

Representation of Nationalism in the Practice of Freedom of High School Students in Kediri

Anang Darun Naja ¹, Husniyatussalamah Zainiyati ², Hanun Asrohah ³

¹ University of Kahuripan Kediri, Indonesia; anang@kahuripan.ac.id

² Sunan Ampel Surabaya State Islamic university, Indonesia; husniyatussalamah@uinsa.ac.id

³ Sunan Ampel Surabaya State Islamic university, Indonesia; asrohah@gmail.com

Received: 19/07/2024

Revised: 24/05/2025

Accepted: 11/06/2025

Abstract

This study aims to analyze and describe the representation of freedom as a manifestation of the spirit of nationalism in high school students in Kediri Regency. The approach used is qualitative with a descriptive research type. The research subjects involved students, homeroom teachers, and school principals. Data collection techniques were conducted through interviews, observation, and documentation. Data analysis used the Miles & Huberman model, which consists of three stages: data reduction, data presentation, and conclusion drawing. The results showed that most students understood the concept of freedom from the laws and regulations, while others still had a wrong understanding. The phenomena experienced by students, including the abuse of freedom by unscrupulous officials, affect their perspective on the value of freedom and nationalism. Therefore, government officials must act with discipline as a form of character education for the younger generation. This study contributes to strengthening the nationalist spirit of the millennial generation by using Kartodirdjo's theory as a foundation for understanding the dynamics of the national spirit amidst the challenges of the times.

Keywords

Freedom; High School Students; Nationalism; Representation

Corresponding Author

Anang Darun Naja

University of Kahuripan Kediri, Indonesia; anang@kahuripan.ac.id

1. INTRODUCTION

Amid the progress of globalization and the rapid development of information technology, the spirit of nationalism among high school students is showing signs of decline. Information widely disseminated without strict filters makes adolescents more vulnerable to foreign cultural influences contrary to the nation's noble values (Helmi & Syafira, 2023; Nur Fadhila et al., 2022). This condition is exacerbated by adolescents increasingly daring to express freedom without paying attention to moral or legal limits. This phenomenon shows the urgency of instilling national values from an early age, especially in the secondary school environment, so that students can balance the right to freedom with social and national responsibility (Mashudi, 2023; Nuryadi & Widiatmaka, 2023). Without the proper support, kids could lose their sense of self and grow disengaged from their country's cultural and historical heritage. Their worldview might be unintentionally shaped by consumerism, social media trends, and global pop culture, frequently resulting in apathy for regional customs and national issues. The current issue is made worse by the younger generation's propensity to embrace foreign products and cultural trends over locally made ones, which highlights the subtle but significant impact of



© 2025 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

globalization on the values and attitudes of young people (Talapessy et al., 2020). Thus, educational institutions play a crucial role in bolstering civic Education, prioritizing ethical reasoning, critical thinking, and patriotism. Educators and school programs must work together to raise knowledge of national identity through contextual learning and character education. Students can develop a stronger emotional bond with their country of origin by participating in extracurricular activities that encourage civic responsibility and cultural appreciation. It is intended that the younger generation would develop into citizens who are proud of and devoted to their national identity and globally knowledgeable due to these coordinated efforts.

Freedom, in the context of the life of the nation and state, is not unlimited freedom. On the contrary, true freedom is born from obedience to just and rational rules (Munir, 2009; Sari et al., 2020). In the Indonesian democratic system, freedom is recognized and guaranteed as long as it does not violate the rights of others and remains within the moral framework and laws of the state (Siagian et al., n.d.). However, many adolescents still misinterpret freedom, such as in deviant behavior and promiscuity, which are justified in the name of "personal rights." (Aris Surono, 2017). This reflects an uneven understanding of freedom and nationalism among students (Setyawan & Sulistyawati, 2020). These misconceptions frequently result from a lack of civic Education and inadequate community and school role models. As a result, it is crucial to use active learning techniques that incorporate conversations, role-playing, and real-world problem-solving to help students better understand democratic ideas. In addition to imparting knowledge, schools must serve as change agents by raising students' sense of social justice and civic duty. Students are more likely to act responsibly when exercising their rights when they comprehend that freedom and accountability go hand in hand. In the end, fostering a balanced view of freedom will contribute to the development of a generation that is not just self-reliant and articulate but also considerate of others and dedicated to maintaining the integrity of the country (Adams, 2021; Cerino, 2021).

According to Stuart Hall (2003), representation is the process of forming meaning through symbols, signs, and language. Understanding this concept is important so that students can correctly reconstruct the meaning of freedom, not just imitate the discourse that develops in the media. An appropriate representation of freedom will reflect an awareness of social responsibility as a citizen. On the contrary, a mistake in the interpretation of freedom can reflect the weakness of nationalism, as explained by Kartodirdjo (1992) and Kohn in Octavian & Dianti (2023), that nationalism requires sacrifices for the sake of the nation and the strengthening of national identity. Unfortunately, until now, there has not been much research that specifically addresses the relationship between the representation of freedom and the spirit of nationalism among high school students in Indonesia, especially in local contexts such as the Kediri Regency. This study gap highlights the necessity for comprehensive investigations that examine how students understand and assimilate the idea of freedom in connection with their sense of national identity. By looking at this relationship, teachers and legislators may create more contextual learning models incorporating civic Education, local knowledge, and cultural values (Golledge, 2024). It is anticipated that such an approach will enhance students' feelings of identity and national participation while also assisting them in developing a critical understanding of media messages.

Departing from this void, this study aims to analyze and describe the representation of freedom as a manifestation of the spirit of nationalism among State High School students in Kediri Regency. This research uses a qualitative approach to explore students' understanding of freedom, how they interpret it in daily life, and the extent to which nationalist values influence their attitudes toward using freedom. The results of this research can be a reference in designing character education strategies relevant to students' current social and cultural conditions (Mashudi, 2023; Nuryadi & Widiatmaka, 2023). Through in-depth interviews, observations, and documentation, researchers will record children's viewpoints and experiences expressing their independence in school and community settings. The investigation will also consider how students' perceptions of freedom and nationalism are shaped by their professors, peer groups, and media exposure. This research provides a solid understanding of how teenagers

internalize national values in particular sociocultural contexts by concentrating on the local context of Kediri Regency (Supratiknya, 2021). The qualitative approach will explore the nuances of character education, independence, and nationalism among elementary school students. The study offers insights into improving educational practices and policies by examining how school culture and family education contribute to developing character and national values (Sobri et al., 2021; Susanti & Sukaesih, 2021). The results would enhance scholarly discussions and offer helpful advice for educational institutions on how to help students develop their sense of national identity via thoughtful and balanced freedom.

The implications of this research are very significant for the world of Education, especially in strengthening national values in the era of digital disruption. By understanding how students represent freedom, educators can design a more contextual and practical approach to instilling a spirit of nationalism that is in tune with the spirit of the times. National Education is not sufficiently normative, but it needs to be linked to the social realities faced by students, including the challenge of the abuse of freedom by public figures, which can be a negative example (Sujariati & Wanci, 2023). Therefore, an active role is needed from the government, schools, and society in creating an educational ecosystem that forms a free but responsible, nationalist, and moral young generation (Munir, 2009; Sari et al., 2020). This includes curricular reform incorporating digital literacy, critical thinking, and cultural identity to meet the problems presented by the quickly evolving information landscape. Furthermore, to guarantee that the principles of responsible freedom and nationalism are continuously reinforced at home and school, cooperation between parents and educators is crucial. Education can become a strategic tool in molding a generation that recognizes their rights and fulfills their obligations as Indonesian citizens with a thorough and cooperative effort.

2. METHODS

This research uses a qualitative approach with a qualitative descriptive research type. This approach was chosen to explore and understand the meaning of the representation of freedom as a manifestation of the spirit of nationalism from the student's perspective. As Creswell (2014) and Ahyar et al. (2020) state, qualitative research is suitable for examining complex social and humanitarian phenomena, where data are obtained from individual experiences, viewpoints, and interpretations of specific situations. The flexibility of this approach allows for adjustments in research questions and data collection methods as the researcher interacts directly with participants, aiming to obtain a comprehensive and holistic understanding of the phenomena under study (Elmida & Rakimahwati, 2020; Sugiarni et al., 2024). This approach also aligns with the views of Miles and Huberman (1994), who emphasize the importance of a deep understanding of social context in qualitative research (Willy Lima & Prof. Enid F. Newell-McLymont, 2021). Focus groups, in particular, can help elicit a broader range of ideas and perspectives due to participant interaction (Allman et al., 2024).

The subjects of this study consist of students, homeroom teachers, and principals in several public high schools. The object of the research is the representation of freedom as an expression of the spirit of nationalism practiced in students' daily lives. This study was conducted in five schools located in Kediri Regency and Kediri City, namely SMA Negeri 1 Pare and SMA Negeri 2 Pare in Kediri Regency, as well as SMA Negeri 3, SMA Negeri 4, and SMA Negeri 6 in Kediri City.

Researchers used data collection techniques: documentation, in-depth interviews, and focused group discussions (FGDs). Documentation is used to obtain written or visual records of student and school activities related to internalizing nationalistic values. In-depth interviews are conducted with students, homeroom teachers, and principals to explore their perspectives and experiences (Sarmini et al., 2023a). Focused group discussions are conducted with students to explore their perceptions and attitudes toward nationalistic values in a social setting. Meanwhile, FGD is used to observe and analyze

group dynamics and how students collectively represent freedom. This triangulation method aims to increase the validity and reliability of the data obtained.

The analysis of the collected data follows the model of Miles and Huberman (1994), which involves three interrelated stages: data reduction, data presentation, and conclusion. In the data reduction stage, the researcher filters, selects, and emphasizes information relevant to the focus of the research. The data is then presented as a descriptive narrative and through charts and flowcharts to clarify relationships and patterns in the data (Gamage et al., 2022). Finally, conclusions are drawn and verified by synthesizing the data, linking it to relevant theories, and answering the research objectives.

To ensure the validity of the findings, the study applied a data triangulation technique. Triangulation is carried out by cross-verifying data obtained from various sources—i.e., students, teachers, and principals—and through various data collection methods, including interviews, FGDs, and documentation. This approach enhances research findings' credibility, objectivity, and accountability and reinforces interpretations of how students represent freedom as part of their national identity.

3. FINDINGS AND DISCUSSIONS

Findings

The results of this study reveal the complexity of the meaning of freedom among high school students in Kediri, which is divided into three main themes. Most students view freedom as a right inherent in every individual, but it must be exercised responsibly within the limits of legal and social norms. On the other hand, there are also concerns about the negative impact of uncontrolled freedom, especially related to shifting moral values due to the influence of foreign cultures. In addition, differences in perceptions about the meaning and limits of freedom are also influenced by cultural backgrounds and the intensity of exposure to diverse information. These three themes show that students' understanding of freedom is not singular but is influenced by local values, global dynamics, and the social and educational structures surrounding them.

Understanding Freedom as a Responsible Right

Most students from SMA Negeri 1 Pare, SMA Negeri 2 Pare, SMA Negeri 3 Kediri, SMA Negeri 4 Kediri, and SMA Negeri 6 Kediri view freedom as a human right that must be exercised responsibly. For example, a student with the initials NP states that "freedom is a human right as long as it does not violate the rules." This statement reflects the importance of exercising freedom within applicable laws and norms.

Observations in the school environment show that students are active in activities that reflect this understanding, such as class discussions about Pancasila values and participation in extracurricular activities that emphasize social responsibility. Documentation of school activities also shows that there are programs that support a responsible understanding of freedom, such as seminars on the rights and obligations of citizens (Yulianaji, 2023). and simulations of democratic processes in schools. It is crucial to emphasize the significance of ethics and morals in citizenship education to foster students' ability to recognize and use their knowledge and skills for the betterment of the nation and to strengthen character education based on school culture.

Previous research supports these findings. Damayanti (2019) emphasizes the importance of building student integrity through a democratic school culture, which fosters freedom with responsibility. In addition, research by Wirza (2023) shows that students' learning autonomy in Indonesia positively correlates with their understanding of responsible freedom.

Freedoms Viewed as Negative and Threats to Morality

Some students expressed concern that freedom could have negative consequences if it were not accompanied by moral awareness. Students with the initials RE stated that "freedom can make us fall into the wrong associations." At the same time, AH highlights that "freedom influenced by the outside makes us forget and damage ourselves and the good name of the country, for example, the emergence of pornography."

Observations show that some students are exposed to foreign cultural content that does not align with local values, which can affect their behavior. Documentation from schools noted an increase in cases of disciplinary violations related to the use of social media and inappropriate content consumption (Chen & Xiao, 2022). Social media platforms serve as infrastructures for educational content delivery; however, their imprudent utilization can lead to disrupted time management, elevated cyberbullying risks, and a compromised self-image (Khafifatu Syahraini et al., 2024).

Research by Farizi and Mustofa (2023) reveals that Western cultural influences can erode students' moral values, such as nationalism and social solidarity. In addition, Husaeni (2023) highlights that the moral education system in Indonesia needs to pay attention to the plurality of values to prevent a monopoly of morality that can ignore cultural diversity. Indonesia, characterized by its diverse ethnicities, cultures, languages, and religions spread across 34 provinces, faces significant challenges in preserving its noble cultural heritage, with the younger generation playing a crucial role in this endeavor (Yulianto & Al Mubarakah, 2020).

Differences in Perception Due to Cultural and Information Influences

Differences in perceptions of freedom among students are also influenced by the culture and information they receive. The student with the initials ET stated, "Freedom in Indonesia exists but is not as free as foreign countries because it must comply with the Constitution and Pancasila." Meanwhile, students with the initials OK feel that "it has not been achieved, it is difficult for the community to express their opinions." These opposing viewpoints demonstrate how a person's conception of freedom is shaped by their experiences and the sociopolitical context (Anggono et al., 2021). Students like ET frequently perceive freedom as constrained by national ideology because cultural values emphasize harmony and deference to authority. However, students like OK see current restrictions as barriers to absolute freedom, which global notions of liberalism and democratic rights may influence. This discrepancy implies that although some students view controlled freedom as essential to maintaining social order, others want to express themselves and participate more freely. Educators must thoroughly understand these complex viewpoints to correct errors and promote balanced attitudes toward freedom and responsibility.

Observations show that students more exposed to foreign media tend to have a different view of freedom than students more attached to local values. Documentation from school activities shows differences in student participation in class discussions, which can reflect these differences in perceptions. Students exposed to international media frequently exhibit more liberal and individualistic views of freedom, emphasizing individual liberties and self-expression (Pourmand et al., 2021). On the other hand, when talking about freedom, people based on regional cultural norms typically prioritize social peace and group responsibility more. During class debates, these differing viewpoints might occasionally result in different levels of participation and involvement, with some students being more outspoken and pushy.

In contrast, others would rather listen and think. The difference in involvement also suggests that cultural familiarity and comfort play a key role in fostering the courage to speak candidly. By acknowledging these distinctions, educators can modify their methods to promote inclusive discourse that honors a range of opinions.

Research by Siregar (2019) shows that the collectivist culture in Indonesia influences how students

give written feedback, with a tendency to avoid direct criticism to maintain group harmony. In addition, a study by Huang (2005) on the spiral of silence shows that individuals in collectivist cultures tend to refrain from expressing opinions that differ from the majority, which can affect their perception of freedom of speech. This cultural trend may impede students' ability to fully exercise their rights in public or academic contexts by making them hesitant or cautious when expressing difficult or unpopular opinions (Harold, 2024). Because of this, freedom of expression is frequently viewed through the prism of respect for group ideals and social conformity rather than unrestricted individual rights. This dynamic also clarifies why some students may believe their freedom is limited, not always by outside factors, but rather by ingrained social norms. Teachers who want to provide a secure space where people of different backgrounds can express their thoughts without worrying about social rejection must thoroughly understand this cultural background. Developing pupils' healthy expression of freedom requires striking a delicate but crucial balance between encouraging critical thinking and respecting group unity.

Discussion

In this study, the theoretical framework used to understand the perception of high school students in Kediri towards freedom includes three main approaches: the theory of representation by Stuart Hall, the theory of nationalism by Sartono Kartodirdjo, and the approach of contextual liberalism. These three approaches complement each other in analyzing how the meaning of freedom is formed, interpreted, and practiced in the Indonesian social and cultural context (SA'ADAH et al., 2023). Stuart Hall's theory of representation clarifies how pupils create meaning through speech, symbols, and media, which significantly impacts how free they feel. Kartodirdjo's theory of nationalism, on the other hand, sheds light on the moral and historical aspects that connect freedom to national identity and shared responsibility. By providing a flexible viewpoint on individual rights that adjusts to regional values and cultural norms, the contextual liberalism approach contributes (Ahluwalia, 2022; Alferov, 2022). Together, these ideas provide a thorough knowledge of how students resolve the conflict between their sense of national loyalty and personal autonomy. In the digital age, this theoretical integration is also an analytical instrument to investigate how students' perspectives on freedom mirror larger societal shifts and difficulties.

According to Stuart Hall's representation theory, meaning is not fixed or universal but is formed through discursive practices in a particular social context (Jiaxi & Changsong, 2023; Simões et al., 2023). This concept has a substantial impact on how students understand their freedom. In this context, students' perceptions of freedom as something that can threaten morality and national identity reflect the representations shaped by dominant narratives in society and the media (Reynolds-Tylus, 2019). Stuart Hall's representation theory helps us understand how these narratives affect students' beliefs and actions. Hall also proposes an encoding/decoding model in which individuals can accept (dominant-hegemonic), negotiate (negotiated), or reject (oppositional) the meaning conveyed (Yulianawati & Anggrarini, 2022). Students who see freedom as a threat may be in a negotiated or oppositional position, aligning the meaning of freedom with the local and national values they hold for (Torrey, 2021) themselves and their communities (Rosenberg, 2018). This demonstrates that students are active interpreters who filter information according to their cultural and ideological background rather than passive recipients of media messages. How people internalize and articulate freedom is shaped by their social surroundings, family upbringing, and educational experiences, which impact their decoding process (Blue, 2012; Zhang et al., 2024). When students engage in literacy-related activities, their interpretations of literary texts may differ significantly because of the varied cultural signals they bring to the table. Therefore, educators must be thoroughly aware of students' representational positions to create instructional approaches that may connect national ideals and moral responsibility with global discourses of freedom.

In Sartono Kartodirdjo's nationalism perspective, Indonesian nationalism developed as a response to colonialism and is a process of self-identity discovery that involves historical and cultural awareness

(Pradana et al., 2021a). Nationalism emphasizes the importance of values, significantly impacting the state and nationality, thereby necessitating its study, especially in Indonesia, since the mid-19th century. Students who place freedom within the social and legal responsibility framework show a form of cultural nationalism in which individual freedom is aligned with shared interests and national values (Pradana et al., 2021b). This viewpoint acknowledges that true freedom entails exercising one's rights and being aware of one's duties to the community and nation (Hermawanto et al., 2023). This reflects the collective effort to maintain the nation's identity amid the pressures of globalization (Sarmini et al., 2023b). Kartodirdjo highlights that nationalism is a moral and cultural commitment to preserve the history of the country's independence struggle, not only a political position. By adopting this perspective on freedom, students reaffirm their duty to maintain cultural purity, national unity, and their rights. This understanding shows that nationalism is a dynamic and changing force that needs to be fostered through Education, particularly in response to contemporary issues like cultural homogenization and digital influence. Thus, it becomes imperative to incorporate historical accounts and cultural Education into the curriculum to strengthen students' comprehension of freedom as a component of their duty as citizens.

The contextual liberalism approach in Indonesia shows that individual freedom is not detached from social responsibility and local norms (Fritz et al., 2023). Although liberalism emphasizes individual rights, in the Indonesian context, these principles are adapted to maintain social cohesion and local values (Andhini & Andanawarih, 2023; SA'ADAH et al., 2023). Students understand that the right to expression must be exercised within the limits set by law and public ethics, as affirmed in Article 28J of the 1945 Constitution (Talha et al., 2023). This reflects the synthesis between liberal principles and the normative structure of the Indonesian state (Liu & Wijaya, 2020). This means that freedom is viewed as a right balanced by the obligation to respect others and maintain social peace rather than as an unassailable right. Students discover that responsibly using their freedom promotes national stability and fosters respect for one another across social groupings.

Additionally, in the digital age, where abuse of freedom may quickly result in social disintegration, this method promotes critical thinking about the effects of one's actions. Contextual liberalism-focused educational initiatives support students in navigating the challenges of contemporary citizenship while respecting regional customs and beliefs. Students get a sophisticated grasp of how freedom and responsibility are inextricably linked in the democratic framework of Indonesia by combining these concepts. Ultimately, this well-rounded viewpoint prepares youth to be engaged, responsible citizens who favorably impact domestic and international advancement.

This research offers a new contribution by combining these three approaches to understand how freedom is interpreted by high school students in Kediri. In contrast to previous research that highlighted freedom as a universal right, this study shows that students' understanding of freedom is strongly influenced by the interaction between traditional and modern values and between national and global discourses (Marzuki et al., 2022; Saputro et al., 2021). Thus, this study enriches academic discussions on the relationship between freedom, morality, and nationalism in the context of secondary Education in Indonesia (Prasetio et al., 2021). It demonstrates that students actively negotiate foreign concepts of freedom within their cultural and social contexts rather than passively accepting them. A mixed understanding of freedom, where openness to international viewpoints and respect for national identity coexist, is frequently the outcome of this negotiation. The results also show how crucial schools and teachers are in mediating these discussions and assisting students in integrating and critically analyzing different points of view.

Furthermore, this study emphasizes the necessity of curricula that promote global awareness and incorporate local wisdom, thereby equipping students to be responsible citizens in a complicated world (da Silva et al., 2023; Leung et al., 2021). Bridging the theory-practice divide, this study offers valuable insights for character education and civic engagement initiatives. It supports an educational system fostering a well-rounded view of freedom that respects individual rights, moral principles, and

patriotism. Ultimately, this study supports the continuous endeavor to raise a generation of Indonesians who are both independent-minded and firmly rooted in their cultural heritage.

Data and reflections in this study were obtained from students at SMA Negeri 1 Pare, SMA Negeri 2 Pare, SMA Negeri 3 Kediri, SMA Negeri 4 Kediri, and SMA Negeri 6 Kediri. These educational institutions were chosen to offer a thorough understanding of students' perspectives by representing a variety of social and cultural backgrounds within the Kediri Regency. Purposive sampling was used to choose the participants to guarantee that they had diverse perspectives on nationalism and freedom. Researchers could record overt and covert behaviors and attitudes through participant observations, focus groups, and in-depth interviews. The replies from the pupils showed a range of interpretations that were impacted by media exposure, peer relationships, and family beliefs. Many students said they wanted to balance their sense of personal autonomy and their duty to their country and community. Others appeared unsure or perplexed by the distinctions between societal duties and individual rights. The thoughts also emphasized how educators and educational settings influence students' views on freedom and national identity. Data analysis showed that although globalization has drawbacks, it allows pupils to interact critically with local and global viewpoints. The results offer insightful information for creating educational initiatives that tackle the complexity of nationalism and freedom in modern Indonesian society.

4. CONCLUSION

This research shows that most high school students in Kediri understand the concept of freedom as a right limited by legal and moral responsibility, as well as the values in Pancasila and the 1945 Constitution. However, this understanding is not uniform, as some students also see freedom as a potential threat to morality or are influenced by foreign cultures that confuse meaning. It reflects a complex representation of freedom and is influenced by the social, cultural, and political dynamics around it. From a theoretical perspective, this study enriches Stuart Hall's social representation framework by adding dimensions of Kartodirdjo nationalism and contextual liberalism, showing that the meaning of freedom in Indonesian adolescents is formed in the interaction between national identity, state law, and exposure to global culture.

These findings contribute to developing civics education and character education in secondary schools. Pedagogic intervention through a more explicit curriculum is needed to discuss responsible freedom and critical nationalism. This can be done by integrating freedom and nationalism materials into subjects such as PPKn or Sociology, and through dialogue-based learning approaches and contextual case studies. The government and educators are also expected to be models for healthy and constitutional representation of freedom through disciplined practices and policies. Thus, Education transfers knowledge and shapes students' critical and ethical attitudes toward freedom in the nation's life.

REFERENCES

- Adams, C. J. (2021). Black Youth: Self-making, Creativity and the Assertion of Hybrid Black Identities. *The Psychoanalytic Study of the Child*, 74(1), 59–76.
- Ahluwalia, S. (2022). Philosophy of Liberal Nationalism in the Context of Refugee Immigration. *Tattva Journal of Philosophy*, 14(1), 65–83. <https://doi.org/10.12726/tjp.27.4>
- Alferov, A. A. (2022). Polycentrism versus Universalism in the Picture of the Social World. *Herald of the Russian Academy of Sciences*, 92, S574–S580. <https://doi.org/10.1134/S1019331622130135>
- Allman, M., Nava, A., Asim, N., Brashear, B., Walton, Q. L., McFarlane, J., & Sharp, C. (2024). Using the Colaizzi Method to Explore Intimate Partner Violence Caseworkers' Subjective Experience:

- Pathways to Intimate Partner Violence Work and What Keeps Them Going. *Violence Against Women*, 30(1), 174–188. <https://doi.org/10.1177/10778012231207039>
- Andhini, G. K., & Andanawarih, F. Q. (2023). The Importance of Brand Stories Towards Brand Perception and Purchase Intention in Gen Z Indonesians. *The Winners*, 23(2), 143–152. <https://doi.org/10.21512/tw.v23i2.7481>
- Anggono, B. D., Raja, E., Pusat, D., Pancasila, P., Konstitusi, D., Hukum, F., Jember, U., & Kalimantan Nomor, J. (2021). Penguatan Nilai-Nilai Pancasila dalam Pembangunan Nasional menuju Indonesia Emas. In *Jurnal Keindonesiaan* (Vol. 01, Issue 01).
- Aris Surono, K. (2017). Penanaman Karakter dan Rasa Nasionalisme pada Kegiatan Ektrakurikuler Pramuka di SMP N 4 Singorojo Kabupaten Kendal. *Indonesian Journal of Conservation*, 06(01).
- Blue, E. V. (2012). Reading and Interpretive Response to Literary Text: Drawing Upon Sociocultural Perspective. *Reading & Writing Quarterly*, 28(2), 164–178.
- Cerino, A. (2021). The importance of recognizing and promoting independence in young children: the role of the environment and the Danish forest school approach. *Education 3-13*, 51(4), 685–694.
- Chen, M., & Xiao, X. (2022). The effect of social media on the development of students' affective variables. In *Frontiers in Psychology* (Vol. 13). Frontiers Media S.A. <https://doi.org/10.3389/fpsyg.2022.1010766>
- da Silva, C., Pereira, F., & Amorim, J. P. (2023). The integration of indigenous knowledge in school: a systematic review. *Compare*. <https://doi.org/10.1080/03057925.2023.2184200>
- Elmida, & Rakimahwati. (2020). *Implementation of Learning to Read for Early Childhood at the Center of Preparation by Stimulating the Cultivation of Discipline Through an Integrated Thematic Approach in Kindergarten*.
- Fritz, R., Goldschmidt, N., & Störning, M. (2023). Contextual liberalism: the ordoliberal approach to private vices and public benefits. *Public Choice*, 195(3–4), 301–322. <https://doi.org/10.1007/s11127-021-00879-w>
- Gamage, S. H. P. W., Ayres, J. R., & Behrend, M. B. (2022). A systematic review of trends in using Moodle for teaching and learning. In *International Journal of STEM Education* (Vol. 9, Issue 1). Springer Science and Business Media Deutschland GmbH. <https://doi.org/10.1186/s40594-021-00323-x>
- Harold, K. J. (2024). The Importance of Creative Thought in Young Children. *Open Journal of Social Sciences*, 12(05), 120–130. <https://doi.org/10.4236/jss.2024.125008>
- Helmi, R. N., & Syafira, F. (2023). *International Journal of Students Education CULTIVATING STUDENTS' NATIONALISM ATTITUDE IN THE ERA OF GLOBALIZATION THROUGH CIVIC EDUCATION LEARNING IN ELEMENTARY SCHOOL*. 2.
- Hermawanto, A., Muryantini, S., & Agussalim, A. (2023). State Defense in Nationalism and National Integration Perspective. *Journal of Social Science*, 4(1), 272–281. <https://doi.org/10.46799/jss.v4i1.526>
- Jiaxi, W., & Changsong, W. (2023). Representation of Anti-racism and Reconstruction of Black Identity in Black Panther. *Media Watch*, 14(1), 77–99. <https://doi.org/10.1177/09760911221131654>
- Khafifatul Syahraini, Askari Zakariah1, & Novita Novita. (2024). Peran Media Sosial terhadap Perilaku Peserta Didik di Era Globalisasi. *ALFIHRIS: Jurnal Inspirasi Pendidikan*, 2(4), 118–128. <https://doi.org/10.59246/alfihris.v2i4.1016>
- Leung, F. Y. W., Lau, M., Wan, K., Law, L., Kwong, T., & Wong, E. Y. W. (2021). Promoting Students' Global Perspectives Through a Gamified e-Learning Platform. *Frontiers in Education*, 6. <https://doi.org/10.3389/feduc.2021.617680>

- Marzuki, A., Fanshuri Abdillah, M., Muhammadun, M., Aziziy, J., Muhaimin, A., & Alirahman, A. D. (2022). *The Dissemination of Moderate Islam in Digital Campus*.
- Mashudi, B. (2023). *Strategy of Character Education to Increase the Nationalism and Patriotism of Students through Civics Learning at SMA*.
- Munir. (2009). THE ROLE OF INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) IN THE EDUCATION OF HISTORY TO DEVELOP NATIONALISM. In *HISTORIA: International Journal of History Education* (Issue 2).
- Nur Fadhila, T., Khotimah, K., & Ayu Larasati, D. (2022). Pengaruh Media Pembelajaran IPS Berbasis Information, Communication, And Technology Terhadap Karakter Nasionalisme Peserta Didik. In *Dialektika Pendidikan IPS* (Vol. 2, Issue 2).
- Nuryadi, M. H., & Widiatmaka, P. (2023). Developing Students' Nationalism Character through Video-Based Learning in Pancasila Education in the Disruption Era. *JPI (Jurnal Pendidikan Indonesia)*, 12(3), 519–527. <https://doi.org/10.23887/jpiundiksha.v12i3.55267>
- Pourmand, V., Lawley, K. A., & Lehman, B. J. (2021). Cultural differences in stress and affection following social support receipt. *PLoS ONE*, 16(9 September). <https://doi.org/10.1371/journal.pone.0256859>
- Pradana, D. A., Mahfud, M., Hermawan, C., & Susanti, H. D. (2021a). Nationalism: Character Education Orientation in Learning Development. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3(4), 4026–4034. <https://doi.org/10.33258/birci.v3i4.1501>
- Prasetio, A., Agung, L., & Sariyatun, S. (2021). Nationalism Narrative in History Learning In Islamic Education Foundation (A Case Study of Learning History at SMA Al-Islam 1 Surakarta during the COVID-19 Pandemic). *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 4(1), 674–681. <https://doi.org/10.33258/birci.v4i1.1650>
- Reynolds-Tylus, T. (2019). Psychological Reactance and Persuasive Health Communication: A Review of the Literature. In *Frontiers in Communication* (Vol. 4). Frontiers Media S.A. <https://doi.org/10.3389/fcomm.2019.00056>
- Rosenberg, B. D., & S. J. T. (2018). A 50-year review of psychological reactance theory: Do not read this article. *Motivation Science*, 4(4), 281–300.
- SA'ADAH, S. L., ROFIAH, K., MUN'IM, A., YUSUF, S. M., & CHOTIB, M. (2023a). Liberalism and Religious Moderation: The Dilemma in Indonesia. *WISDOM*, 26(2), 132–142. <https://doi.org/10.24234/wisdom.v26i2.1014>
- Saputro, I., Winarni, R., & Indriayu, M. (2021). The Implementation of Civic Education as a Means of Internalizing Nationalism to Primary School Students. *International Journal of Elementary Education*, 5(1), 131–141. <https://ejournal.undiksha.ac.id/index.php/IJEE>
- Sari, Y. Y., Zulaiha, S., & Mulyono, H. (2020). *The development of a digital application to promote parents' involvement in character education at primary schools*. 19(04).
- Sarmini, S., Suprijono, A., Susilowati, I. F., Achmadi, C., & Rizaq, A. D. B. El. (2023a). The Principal's Strategy for Strengthening National Identity in the Globalization Era. *IJORER: International Journal of Recent Educational Research*, 4(1), 104–115. <https://doi.org/10.46245/ijorer.v4i1.284>
- Setyawan, I., & Sulistyawati, S. (2020). Factors Causing the Spread of Hoax News Via Social Media in Village Communities Introduction. *Issue II Electronic Research Journal of Social Sciences and Humanities*, 2(2).
www.ersearchjournal.com Electronic copy available at: <https://ssrn.com/abstract=3587522> www.ersearchjournal.com

- Siagian, N., Alia, D. N., Litbang, B., Jakarta, A., & Kemenag, P. P. (n.d.). *STRATEGI PENGUATAN KARAKTER NASIONALIS DI KALANGAN SISWA*.
- Simões, R. B., Baeta, A. D., & Costa, B. F. (2023). Mapping Feminist Politics on TikTok during the COVID-19 Pandemic: A Content Analysis of the Hashtags #Feminismo and #Antifeminismo. *Journalism and Media*, 4(1), 244–257. <https://doi.org/10.3390/journalmedia4010017>
- Sobri, M., Novitasari, S., Widodo, A., & Pajarungi Anar, A. (2021). *The Content of Character Values in the First-Grade Elementary School Student Books on the Theme of Me*.
- Sugiarni, Eka Widiastuti, D., & Tahrin. (2024). Implementing Canva as a digital tool in English learning at a vocational school. *English Learning Innovation (English)*, 5(2), 264–276. <https://doi.org/10.22219/englie>
- Sujariati, S., & Wanci, R. (2023). Distance Learning: The Impact on Teaching and Learning Process. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 1740–1749. <https://doi.org/10.35445/alishlah.v15i2.2301>
- Supratiknya, A. (2021). 3137-Article Text-11684-2-10-20210831. *ANIMA Indonesian Psychological Journal*, 36(2), 231–273.
- Susanti, S., & Sukaesih. (2021). STRENGTHENING CHARACTER EDUCATION IN ELEMENTARY SCHOOL WITH INTERNATIONAL CURRICULUM (A Case Study at Bestari Utami Elementary School, Garut). *Sosiohumaniora*, 23(3), 409. <https://doi.org/10.24198/sosiohumaniora.v23i3.31896>
- Talapessy, R., Kumalasari, D., & Salouw, J. H. (2020). The urgency of character building of students' love of homeland through the historical teacher's role in the state senior high school 4 of Kairatu, Ambon. *ScienceRise: Pedagogical Education*, 0(6 (39)), 26–30. <https://doi.org/10.15587/2519-4984.2020.218066>
- Talha, A., Mukhtar, S., & Mustafa, M. (2023). A Comprehensive Study of Blasphemy and Freedom OF Speech in the Light of Islamic Jurisprudence and the Pakistani Legal Perspective: A Critical Analysis. *Global Legal Studies Review*, VIII(II), 43–53. [https://doi.org/10.31703/glsr.2023\(viii-ii\).06](https://doi.org/10.31703/glsr.2023(viii-ii).06)
- Torrey, J. (2021). *Protest Music in Response to the United States' Oppressive Political Culture: An Analysis of Beyoncé's 'Freedom' and Janelle Monáe's 'Americans'*. https://scholarship.claremont.edu/hmc_theses
- Willy Lima, & Prof. Enid F. Newell-McLymont. (2021). Qualitative Research Methods: A Critical Analysis. *International Journal of Engineering and Management Research*, 11(2), 189–199. <https://doi.org/10.31033/ijemr.11.2.27>
- Yulianaji, B. R. (2023). The Influence of Guru Penggerak Programs and Komunitas Penggerak in Improving the Quality of Elementary School Education through School Digitization. *AL-ISHLAH: Jurnal Pendidikan*, 15(2), 1224–1237. <https://doi.org/10.35445/alishlah.v15i2.2087>
- Yulianawati, I., & Anggrarini, N. (2022). ANALYSIS OF UNDERGRADUATE STUDENTS' FORMAL ESSAY WRITING PERFORMANCE BASED ON HALLIDAY'S SYSTEMIC FUNCTIONAL LINGUISTICS THEORY. *JELLT (Journal of English Language and Language Teaching)*, 6(1), 69–78. <https://doi.org/10.36597/jellt.v6i1.12089>
- Yulianto & Al Mubarakah. (2020). PV6I1111120. *PEOPLE: International Journal of Social Sciences*, 6(6), 111–120.
- Zhang, Y., Huang, H., & Tian, J. (2024). Examining the components of freedom values in contemporary Chinese society. *Frontiers in Psychology*, 15. <https://doi.org/10.3389/fpsyg.2024.143416>

