participation of citizens in people's lives to create life in the future. In this case, the involvement of citizens is believed to be an absolute prerequisite for social change. The involvement of citizens in social change is in line with McKnight's argument (cited in Osborne & Gaebler, 2005) which emphasizes society as a development actor. First, the community/society has a greater commitment to its members. Second, the community understands its own problems better than the professional community in certain fields because the professional community is only tasked with providing services while the community solves problems. Third, the community is more flexible and creative because it

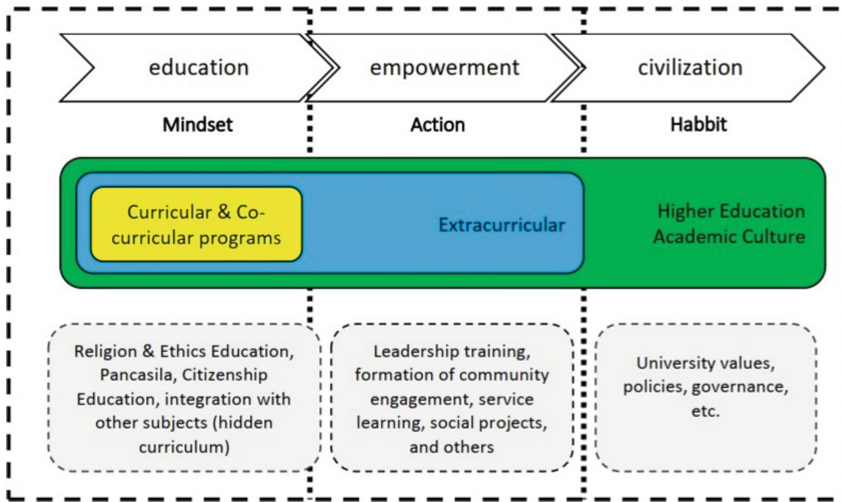


Fig. 30. Character Education Conceptual Scheme for Strengthening National Resilience

has freedom in thinking and acting. Fourth, the community focuses on capacity. This is necessary because development is not the sole responsibility of the government.

Efforts to arouse enthusiasm for participation can be done by implementing policies that integrate the contents of citizenship competencies into curricular, co-curricular, extracurricular activities, as well as higher education culture which are carried out in three stages, namely, education, empowerment, and culture. The three stages must be carried out in a structured, systematic, tiered, holistic, and collaborative manner which can be seen schematically in Fig. 30.

The strategy above, on the one hand, is expected to increase knowledge, understanding, attitudes and behavior in line with Pancasila as the nation’s ideology. While on the other hand, it can build ten skills needed in the industrial era 4.0, including ability to solve complex problems, to think critically and creatively, ability to manage other people, collaborate with others, ability make decisions quickly and ability to negotiate, and have cognitive flexibility (Gray, 2016).

4 Conclusion

Strengthening national resilience needs to be carried out and adjusted, because the spectrum of threats, disturbances, obstacles, and challenges that come both from within and from outside is always changing. Ideological and socio-cultural factors are two aspects of national resilience that must receive serious attention, because in 2019 it is included in the “less resilient” category, which if there is no immediate improvement, in the long run could disrupt national stability. Strengthening national resilience in higher education can be carried out through the integration of civic values in curricular, co-curricular, extracurricular, and higher education cultural programs through education, empowerment, and culture.

Acknowledgement. We are grateful for receiving funding from the P3MI of the Bandung Institute of Technology. In addition, we thank all respondents who participated in the research data collection, as well as all resource persons who provided input to improve the model developed.

References

- Adhayanto, O., Nazaki, N., Rahmawati, N., Haryanti, D., Suwardi, N., & Pambudi, R.: The Strategy of Strengthening Pancasila Ideology In The Digital Age. *Pancasila and Law Review*, 2(2), 99–108. <https://doi.org/10.25041/plr.v2i2.2396> (2021).
- Adler, R. P., & Goggin, J.: What Do We Mean By “Civic Engagement”? *Journal of Transformative Education*, 3(3), 236–253. <https://doi.org/10.1177/1541344605276792> (2005).
- Bowers, B., Cohen, L. W., Elliot, A. E., Grabowski, D. C., Fishman, N. W., Sharkey, S. S., Zimmerman, S., Horn, S. D., & Kemper, P.: Creating and Supporting a Mixed Methods Health Services Research Team. *Health Services Research*, 48(6pt2), 2157–2180. <https://doi.org/10.1111/1475-6773.12118> (2013).
- Chankseliani, M., Qoraboyev, I., & Gimranova, D.: Higher education contributing to local, national, and global development: new empirical and conceptual insights. *Higher Education*, 81(1), 109–127. <https://doi.org/10.1007/s10734-020-00565-8> (2021).
- Crowe, S., Cresswell, K., Robertson, A., Huby, G., Avery, A., & Sheikh, A.: The case study approach. *BMC Medical Research Methodology*, 11(1), 100. <https://doi.org/10.1186/1471-2288-11-100> (2011).
- Daihani, D.: Sistem Pengukuran Ketahanan Nasional dan Simulasi Kebijakan Publik Berbasis GIS. *Dewan Ketahanan Nasional Republik Indonesia*. Jakarta (2019).
- Ehrlich, T.: *Civic Responsibility and Higher Education*. Greenwood Publishing Group. Westport. (2000).
- Fikri, H.: Analisis Konsep Pluralisme Abdurrahman Wahid Perspektif Pendidikan Islam. *Jurnal El-Hikam*, 8(1), 47–72. (2015).
- Gray, A.: The 10 skills you need to thrive in the Fourth Industrial Revolution. *World Economic Forum*. <https://www.weforum.org/agenda/2016/01/the-10-skills-you-need-to-thrive-in-the-fourth-industrial-revolution/> last accessed 2016/01/19.
- Hanum, N. N., Lukito, Y. N., & Kurniawan, K. R.: Concrete: Politics in the Development of Modern Architecture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 452(1), 012009. <https://doi.org/10.1088/1755-1315/452/1/012009> (2020).
- Hidayat, R. A.: Keamanan Manusia dalam Perspektif Studi Keamanan Kritis Terkait Perang Intra-Negara. *Intermestic: Journal of International Studies*, 1(2), 108. <https://doi.org/10.24198/intermestic.v1n2.3> (2017).
- Isabella, M.: Strengthening the National Resilience of Indonesia Through Socialization of National Insight. *Proceedings of the International Conference on Democracy, Accountability and Governance (ICODAG 2017)*. <https://doi.org/10.2991/icodag-17.2017.42> (2017).
- Lemhannas.: *Ketahanan Nasional*. PT. Balai Pustaka dan Lemhannas. (1997).
- Makdori, Y.: Lemhannas: Indeks Ketahanan Nasional Indonesia Cukup Tangguh. *Liputan 6*. <https://www.liputan6.com/news/read/3948215/lemhannas-indeks-ketahanan-nasional-indonesia-cukup-tangguh> last accessed 2019/04/23.
- Mardhani, D., Runturambi, A. J. S., & Hanita, M.: Security and Defense in National Resilience Studies to Realize a National Security System. *Jurnal Pertahanan Dan Bela Negara*, 10(3), 267–286. (2020).
- Molan, B.: *Multikulturalisme; Cerdas Membangun Hidup Bersama yang Stabil dan Dinamis*. Indeks. Jakarta. (2015).

- Osborne, D., & Gaebler, T.: *Reinventing Government: How the Entrepreneurial Spirit is Transforming The Public Sector*. Pustaka Binaman Pressindo. Jakarta (2005).
- Priyono, J.: Uji Falsifikasi Konsepsi Ketahanan Nasional sebagai Geostrategi Indonesia. *Jurnal Pertahanan & Bela Negara*, 7(2). <https://doi.org/10.33172/jpbh.v7i2.182> (2017).
- Purwandari, T., Sukono, Hidayat, Y., & Ahmad, W. M. A. B. W.: A scientific review to formulate model of economic resilience in Indonesia based on three types of variables. *Journal of Management Information and Decision Sciences*, 24(1), 1–14. (2021).
- Shorten, A., & Smith, J.: Mixed methods research: expanding the evidence base. *Evidence Based Nursing*, 20(3), 74–75. <https://doi.org/10.1136/eb-2017-102699> . (2017).
- Simorangkir, I.: THE OPENNESS AND ITS IMPACT TO INDONESIAN ECONOMY: A STRUCTURAL VAR APPROACH. *Buletin Ekonomi Moneter Dan Perbankan*, 10(3). <https://doi.org/10.21098/bemp.v10i3.227> (2008).
- Visi dan Misi Institut Teknologi Bandung, Pub. L. No. 09/SK/11-SA/OT/2011, Senat Akademik Institut Teknologi Bandung (2011).
- Suradinata, E.: Geopolitik dan Geostategi dalam Mewujudkan Negara Kesatuan Republik Indonesia. *Jurnal Ketahanan Nasional*, 6(2). (2001).
- Waluyo, D. B.: Globalisation and deglobalisation: the Indonesian perspective. In B. for I. Settlements (Ed.), *Globalisation and deglobalisation* (Vol. 100, pp. 173–182). Bank for International Settlements. <https://EconPapers.repec.org/RePEc:bis:bisbpc:100-11> (2018).
- Wirjoputro.: *Ketahanan Nasional*. PT. Rineke Cipta. Jakarta. (1970).
- Wiswayana, W. M., & Pinatih, N. K. D. A.: Pandemi & Tantangan Ketahanan Nasional Indonesia: Sebuah Tinjauan Kritis. *Jurnal Lemhannas RI*, 8(2). <https://jurnal.lemhannas.go.id/index.php/jkl/article/view/100> (2020).

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

