



Fostering Patriotism: Implementing National Character Strengthening in Distance Learning at MAN 13 Jakarta

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Abstract

This study aims to explore the implementation of patriotic character education in distance learning at Madrasah Aliyah Negeri (MAN) 13 Jakarta. In the current era of globalization, the influx of foreign cultures through various media platforms has raised concerns about the erosion of national identity among Indonesian youth. Patriotic character, defined as a deep love and respect for the homeland, is considered crucial to instill in young generations to strengthen their national identity and resilience. This research investigates how MAN 13 Jakarta integrates patriotic values into its remote learning curriculum, focusing on strategies such as singing national and regional songs at the beginning and end of classes, as well as discussing traditional Indonesian cuisines to foster a sense of pride and belonging. Through qualitative methods, including observations and interviews, this study highlights the importance of embedding patriotic character education in distance learning to cultivate conscious awareness of national values. The findings suggest that such practices not only enhance students' love for their country but also serve as a foundation for developing other essential national character traits. This research contributes to the broader discourse on character education in the digital age, offering insights into effective strategies for nurturing patriotism in a virtual learning environment.

Keywords: Character education; Distance learning; Globalization; National identity; Patriotic character; Youth empowerment.

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1. Introduction

The COVID-19 pandemic has forced educational institutions worldwide to rapidly transition from face-to-face to online learning, a shift termed Emergency Remote Teaching (ERT) (Tanra & Tusholehah, 2022). This abrupt change has exposed numerous challenges, including technological issues like unreliable internet connections and lack of devices, pedagogical difficulties such as insufficient digital skills among teachers and students, and social challenges like reduced human interaction (Ferri et al., 2020). The crisis has highlighted educational inequalities, particularly in developing countries, where access to resources is limited (Turnbull et al., 2021). While ERT is a temporary solution implemented in response to the crisis, it differs significantly from well-planned online learning experiences (Hodges et al., 2020). As education systems adapt to these new circumstances, policymakers must address issues such as digital competence, access for marginalized students, and data privacy concerns (Martín, 2020). The lessons learned from this global emergency will likely reshape e-learning systems, especially in developing countries.

The Character Education Strengthening (PPK) initiative is an educational movement aimed at reinforcing students' character through the harmonization of heart, thought, and action, aligning with the National Mental Revolution Movement (GNRM) (Hariadnya et al., 2019). This program seeks to integrate core values into the national education system, including religious, nationalist, independent, cooperative, and integrity principles (Anshori, 2017). The implementation of PPK involves collaboration between educational institutions, families, and communities to address global challenges and promote positive cultural values (Anggraeni & Soedjono, 2018). While some schools have reported success in reducing student delinquency through PPK, there is still room for improvement in its implementation (Rahyasih et al., 2022). The initiative is particularly significant in madrasahs, where it aims to develop students' skills in thinking and behaving according to Pancasila values (Muslim, 2020).

This study focuses on the implementation of patriotic character education in distance learning at Madrasah Aliyah Negeri (MAN) 13 Jakarta. Recent studies highlight the importance of character education in Islamic schools (Madrasahs) during remote learning. The integration of character education in teacher training curricula enhances pedagogical competencies and shapes students' moral values (Abdillah & Munawwaroh, 2024). During the COVID-19 pandemic, madrasahs implemented character education through collaboration with parents, focusing on religious, nationalist, independent, cooperative, and integrity values (Hilali, 2023). State Islamic Senior High Schools in Indonesia adopted online learning and modeling approaches to internalize character values, despite challenges like poor internet connections (Kania & Kusumah, 2023). Some madrasahs have successfully embraced digital learning models aligned with character education, fostering responsibility and discipline in technology use among students (Syah & Apriyani, 2023).

These studies demonstrate that madrasahs can adapt to remote learning challenges while maintaining character education as a central component of their curriculum.

Recent studies demonstrate that madrasahs have adapted to remote learning challenges while maintaining character education as a central component of their curriculum during the COVID-19 pandemic. Madrasahs implemented character education through online learning, collaborating with parents and integrating it into digital curricula (Hilali, 2023). The focus remained on core values such as religious, nationalist, independent, mutual cooperation, and integrity (Rosidin et al., 2019). Strategies included integrating online learning with modeling approaches and internalizing character values in learning activities (Hakim, 2015). Some madrasahs incorporated local cultural elements into their character education programs, fostering traits like critical thinking and social responsibility (Arifin et al., 2021). While challenges such as teachers' limited technological skills and poor internet connectivity were encountered, schools developed solutions to improve online learning systems. Madrasahs demonstrated the ability to effectively implement character education in remote learning environments.

2. Methods

This research employs a descriptive qualitative approach to explore the implementation of patriotic character education in distance learning at MAN 13 Jakarta. The qualitative methodology is chosen to gain in-depth insights into the practices, challenges, and outcomes of integrating patriotic values into the curriculum during the COVID-19 pandemic (Okoye-Ogbalu & Nnadozie, 2024). Data collection methods include observations of online classes, interviews with teachers and students, and document analysis of school policies and lesson plans. Thematic analysis is used to identify patterns and themes related to the strategies for fostering patriotism, such as singing national and regional songs, discussing traditional cuisines, and other culturally relevant activities. This approach allows for a comprehensive understanding of how MAN 13 Jakarta adapts to the challenges of remote learning while maintaining its commitment to character education. The findings aim to provide actionable recommendations for educators and policymakers to strengthen patriotic character education in similar contexts.

This activity was conducted in Class XII MIPA 1, consisting of 39 students, which was considered a sufficiently representative sample due to the class's heterogeneity. The diverse backgrounds and characteristics of the students provided a robust foundation for examining the implementation of patriotic character education in the context of distance learning at MAN 13 Jakarta. The activity was carried out in the classroom over the course of one semester, ensuring consistent and systematic integration of patriotic practices into the learning process (Kania et al., 2024). Throughout the semester, students participated in routine activities such as singing the national anthem at the start of classes, regional songs at the end, and discussions on traditional Indonesian cuisines and cultural heritage. This extended duration allowed for a comprehensive evaluation of the strategies' effectiveness in fostering a sense of

national pride and identity, as well as their adaptability to the challenges of remote learning. The class's diversity and the semester-long implementation ensured that the findings could offer meaningful insights into the broader application of patriotic character education in similar educational settings.

3. Results and Discussion

3.1. Results

In the character development curriculum structure at MAN 13 Jakarta, there are three main methods used to grow student character, namely:

Tabel 1 - Character Development in the Curriculum

Variable	Description
Integration in Subjects	Character values are integrated into all subjects. Teachers not only teach academic material, but also instill values such as honesty, responsibility, discipline and cooperation through the learning process.
Extracurricular Activities	Through extracurricular activities, students are invited to develop positive characteristics such as leadership, teamwork, creativity and sportsmanship. Activities such as scouting, sports, arts and religion are means to shape students' character.
Habituation and Example	Schools create an environment that supports character growth through daily habits, such as a culture of queuing, mutual respect and maintaining cleanliness. Apart from that, teachers and school staff are role models in implementing good character values.

3.1.1 As an Intracurricular and co-Curricular Activity

Teachers are required to prepare learning planning documents, including syllabi and lesson implementation plans (RPP), as essential components of effective teaching (Ergawati et al., 2023). This process involves reviewing core competencies, selecting learning resources and methods, and determining materials and goals (Cooper et al., 2018). However, studies have shown that teachers often face challenges in creating these documents, particularly in aligning them with curriculum requirements (Efendi1 & Suastra, 2023). To address this issue, academic supervision by school principals has been proposed as a method to improve teachers' competence in preparing syllabi and RPPs (Nur & Pratiwi, 2024). While careful planning is crucial for organized learning, research indicates that not all planned activities are implemented due to various factors, such as school events or teacher training sessions, necessitating transactional decisions to adjust lessons (Muslimah et al., 2023). Proper planning is vital for enhancing the quality of teaching and learning outcomes.

Integrating existing subjects in the curriculum structure and Local Content subjects (Mulok) through intracurricular and co-curricular learning activities (RPP) according to their respective subjects. The main values of character development are integrated into subjects according to the characteristics of each subject. For example, the Biology subject for MAN 13 Jakarta integrates nationalist values by supporting energy conservation in material about energy.

3.1.2 Implement through Extracurricular Activities

In extracurricular activities, MAN 13 Jakarta strengthens character values through various activities. Extracurricular activities play a crucial role in character education, particularly in Indonesian schools. These activities effectively build students' character through various means, including promoting punctuality, discipline, teamwork, and religious values (Marini, 2017). Scout programs in Islamic Senior High Schools (MAN) have been successful in strengthening noble character education, although monitoring outside school remains challenging (Merdeka, 2023). Extracurricular activities provide opportunities for students to learn, interact, and apply desired values, making them an effective approach to character development (Rismayani, 2022). In Islamic schools, character education through extracurricular activities has shown significant positive impacts on students' moral and mental aspects, improving their ethics, strengthening spiritual and social dimensions, forming Islamic personalities, and building mental resilience (Herman et al., 2024). Overall, these studies highlight the importance of integrating character education into extracurricular activities to develop well-rounded individuals capable of adapting to societal challenges.

3.1.3 Habituation Activities through Madrasa Culture

Character formation in madrasahs occurs through various activities and approaches. Extracurricular programs play a crucial role in developing students' potential, personality, and independence (Oktaviani et al., 2023). Madrasah regulations serve as a foundation for instilling Islamic values through routine activities, spontaneous actions, and exemplary behavior (Kania & Juandi, 2023). Habituation programs, implemented outside regular class hours, contribute to character development through repeated experiences and responses to stimuli (Rismayani, 2024). These programs typically include routine events, spontaneous activities, exemplary actions, and programmed initiatives. Religious and social activities-based character education in madrasahs encompasses both *ubudiyah* (worship) aspects, such as congregational prayers and spiritual practices, and social aspects like distributing zakat and community service (Fitriatin, 2023). These diverse approaches aim to cultivate various character traits, including religiosity, discipline, social care, and responsibility, aligning with national character education goals.

Activities are carried out outside learning hours to strengthen character formation in accordance with the situation, conditions, availability of facilities and infrastructure at MAN 13 Jakarta. Other supporting structures consisting of: (a). Practice of religion (religious culture). Al-Quran tadarus activities before learning, memorizing Al-Quran verses (one day one verse), congregational prayers, dhuha prayers, Islamic religious mentoring, and PHBI. (b) Instilling national insight (singing the Indonesia Raya song at the beginning of the lesson and the national song at the end of the lesson). (c) Madrasah Literacy Movement (GLM) at the beginning of learning for 15 minutes and every Monday for 40 minutes. (d) Madrasah environment and culture as a source of learning (care for the environment, and clean and healthy living behavior); realizing healthy governance, harmonious and mutually respectful relations between madrasah residents, a clean, friendly, healthy, safe and peaceful madrasah environment. (e) Family and community education; establishing harmony between education in madrasahs, the family environment and society. (f) Princess, a special activity for female

students during Friday prayers, which contains material on adolescent health, daily social morals, under the guidance of a teacher appointed by the madrasah.

3.2. Discussion

The younger generation in Indonesia is experiencing a national identity crisis, showing greater interest in foreign cultures and considering their own cultural heritage outdated (Rahmi et al., 2024). This trend is attributed to globalization and the influx of foreign cultural elements, leading to a decline in patriotism and love for the homeland (Zufriyatun, 2024). The youth's preference for foreign cultures and imported goods over local products is seen as a sign of diminishing nationalism (Maghfur, 2023). To address this issue, it is crucial to instil a sense of pride in Indonesian culture and promote awareness of cultural identity among young people (Wahono et al., 2020). Encouraging the learning of local languages, regional dances, and traditional performances from an early age can help foster love for the nation's culture while balancing it with the demands of globalization (Ebit, 2018).

The current pandemic conditions have not ended the hope of being able to develop the character of love for the country in the Distance Education carried out at MAN 13 Jakarta. Even though learning is still carried out online, character strengthening education must still be a concern. If previously the implementation of strengthening the character of love for the country during learning was carried out by singing the mandatory national song when learning was about to begin and singing regional songs (Rinjani & Bestari, 2020) when learning was ending, then during distance education at MAN 13 Jakarta these activities were still carried out virtually by subject teachers. So the strategy used with this habituation is expected to allow students to know and memorize national songs and regional songs. During this distance education, the introduction of regional specialties in Indonesia was also carried out to increase the feeling of love for the homeland. This activity was carried out in class XII MIPA 1 to represent the implementation of strengthening the character of patriotism in distance learning at MAN 13 Jakarta.

According Yoga & Isroani (2022) to the Indonesian dictionary, songs are a variety of rhythmic tones or sounds. Meanwhile, national means nationality that originates from one's own nation. So national songs are songs in Indonesian that contain aspects of the life of the Indonesian nation. National songs are songs in Indonesian that contain aspects of the life of the Indonesian nation. The national song contains stories about the lives of the Indonesian people during the struggle.

National mandatory songs are songs in Indonesian whose lyrics contain aspects of the life of the Indonesian nation. The background to the creation of the national obligatory song was the period of struggle and independence of the Indonesian nation. The lyrics of the national obligatory song reflect the period before and after

the war of independence, the patriot and national spirit expressed through the song's lyrics is very prominent, thus having a positive influence on the people's spirit in fighting for and defending independence. The national obligatory song is part of the history of the Indonesian nation's struggle which must be respected and appreciated.

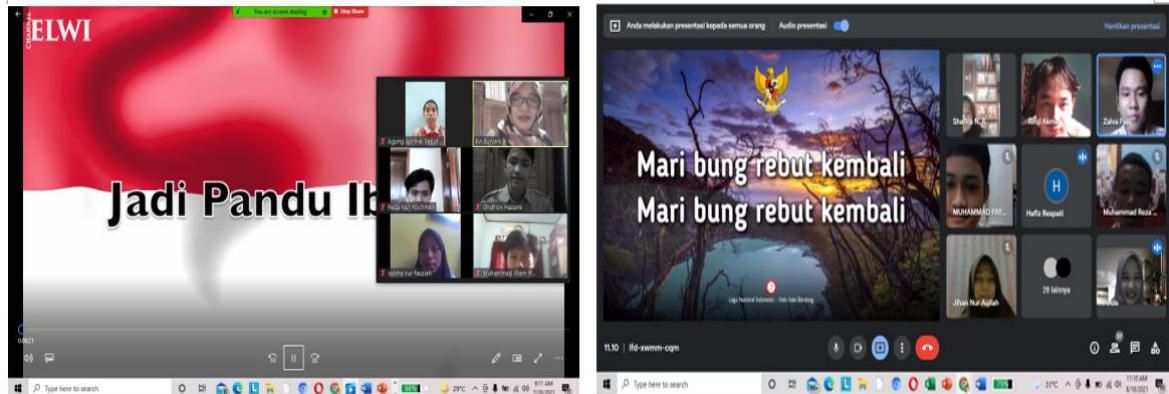


Figure 1 Singing the National Anthem

Regional songs or regional music or regional songs, are songs or music that originate from a particular region and become popularly sung by both the people of that region and other people. In general, the creators of these regional songs are no longer known. Regional songs are similar to national songs, but their status is only regional and written as songs from a region (Muryanti, 2023). Regional songs usually have lyrics according to their respective regional languages, such as tondok kadadingku from South Sulawesi and Rasa Sayange from Maluku.

These regional songs or regional music usually appear and are sung or played during certain traditions in each region, for example when putting children to sleep, children's games, people's entertainment, people's parties, people's struggles, and so on. Regional songs usually refer to songs that have a special rhythm for a region.

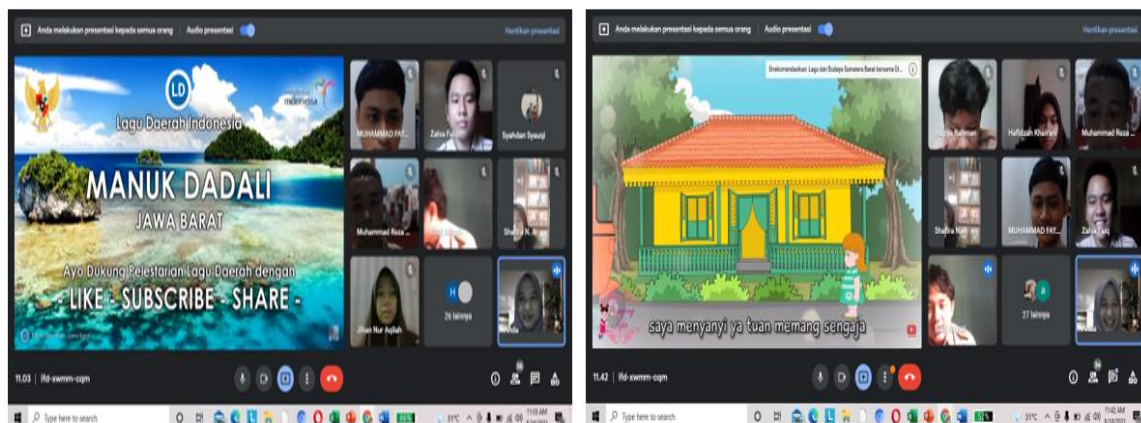


Figure 2 Sing Regional Songs

With the rhythm and tempo of national obligatory songs that are full of enthusiasm, and regional songs that are cheerful and full of meaning, it turns out that

they are able to raise students' enthusiasm for learning. This can be seen from the number of students attending virtual face-to-face meetings and their readiness to participate in the learning being carried out (Dewanti et al., 2020). Discussing regional specialties is also an interesting topic of conversation. It is hoped that this will have an impact on the growing character of love for the country in students.

Based on the results of the interview, it turned out that the students' answers were that they often sing mandatory national songs and regional songs because every day they sing them together. They also become more familiar with regional specialties and become interested in trying them, even though some foods are foreign because they are difficult to find in the area where they live. This shows that Man 13 Jakarta students have a sense of pride in the culture of the Indonesian nation which is an indicator of the character of love for the country.

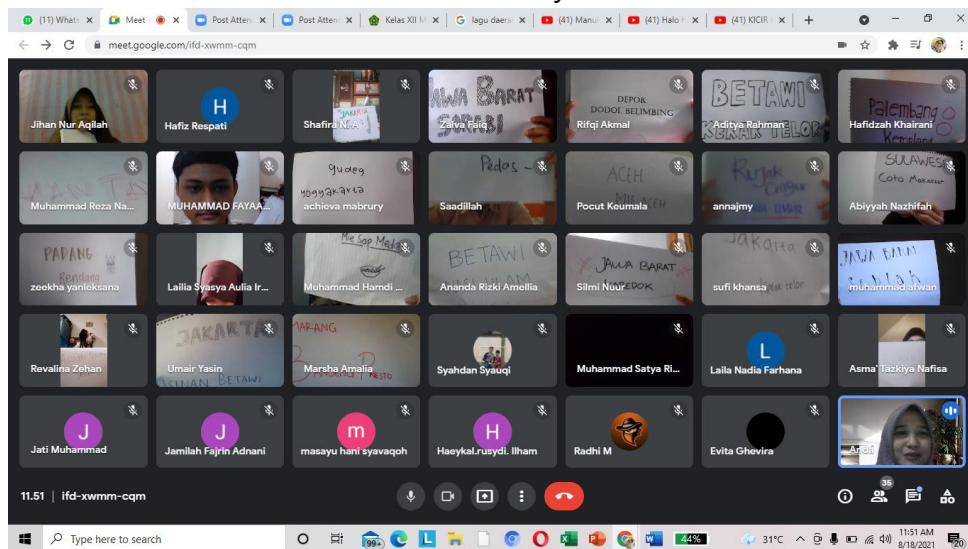


Figure 3 The Documentation Discusses Typical Regional Foods And Regional Song

Figure 3 from a document or study that discusses typical regional foods and regional songs. Typical Regional Foods. Regional foods are dishes or culinary traditions that are specific to a particular area or culture. These foods often reflect the local ingredients, climate, and cultural history of the region.

4. Conclusions

The cultivation of patriotic character through habitual practices, such as singing the national anthem at the beginning of classes and regional songs at the end, along with discussions on traditional Indonesian cuisines, has proven effective in fostering a deep sense of love for the homeland among students at MAN 13 Jakarta. These activities not only instill pride in national and regional identities but also serve as a foundation for students to consciously embrace other national character values, such as responsibility, integrity, and mutual cooperation. Patriotism, as the cornerstone of national character, enables students to prioritize the interests of the nation over personal or group interests, appreciate Indonesian culture, support local

products, and critically evaluate foreign cultural influences. By nurturing a strong sense of patriotism, MAN 13 Jakarta aims to develop responsible individuals who can contribute positively to the advancement of Indonesia.

To sustain and enhance these efforts, it is recommended that MAN 13 Jakarta continue implementing these patriotic practices, even in distance learning settings. Teachers should consistently integrate singing national and regional songs, as well as discussions on local traditions, into their lessons to reinforce students' love for their country. Furthermore, all educators are encouraged to adopt similar strategies across various subjects to collectively strengthen patriotic character among students. These practices not only align with the national education goals but also ensure that students remain connected to their cultural roots, even in a virtual learning environment. Such initiatives have broader implications for character education, demonstrating how schools can adapt traditional values to modern challenges, thereby fostering a generation of students who are both academically competent and deeply committed to their nation's progress.

Conflict of Interest

The authors declare no conflicts of interest.

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