

## TOLERANCE AND CARING: STRENGTHENING STUDENTS' SOCIAL CHARACTER TO REALIZE SOCIETY 5.0

Adison Adrianus Sihombing\*

*National Research and Innovation Agency (BRIN) Jakarta-Indonesia*

### ABSTRACT

The transformation towards society 5.0 is often characterized by people's behavior in digital public spaces causing widespread public unrest. This qualitative study aims to highlight, explore, and analyze the social character of people on social media who are less tolerant and caring. This study relies on secondary data from literature studies and online news. The finding is that there is a phenomenon of weakness in the social character of individuals and communities who tend to be intolerant and uncaring in digital public spaces. The habit of posting content or creating statuses that are abusive, threatening, intimidating, and behavior that spreads hoax news, hate speech, and flexing. Weak social character has implications for people's habits of spreading news too quickly without caring about other people. Apart from that, the digital technology revolution brings a sense of comfort and entertainment, and anyone can express themselves on social media. Unfortunately, technological progress is not accompanied by the development of critical-analytical thinking skills. As a result, individual society behavior is too responsive-reactive in the digital space without thinking about the further impacts that might arise. This has had negative implications for social cohesion and relations and even legal issues. This study recommends strengthening social character with strategies for strengthening individual critical-analytical thinking abilities through education at school. It is hoped that individuals who have been coached, trained, and accustomed to being tolerant and caring at school can become citizens of society 5.0 who are wise in using social media. In this way, it is hoped that a high level of tolerant and socially caring character will be realized so that the ideals of a prosperous, civilized, and progressive society 5.0 will become a reality.

**Keywords:** Tolerant, Caring, Wise, Social Media, Society 5.0.

### 1.0 INTRODUCTION

The phenomenon of people's social behavior recently needs attention because they tend to act and behave less positively in digital public spaces, namely social media. Social media is a form of communication-based on an internet connection that allows users to interact with anyone without being limited by space, distance, and time (Fauzi et al., 2019). The trend in question is the spread of hoax news (Park & Rim, 2019; Zuliarso et al., 2020); hate speech (Arango et al., 2019; Rini et al., 2020), and flexing. The latter is the behavior of showing off wealth and luxury on social media (Detiknews, 2023a, 2023b; Luxiana, 2023). This phenomenon needs to be addressed wisely considering the context of social life towards society 5.0. The dominance of technology affects human life significantly. Almost all aspects of human life have been influenced by digital technology: economy, education, art politics, religion, and culture (Jones & Mattiacci, 2019). To move towards society 5.0, joint efforts need to be made to strengthen the social character of society in using technology (Moulin-Stożek, 2019). Character is meant the way humans relate to the world, and how individual people behave and behave in a social context,

especially in digital public spaces (Lavy et al., 2017; McGrath, 2015). Character in this case functions as an individual's protector and the common good in using social media (Li et al., 2017). So far the existing literature tends to examine the issue of society 5.0 with digital technology from the following three perspectives: a) technology has changed human life patterns (Nastiti et al., 2022; Rahmawati et al., 2021); b) technology has given birth to a new culture, namely digitalization (Mourtzis et al., 2022; Offergeld et al., 2021); c) technology drives the emergence of a new society (Sá et al., 2021; Zdonek, 2021). This literature has not paid special attention to the issue of the social character of individual people in digital public spaces. Freedom of expression in virtual spaces tends to be less controlled. Thus, the issue of weaknesses in the social character of individuals in society has become a crucial and urgent issue to be understood in depth as a policy basis for character education.

This study aims to describe, explore, and analyze the weaknesses in the social character of individuals in society who do not promote the common good on social media. In line with this, three research questions serve as a guide to elaborate on the problem, namely: a) What are the weaknesses in the social character of individual people on social media? b) What factors caused this to happen? c) What are the implications for the life of Society 5.0 in the future and what is the solution? These three questions are answered in a society 5.0 perspective by reflecting on the social reality of today's society in using digital technology. It is hoped that the answers to these problems will provide new knowledge, insight, and understanding so that stakeholders can make the right policies. This study is qualitative in nature, prepared by relying on secondary data sourced from literature studies and online news that are relevant to the research topic.

The argument used in compiling this study is that the social phenomenon of technology abuse is a sign that there is a weakness in social character (caring and tolerant) in the social media space. Weaknesses in social character give rise to the habit of using social media freely without caring or thinking further about the effects and consequences on the public. The ease, comfort, and entertainment produced by social media make people feel free and think that everything is normal and used to it. Weaknesses in the social character of individuals and communities that are intolerant and uncaring as a result of individuals and communities not being accustomed to critical-analytical thinking. The weakness of social character is due to the ineffectiveness of character education in schools. If this reality is allowed to continue to occur, it will become a serious threat to the future sustainability of *society 5.0*.

## 2.0 LITERATURE REVIEW

### 2.1 Society 5.0

The terminology *society 5.0* has become known since the Japanese government launched the vision of a "*super-smart society*, namely *society 5.0*" (CSTI, 2016; Darwin, 2019). Society 5.0 is a continuation of society: hunting, agricultural, industrial, and information. This society is called new, modern, and very intelligent because it has been able to integrate technology into daily activities and humans are at the center of all existing development and progress. In other words, technology is the main means used in daily activities to fulfill human needs for the achievement of collective prosperity in society 5.0 (Fukuda, 2020; Potočan et al., 2021). For example, Facebook, Twitter, WhatsApp, TikTok, video conferencing, the internet of things, virtual reality, augmented reality, and AI chatbots. This is proof that the technological revolution has brought significant changes in human life such as the way of interacting and communicating (Deepika et al., 2020; Mageira et al., 2022; Yu et al., 2021).

The characteristic of Society 5.0 is that it places human glory above technological progress. Technology is only useful if it is controlled or utilized by humans. Technology *in se* (in itself) means nothing. The progress achieved is basically to support, promote, and improve human

welfare. Humans are in control of progress and are intended only for the common good (Deguchi et al., 2020; Mayumi Fukuyama, 2018; Rojas et al., 2021; Pereira et al., 2020). Thus, it can be formulated that society 5.0 is a society that lives in a globalization system that is fully integrated with technology and has high accessibility, without limits of distance, space, and time (Ritzer & Smart, 2018; Sahertian, 2021).

## 2.2 Character Building

Etymologically, the word 'character' is derived from the word "*harassing*" in Greek, which means to carve until a pattern is formed (Sihombing, 2021). In a broad sense, the character can be interpreted as an effort to shape a child through a 'carving' process, namely nurturing, coaching, mentoring, and habituation until a certain behavioral pattern is formed that is expected as the child's character. Character is a personal quality, a trait that characterizes a person's personality which makes them different from others in behaving, acting, and responding to the conditions they face (Mumpuniarti, 2012; Sihombing, 2021). Character education trains how to behave, behave properly, and make decisions that promote moral values. Thus, a person's character can be seen from the individual's behavioral attitudes when he interacts with other people. The interactions carried out will reflect the individual's personal qualities because individuals with character can display attitudes that radiate kindness, truth, praise, responsibility, and trust (Astra, 2018; Mumpuniarti, Fathurroman, 2014).

Another definition states that character education is an effort made by design to shape students' behavioral attitudes through a process of training, habituation, and adaptation regularly and repeatedly (Abu et al., 2015); school-based which aims to promote the development and improvement of students' personal qualities through instilling moral values (Pattaro, 2016; Zurqoni et al., 2018). From these various opinions, it can be stated that character education is an effort carried out deliberately in a systematic, planned, measurable manner and aims to develop, shape, and forge individual students' personalities so that they have hearts, minds, and feelings that are always focused and promote the common good.

Character consists of three inseparable components, namely: knowledge, feelings, and actions. Knowledge functions to build moral awareness, knowing moral values, considering other people's perspectives, and carrying out moral reasoning in the decision-making process (Aningsih et al., 2022; Zebua & Sunarti, 2021). The component of honest feelings is related to conscience, empathy for others, loving the sound, and self-control (Ningsih, 2018; Zebua & Sunarti, 2021). Furthermore, moral actions function to carry out judgments to take better actions, be competent in making the right decisions, and maintain emotions and habits of having good attitudes in any life situation (Mu'in, 2016; Power & Sheehan, 2014). Thus, a human with character is an individual who has a complete personality, reflecting harmony and harmony between thought, feeling, and intention (McGrath, 2015; Rahman et al., 2020). Character education helps students understand right and wrong know how to do what is right and control themselves consistently (Park, 2017).

Of the 18 character-forming moral values identified by the Ministry of National Education (2011), this study only focuses on highlighting two moral values that are urgent for strengthening the character of the younger generation as preparation for society 5.0, namely: tolerance and social care. The basic consideration is to reflect on recent social phenomena in society which tend to display behavioral attitudes that are experiencing a crisis in these two character moral values in the digital public space.

## **3.0 RESULT AND DISCUSSION**

### **3.1 Manifestations of Social Character Weaknesses**

The study focuses on social character, showing that there are weaknesses in the social character of society in digital public spaces. This happens because advances in digital technology are not accompanied by strengthening the character of society. Society tends to abuse technological advances and does not promote the common good and moral values: caring and tolerance as a reflection of strong social character. Digital public space means social media as a shared space where the wider community interacts with each other without being limited by space, distance, and time. This form of character weakness is demonstrated by the following phenomena: hoaxes, hate speech, and flexing.

#### **3.1.1 Hoax**

Hoaxes are defined as deceptions in which untruths are believed (Fauzi et al., 2019; Santoso et al., 2020). A hoax is also understood as something intended to deceive or fool (Felizardo, 2022). MacDougall defines a hoax as an untruth that is deliberately created to masquerade as the truth so that the hoax is believed and influences public opinion (Finneman & Thomas, 2018). Thus, it can be said that hoaxes always involve more than one target and are aimed at influencing people's way of thinking, deceiving, fooling, or misleading the public (Finneman & Thomas, 2018).

Hoaxes always involve two parties, namely the sender of the message and the recipient. In this context, the sender of the message is aware and knows the falsity of the truth of the message, while the recipient of the message is not aware of it. Thus, hoaxes will quickly spread to the public as fake news through the digital world (Santos, 2022; Finneman & Thomas, 2018). Hoaxes are produced to be seen, published, and believed by the wider community because digital social media has provided a fast, effective, fun communication channel to a wide, unlimited audience. Hoaxes can take the form of images, writing, videos, or other information that is misleading and unfounded. Hoaxes are becoming increasingly uncontrollable with the development of increasingly sophisticated digital technology and the production of various social media (Fauzi et al., 2019; Situngkir, 2012). This is proven by data from the Ministry of Communication and Information which states that there are around eight hundred thousand sites in Indonesia that have been indicated as spreading hoaxes (Purwadi, 2023).

The results of a survey by the Katadata Insight Center (KIC) and the Ministry of Communication and Information showed that 11.9 percent of people admitted to having spread hoaxes in 2021 (Jayani, 2022). The survey results show that most hoaxes spread via Facebook and most often occur during the election period. Indonesian people most often find hoaxes on Facebook with a percentage of 55.9 percent, online news at 16 percent, WhatsApp at 13.9 percent, and YouTube at 13.1 percent (Annur, 2023). The following shows hoax news that has disturbed the Indonesian public: news about plastic eggs and fake eggs; news about pigs sucking; news about B.J.'s successor students Habibie; news about Citylink aircraft; news about blue energy; news about Ratna Sarumpet; news about child kidnapping; news about vacuum power plants; news about four wives' photo marriage cards; and news about the government selling Bali to pay debts (Saputra, 2023).

#### **3.1.2 Hate Speech on Social Media**

Hate speech on social media has become a problem that worries the public (Charvátová & Zálešák, 2017; Mathew et al., 2019). The development of social media has presented social problems, one

of which is hate speech. The development of the internet and technology has fostered the growth of hate speech. Around 255 cases of hate speech were reported in the period January – June 2019, 101 of which were criminal cases of hate speech (Rini et al., 2020). Hate speech is an act of attacking another person, which can take the form of hurtful harsh words, harassing or insulting individuals or groups, writing, and physical actions (Jumanto, 2019; Rohlfing, 2014).

Motivations for carrying out hate speech can vary but are generally done because of differences: religion, race, gender, sexual orientation, opinions, political choices, or other things (Arango et al., 2019; Rini et al., 2020). This action has a negative impact not only on the attacked party and the attacker but also on the public. This happens because these actions spread widely on social media so that anyone can see and read them. The bad effects can be even greater because other people will also respond by making comments in the same tone. On a large scale, hate speech can cause chaos, and war, and damage harmony and societal cohesion (Pratama et al., 2019; Rohlfing, 2014).

Several hate speeches that have disturbed the public have occurred recently regarding differences in Eid al-Fitr 2023 days and have ended up dealing with legal issues (Sari, 2023). Several cases of hate speech have emerged in Indonesia: 1) Ferdinand Hutahaean: "Your God is weak". This statement is considered insulting to certain religions throughout the world and causes conflict between religious communities. 2) Bahar bin Smith is considered to have committed hate speech based on SARA when giving a lecture and uploading it to social media. 3) M Yahya Waloni because he was deemed to have committed hate speech and incitement based on SARA so he was deemed to be able to damage inter-religious harmony (MPI Research and Development Team, 2022).

### **3.1.3 Flexing**

The term "flexing" has recently become familiar in Indonesia. Flexing is the act of showing off something: wealth, achievements, or luxury explicitly to the public (Ajidin & Wahidah, 2023; Mardiah, 2022) on social media. People flex with various motivations. For example, wanting to get attention, recognition, or admiration from the public, to increase self-esteem, and to improve social status (Guardian, 2019; Putra, 2022).

In general, people think flexing is a form of imaging. An attempt to build the perpetrator's self-image as a successful, important, great, rich, or influential person. Others consider flexing to be an act that is too materialistic, ignoring the value and meaning of life (Mardiah, 2022; Nurhayat & Noorrizki, 2022). Positively, flexing can be seen as a way to motivate and inspire others. When someone shows off the achievements and abilities they achieved with hard work. This can encourage others to pursue their own goals. Flexing can also function as a form of recognition of the effort and sacrifice required to achieve an achievement (Guardian, 2019). Unfortunately, the habit of flexing in Indonesia is carried out by government officials, officials' families, and artists with negative nuances because they show off their assets which raises public suspicion regarding the origin of the acquisition of these assets. Not a few cases of flexing have given rise to legal issues that have resulted in removal from office and examination of the acquisition of assets (Aldi, 2023; Detikcom, 2023; Detiknews, 2023a, 2023b; Luxiana, 2023). This has a bad impact because it highlights economic inequality, and damages social cohesion and the gap between social classes.

## **3.2 Causal Factors**

The social phenomena of hoaxes, hate speech and flexing are proof of the weakness of the individual social character of Indonesian society towards society 5.0. This phenomenon occurs due to weaknesses in social character in a socially caring and tolerant attitude. As a result, the

behavior of spreading hoaxes, hate speech and flexing tends to be considered normal and is common on social media.

### **3.2.1 Social Care**

Caring is a basic personal trait, human individuals pay attention to other people (Arif et al., 2021). Ontologically, humans within themselves already have an innate nature to care for or pay attention to others or other people. On this basis, it is interpreted that humans are naturally ens social, social creatures, namely creatures that will only truly be human if they are with others. The basic nature of humans as social creatures does not automatically emerge from humans. Caring becomes a character if the person concerned experiences a regular and repeated process of guidance, education, training, and habituation (Setiawatri & Kosasih, 2019).

Humans can be together with others because humans can care, and pay attention to other people as a society. The word "*socius*" is derived from Latin, meaning friend, best friend. Form the adjective *socius* into social. Therefore, the word care is juxtaposed with social, becoming social care. Social care is interpreted as a personal quality that an individual has, becoming a self-character, namely an individual's behavioral attitude which is demonstrated by the ability to give attention and empathy to *social media* (Riyanto, 2017). In other words, social care character is the ability to understand, be aware of, and feel existing situations, conditions, and social problems to have the will, attention, and empathy to take positive, constructive action to overcome existing problems for the common good.

In essence, weak awareness may even have forgotten the existence *of others* in the digital public space, which has a significant impact on social care attitudes. A rational reason that might be put forward is that someone is not aware that the presence of other people on social media makes that person too free to express themselves, by writing anything or posting any content, or images in virtual space (Abdusshomad, 2020; Muassomah et al., 2022). There is a kind of "free" feeling that other people are not physically close. The shift in communication from the factual space to digital platforms quickly and without prior preparation resulted in individuals with weak character in the social awareness (Fauzi1 et al., 2017; Nursalam et al., 2020).

### **3.2.2 Tolerant**

Etymologically, the word "tolerant" comes from Latin, namely "tolerare", which means to hold, bear, and carry (Bakar, 2015; Laras, 2014). Furthermore, the word tolerant is used to refer to an individual's character in the form of a behavioral attitude that is willing and able to respect, bear, carry, or withstand, accepting that this reality is not single, diverse, different, not uniform, not just one color (Aningsih et al., 2022; Subaidi, 2020). In other words, diversity of reality is a necessity. This tolerant character will be reflected in the individual's behavioral attitudes that are patient, understanding, able to restrain themselves, control themselves, and allow things that are different, that are disapproved or disliked without taking actions that damage or disturb other parties who are different (Aningsih et al., 2022; Pajarianto et al., 2022).

Tolerant character is foundational in the context of pluralistic Indonesian society. The diversity of Indonesian society requires strong tolerant attitudes and behavior as a social character. Without tolerance, unity, harmony and harmony in a diverse society is something impossible to achieve. In the last two decades, the government has made great efforts to improve this character, especially in the ability to accept those of different religions or beliefs. Tolerance as a social character is still a serious and sensitive issue, especially the ability to accept those of different religions. This is demonstrated by the still very difficult problem of establishing places of worship to be resolved (Mukri Aji, 2018; Suntoro et al., 2020). Recently the differences in determining the

Eid al-Fitr holiday in 2023 are strong evidence that tolerance is a crucial issue and requires joint efforts from all groups: educational institutions, families, society, and the state.

This ability to tolerate requires serious and planned effort because tolerance is not enough to just know, it does not stop at the level of theoretical knowledge. Tolerant character will be reflected in individual behavioral attitudes in society. In the current digital era of society 5.0, this character is reflected in digital public spaces. This character must be trained, and accustomed to it starting from the family, school, and community. Students need to be trained and accustomed so that they learn to accept existing differences. Through the learning process in class, artistic activities, sports, group discussions, or other activities at school and in society, we need to always be made aware and encouraged that differences are beautiful, a gift, a wealth, and are always there, and cannot be avoided. Therefore, students, teenagers, the younger generation, and all citizens must learn to accept differences, respect each other, be patient, and restrain themselves. In this context, the policy and spirit of establishing schools with religious identities, which only accept students of the same religion, is inappropriate and even hinders the growth and development of students' tolerant character. This closes the space for students to learn, see, and experience directly the diversity of existing society. Students will lose the opportunity to live together, study together, and play together with other students who have different beliefs. This tolerant character can only grow, develop, and strengthen if individuals see, know, and experience it directly. Schools will lose their function as "tolerant laboratories" with inclusive ecosystems if they only accept students of one color (Gleeson & O'Flaherty, 2016).

This ability to tolerate requires serious and planned effort because tolerance is not enough to just know, it does not stop at the level of theoretical knowledge. Tolerant character will be reflected in individual behavioral attitudes in society. In the current digital era of society 5.0, this character is reflected in digital public spaces. This character must be trained, and accustomed to it starting from the family, school, and community. Students need to be trained and accustomed so that they learn to accept existing differences. Through the learning process in class, artistic activities, sports, group discussions, or other activities at school and in society, we need to always be made aware and encouraged that differences are beautiful, a gift, a wealth, and are always there, and cannot be avoided. Therefore, students, teenagers, the younger generation, and all citizens must learn to accept differences, respect each other, be patient, and restrain themselves. In this context, the policy and spirit of establishing schools with religious identities, which only accept students of the same religion, is inappropriate and even hinders the growth and development of students' tolerant character. This closes the space for students to learn, see, and experience directly the diversity of existing society. Students will lose the opportunity to live together, study together, and play together with other students who have different beliefs. Basically, this tolerant character can only grow, develop, and strengthen if individuals see, know, and experience it directly. Schools will lose their function as "tolerant laboratories" with inclusive ecosystems if they only accept students of one color (Gleeson & O'Flaherty, 2016).

In the context of society 5.0, educational institutions must improve themselves, designing learning processes by responding to the challenges and opportunities of technological progress. Education is no longer about memorizing subject matter, evaluations are carried out only to find out the extent to which students can memorize the material that has been taught (Agustinova, 2014; Wahyuningrum et al., 2015). The realization of individuals with character requires a pattern of coaching, habituation, education, and mentoring that is by the nature of students and the social context of their time. This study recommends three things that teaching staff and policymakers in education need to pay attention to and do:

*First*, the current digital era towards society 5.0 is the context of the times, and the nature of students born as the digital generation is important to pay attention to and adapt to the learning process at school. Digital public space as a context for social life needs to be presented in the learning process at school. The aim is for students to be trained, accustomed, and skilled to live

in a tolerant and socially conscious manner in the digital space. Therefore, teaching strategies that are only carried out in school classrooms become irrelevant. Students lose a new space, namely virtual space as a social context in digital public space. The space created by the development of ICT is inevitable. As a new social space, students need to be trained, coached, and guided so that they can use technology well by showing positive personal character. Therefore, it is important to manage and protect digital public space to become a place where moral values and tolerant and caring characters receive attention, are developed, and receive serious attention. This requires that students have concrete, direct experience in digital social media spaces (Chaparro et al., 2015). As Bartlett (2018) has shown, digital public space is an urgent need for development in schools (Felizardo Dos Santos, 2022).

*Second*, the foundation of a caring and tolerant character is intellectual strength, namely the ability to think critically and analytically. What this means is that it is important for students to always be trained at school so that they are accustomed to thinking rationally, systematically, and thinking complexly. In the learning process, students are trained so that their intellectual capacity develops optimally by getting used to thinking deeply, and analytically and finding new, innovative solutions outside of common habits in solving problems or academic assignments. Assignments or learning evaluations also need to be revised and questions made that support the maximum development of intellectual capacity, for example by writing papers (Suyatno & Wantini, 2018; Triyana et al., 2018). In this case, the author suggests that it is necessary to provide logical and philosophical subject matter so that students are properly trained to think critically, logically, deeply, and holistically to find the truth. These two lessons are urgent because of the complexity of the problems of social life in the era of Society 5.0.

*Third*, another thing that teachers and education managers need to pay attention to apart from strengthening intellectual capacity is students' ability to live collaboratively. Society 5.0, where the world has united without borders, causes the problems that arise to be complex. This complex, complicated problem demands a collaborative solution. This collaboration can be interpreted as involving other people, across countries, cultures, and scientific disciplines. This collaborative experience becomes a process of awareness for students that every person, individual is different, unique, and not the same. In this way, students learn, practice how to adapt, and accept differences. By paying attention to these three elements, it is hoped that strengthening the social character of individual students can be realized through education at school.

#### **4.0 CONCLUSION**

The study findings reflect that connectivity has changed the way individuals receive information, turning consumers into both receivers and transmitters. The evolution of ICT has facilitated humans to interact and behave without limits on social media which has a less positive influence on social life because weak social characters are not ready to face the digital era of society 5.0. The idea of Society 5.0 to find a balance between economic, socio-cultural, and technological progress still requires hard efforts and a long time because it requires strong individual social character in society (Mayumi Fukuyama, 2018).

#### **REFERENCES**

- Abdusshomad, A. (2020). Pengaruh Covid-19 terhadap Penerapan Pendidikan Karakter dan Pendidikan Islam. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12(2), 107–115. <https://doi.org/10.37680/qalamuna.v12i2.407>
- Abu, L., Mokhtar, M., Hassan, Z., & Darmanita Suhan, S. Z. (2015). How to Develop Character Education of Madrassa Students in Indonesia. *Journal of Education and Learning (EduLearn)*, 9(1), 79–86. <https://doi.org/10.11591/edulearn.v9i1.768>



- Agustinova, D. (2014). Hambatan Pendidikan Karakter Di Sekolah Islam Terpadu. *Paper Knowledge. Toward a Media History of Documents*, 1, 12–26.  
<https://journal.uny.ac.id/index.php/istoria/article/view/3598/3076>
- Aisyah. (2014). Konflik Sosial dalam Hubungan Antar Umat Beragama. *Jurnal Dakwah Tabligh*, 15(2), 189–208. <https://doi.org/https://doi.org/10.24252/jdt.v15i2.348>
- Ajidin, Z. A., & Wahidah, N. (2023). Fenomena Flexing di Media Sosial dan Kaitannya dengan Israf. *Islamic Business and Finance (IBF)*, 4(1), 1–16. <https://ejournal.uin-suska.ac.id/index.php/IBF/article/view/21951/8951>
- Aldi, N. (2023). *Pengakuan Pejabat Pemkot Medan yang Viral Pamer Barang Mewah*. DetikSumut.
- Almerico, G. M. (2014). Building character through literacy with children's literature. *Research in Higher Education Journal*, 26, 1–13.
- Aningsih, Zulela, M. S., Neolaka, A., Iasha, V., & Setiawan, B. (2022). How is the Education Character Implemented? The Case Study in Indonesian Elementary School. *Journal of Educational and Social Research*, 12(1), 371–380. <https://doi.org/10.36941/jesr-2022-0029>
- Annur, C. M. (2023). *Selain Facebook, Masyarakat Indonesia Sering Temukan Hoaks di Media Ini*. Databoks. <https://databoks.katadata.co.id/datapublish/2023/02/08/selain-facebook-masyarakat-indonesia-sering-temukan-hoaks-di-media-ini>
- Aparici, R., García-Marín, D., & Rincón-Manzano, L. (2019). Fake news, hoaxes and trending topics. Anatomy and strategies of disinformation in the catalan crisis. *Profesional de La Informacion*, 28(3), 1–16. <https://doi.org/10.3145/epi.2019.may.13>
- Arango, A., Pérez, J., & Poblete, B. (2019). Hate speech detection is not as easy as you may think: A closer look at model validation. *SIGIR 2019 - Proceedings of the 42nd International ACM SIGIR Conference on Research and Development in Information Retrieval*, 45–53.  
<https://doi.org/10.1145/3331184.3331262>
- Arif, M., Rahmayanti, J. D., & Rahmawati, F. D. (2021). Penanaman Karakter Peduli Sosial Pada Siswa Sekolah Dasar. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 13(2), 289–308.  
<https://doi.org/10.37680/qalamuna.v13i2.802>
- Astra, I. M. (2018). Character building in physics learning for Indonesia children. *Journal of Physics: Conference Series*, 1040(1). <https://doi.org/10.1088/1742-6596/1040/1/012043>
- Badjatiya, P., Gupta, S., Gupta, M., & Varma, V. (2017). Deep learning for hate speech detection in tweets. *26th International World Wide Web Conference 2017, WWW 2017 Companion, June*, 759–760. <https://doi.org/10.1145/3041021.3054223>
- Bakar, A. (2015). Konsep Toleransi Dan Kebebasan Beragama. *Toleransi*, 7(2), 123–131.  
<https://doi.org/10.24014/trs.v7i2.1426>
- Bartlett, J. (2018). *The People Vs Tech: How the internet is killing democracy (and how we save it)*. Ebury Press.
- Chaparro, A. A., Caso, C. J., Cecilia, M., Evans, F., & Díaz, C. (2015). *En Indicadores De Convivencia Escolar Democrática, Inclusiva Y Pacífica. XXXVII*, 20–41.
- Charvátová, H., & Zálešák, M. (2017). Testing of Method for Assessing of Room Thermal Stability. *MATEC Web of Conferences*, 125, 86–95.  
<https://doi.org/10.1051/mateconf/201712502035>
- CSTI. (2016). Enabling technologies – big data, artificial intelligence, bio- and nanotechnology. *Japan's 5 Th Science and Technology Basic Plan ( 2016-2020)*, 1–8.  
[https://www.tillvaxtanlys.se/download/18.36a7c6515478fc61a479ce2/1463050071286/Japans\\_femårsplan.pdf](https://www.tillvaxtanlys.se/download/18.36a7c6515478fc61a479ce2/1463050071286/Japans_femårsplan.pdf)
- Çubukçu, Z. (2012). The effect of hidden curriculum on character education process of primary school students. *Kuram ve Uygulamada Egitim Bilimleri*, 12(2), 1526–1534.  
<https://eric.ed.gov/?id=EJ987859>
- Darwin, M. (2019). *Society 5.0: A People-centric Super-smart Society*. 29(1), 108–109.  
<https://jurnal.ugm.ac.id/populasi/article/view/67208/31627>
- Deepika, K., Tilekya, V., Mamatha, J., & Subetha, T. (2020). Jollity Chatbot- A contextual AI Assistant. *Proceedings of the 3rd International Conference on Smart Systems and Inventive Technology, ICSSIT 2020, Iccsit*, 1196–1200.

- <https://doi.org/10.1109/ICSSIT48917.2020.9214076>
- Deguchi, A., Hirai, C., Matsuoka, H., & Nakano, T. (2020). Society 5.0: A people-centric super-smart society. *Society 5.0: A People-Centric Super-Smart Society*, 1–177.  
<https://doi.org/10.1007/978-981-15-2989-4>
- Detikcom, T. (2023). *Ulah Anak Pamer Harta Bikin Pejabat Pemkot Jakut Dicapot*. DetikNews.  
<https://news.detik.com/berita/d-6704557/ulah-anak-pamer-harta-bikin-pejabat-pemkot-jakut-dicapot>
- Detiknews. (2023a). *Heboh Pejabat Setneg Dinonaktifkan Usai Istri Pamer Kekayaan*. DetikNews.  
<https://news.detik.com/berita/d-6627681/heboh-pejabat-setneg-dinonaktifkan-usai-istri-pamer-kekayaan>
- Detiknews. (2023b). *Kasus Kepala BPN Jaktim: Berawal Istri Flexing, Diperiksa KPK hingga Dicapot*. DetikNews. <https://news.detik.com/berita/d-6632348/kasus-kepala-bpn-jaktim-berawal-istri-flexing-diperiksa-kpk-hingga-dicapot>
- Dharma Kesuma, Triatna, C., & Permana, J. (2011). *Pendidikan Karakter: Kajian Praktik di Sekolah* (1st ed.). PT Remaja Rosdakarya.
- Diggs, C., & Akos, P. (2016). The promise of character education in middle school: A meta-analysis. *Middle Grades Review*, 2(2), 1–19.
- Fauzi, A., Setiawan, E. B., & Baizal, Z. K. A. (2019). Hoax News Detection on Twitter using Term Frequency Inverse Document Frequency and Support Vector Machine Method. *Journal of Physics: Conference Series*, 1192(1). <https://doi.org/10.1088/1742-6596/1192/1/012025>
- Fauzi1, A. R., Zainuddin, & Atok, R. Al. (2017). PENGUATAN KARAKTER RASA INGIN TAHU DAN PEDULI SOSIAL MELALUI DISCOVERY LEARNING. *Jurnal Teori Dan Praksis Pembelajaran IPS*, 2(2), 27–36. <http://journal2.um.ac.id/index.php/jtppips/article/view/2500/1511>
- Felizardo Dos Santos, S. (2022). Redes sociales y difusión de bulos: percepción de alumnos de secundaria. *HUMAN REVIEW. International Humanities Review / Revista Internacional de Humanidades*, 11(Monográfico), 1–11. <https://doi.org/10.37467/revhuman.v11.4000>
- Finneman, T., & Thomas, R. J. (2018). A family of falsehoods: Deception, media hoaxes and fake news. *Newspaper Research Journal*, 39(3), 350–361.  
<https://doi.org/10.1177/0739532918796228>
- Fukuda, K. (2020). Science, technology and innovation ecosystem transformation toward society 5.0. *International Journal of Production Economics*, 220(July 2019), 107460.  
<https://doi.org/10.1016/j.ijpe.2019.07.033>
- Geppert, C., Bauer-Hofmann, S., & Hopmann, S. T. (2012). Prizadevanja na področju zakonodajnih reform in enake možnosti - Povezava, ki je dokazljiva? Analiza trenutnih področnih reform v avstrijskem šolskem sistemu. *Center for Educational Policy Studies Journal*, 2(2), 9–29.
- Gleeson, J., & O'Flaherty, J. (2016). The teacher as moral educator: Comparative study of secondary teachers in Catholic schools in Australia and Ireland. *Teaching and Teacher Education*, 55, 45–56. <https://doi.org/10.1016/j.tate.2015.12.002>
- Guardian, T. (2019). "What is flexing? The social media craze sweeping the internet." The Guardian. <https://www.theguardian.com/technology/2019/jan/30/what-is-flexing-the-social-media-craze-sweeping-the-internet>
- Han, S., & Nasir, K. M. (2015). Digital culture and religion in Asia. In *Digital Culture and Religion in Asia*. <https://doi.org/10.4324/9781315740461>
- Hidayatullah, M. F. (2010). *Pendidikan Karakter: Membangun Peradaban Manusia* (1st ed.). Yuma Pustaka.
- Jayani, D. H. (2022). *Survei Riset KIC: Masih Ada 11,9% Publik yang Menyebarkan Berita Bohong*. Databoks. <https://databoks.katadata.co.id/datapublish/2022/01/20/survei-riset-kic-masih-ada-119-publik-yang-menyebarkan-berita-bohong>
- Jones, B. T., & Mattiacci, E. (2019). A Manifesto, in 140 Characters or Fewer: Social Media as a Tool of Rebel Diplomacy. *British Journal of Political Science*, 49(2), 739–761.  
<https://doi.org/10.1017/S0007123416000612>
- Jumanto, J. (2019). How to control hate speech and hoaxes: Character language for character citizens. *Character Education for 21st Century Global Citizens*, 13–20.

- <https://doi.org/10.1201/9781315104188-54>  
Kemendiknas. (2011). *18-nilai-dalam-pendidikan-karakter-versi-kemendiknas*. Kemendiknas.  
<https://www.websitependidikan.com/2017/07/18-nilai-dalam-pendidikan-karakter-versi-kemendiknas-dan-penjasannya-lengkap.html>
- Laras Roswidyarningsih. (2014). *Toleransi beragama.PDF*.
- Lavy, S., Littman-Ovadia, H., & Boiman-Meshita, M. (2017). The Wind Beneath My Wings: Effects of Social Support on Daily Use of Character Strengths at Work. *Journal of Career Assessment*, 25(4), 703–714. <https://doi.org/10.1177/1069072716665861>
- Li, T., Duan, W., & Guo, P. (2017). Character strengths, social anxiety, and physiological stress reactivity. *PeerJ*, 2017(5), 1–13. <https://doi.org/10.7717/peerj.3396>
- Lickona, T. (1992). *Educating for Character: How Our School Can Teach Respect and Responsibility*. Publisher Bantam Doubleday Dell Publishing Group Inc.
- Liều, T. T. B. (2014). Full Day Schooling Performance of Primary Schools in Disadvantaged Areas in Vietnam: A Comparative Case Study. *VNU Journal of Science: Education Research*, 30(4), 17–30.
- Luxiana, K. M. (2023). *Istri Pejabat Dishub DKI Pamer Tas Mewah, Wakadishub: Tunggu Proses di KPK*. DetikNews. <https://news.detik.com/berita/d-6669640/istri-pejabat-dishub-dki-pamer-tas-mewah-wakadishub-tunggu-proses-di-kpk>
- Mageira, K., Pittou, D., Papasalouros, A., Kotis, K., Zangogianni, P., & Daradoumis, A. (2022). Educational AI Chatbots for Content and Language Integrated Learning. *Applied Sciences (Switzerland)*, 12(7). <https://doi.org/10.3390/app12073239>
- Mardiah, A. (2022). Fenomena Flexing: Pamer di Media Sosial dalam Perspektif Etika Islam. *International Conference on Tradition and Religious Studies*, 1(1), 309–319. <http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/article/view/239>
- Mathew, B., Dutt, R., Goyal, P., & Mukherjee, A. (2019). Spread of Hate Speech in Online Social Media. *WebSci 2019 - Proceedings of the 11th ACM Conference on Web Science*, 173–182. <https://doi.org/10.1145/3292522.3326034>
- Mayumi Fukuyama. (2018). Society 5.0: Aiming for a New Human-centered Society. *Japan SPOTLIGHT*, August, 8–13.
- McGrath, R. E. (2015). Integrating psychological and cultural perspectives on virtue: The hierarchical structure of character strengths. *Journal of Positive Psychology*, 10(5), 407–424. <https://doi.org/10.1080/17439760.2014.994222>
- Moulin-Stožek, D. (2019). The social construction of character. *Journal for the Theory of Social Behaviour*, 49(1), 24–39. <https://doi.org/10.1111/jtsb.12188>
- Mourtzis, D., Angelopoulos, J., & Panopoulos, N. (2022). A Literature Review of the Challenges and Opportunities of the Transition from Industry 4.0 to Society 5.0. *Energies*, 15(17). <https://doi.org/10.3390/en15176276>
- Mu'in, F. (2016). *Pendidikan Karakter Konstruksi Teoritik dan Praktik*. (5th ed.). Yogyakarta: Ar Ruzz Media. <http://katalogdpkprovntb.perpusnas.go.id/detail-opac?id=56533>
- Muassomah, M., Abdullah, I., Hasanah, U., Dalmeri, D., & Sihombing, A. A. (2022). The Academic Demoralization of Students in Online Learning During the COVID-19 Pandemic. *Frontiers in Education*, 7(May), 1–11. <https://doi.org/10.3389/educ.2022.888393>
- Mukri Aji, A. (2018). Identifikasi Potensi Konflik Pra dan Pasca Pendirian Rumah Ibadah Di Indonesia dan Upaya Untuk Mengatasinya (Studi Kasus di Kota dan Kabupaten Bogor). *Mizan: Journal of Islamic Law*, 2(1). <https://doi.org/10.32507/mizan.v2i1.130>
- Mumpuniarti, fathurroman, S. (2014). Value-Based Education Model to Build Students of Inclusive Elementary School 's Character. *DilJE*, 2, 1–10.
- Mumpuniarti. (2012). Value diversity' learning to building for character' student in inclusive elementary school. *Pendidikan Karakter*, II, 248–257.
- Narvaez Rojas, C., Alomia Peñafiel, G. A., Loaiza Buitrago, D. F., & Tavera Romero, C. A. (2021). Society 5.0: A Japanese concept for a superintelligent society. *Sustainability (Switzerland)*, 13(12). <https://doi.org/10.3390/su13126567>
- Nastiti, F. E., Ni'mal 'abdu, A. R., & Kajian, J. (2022). Kesiapan Pendidikan Indonesia Menghadapi era society 5.0. *Edcomtech*, 5(1), 61–66.

- Nastiti, T. A. (2015). Implementasi Program Full Day School dalam Pembentukan Karakter Anak di SD Islam Terpadu Taruna Teladan Delanggu Tahun 2015/2016. *Sosialitas: Jurnal Ilmiah Pendidikan Sosiologi-Antropologi*, 5(2), 1–18. <https://www.neliti.com/journals/sosialitas-jurnal-ilmiah-pendidikan-sosiologi-antropologi#>
- Ningsih, T. (2018). Implementasi Pendidikan Karakter dalam Perspektif di Sekolah. *INSANIA : Jurnal Pemikiran Alternatif Kependidikan*, 16(2), 235–254. <https://doi.org/10.24090/insania.v16i2.1590>
- Nurhayat, E., & Noorrizki, R. D. (2022). Flexing: Perilaku Pamer Kekayaan di Media Sosial dan Kaitannya dengan Self-Esteem. *Jurnal Flourishing*, 2(5), 368–374. <https://doi.org/10.17977/10.17977/um070v2i52022p368-374>
- Nursalam, Nawir, M., & Suardi, H. K. (2020). *MODEL PENDIDIKAN KARAKTER PADA MATA PELAJARAN ILMU PENGETAHUAN SOSIAL DI SEKOLAH DASAR*. CV. AA RIZKY.
- Offergeld, C., Ketterer, M., Neudert, M., Hassepaß, F., Weerda, N., Richter, B., Traser, L., Becker, C., Deeg, N., Knopf, A., Wesarg, T., Rauch, A. K., Jakob, T., Ferver, F., Lang, F., Vielsmeier, V., Hackenberg, S., Diensthuber, M., Praetorius, M., ... Hildenbrand, T. (2021). “Online from tomorrow on please”: comparison of digital framework conditions of curricular teaching at national university ENT clinics in times of COVID-19: Digital teaching at national university ENT clinics. *Hno*, 69(3), 213–220. <https://doi.org/10.1007/s00106-020-00939-5>
- Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4), 1–8. <https://doi.org/10.4102/hts.v78i4.7043>
- Park, K., & Rim, H. (2019). Social media hoaxes, political ideology, and the role of issue confidence. *Telematics and Informatics*, 36(November 2018), 1–11. <https://doi.org/10.1016/j.tele.2018.11.001>
- Park, S. Y. (2017). Clarifying the characteristics and exploring the collaboration of citizenship and character education in South Korea. *Journal of Social Science Education*, 16(3), 21–27. <https://doi.org/10.2390/jsse-v16-i3-1600>
- Pattaro, C. (2016). Character Education: Themes and Researches. An academic Literature Review. *Italian Journal of Sociology of Education*, 8(1), 6–30. <https://doi.org/10.14658/pupj-ijse-2016-1-2>
- Pereira, A. G., Lima, T. M., & Charrua-Santos, F. (2020). Society 5.0 as a result of the technological evolution: Historical approach. *Advances in Intelligent Systems and Computing*, 1018, 700–705. [https://doi.org/10.1007/978-3-030-25629-6\\_109](https://doi.org/10.1007/978-3-030-25629-6_109)
- Potočan, V., Mulej, M., & Nedelko, Z. (2021). Society 5.0: balancing of Industry 4.0, economic advancement and social problems. *Kybernetes*, 50(3), 794–811. <https://doi.org/10.1108/K-12-2019-0858>
- Power, F. C., & Sheehan, K. K. (2014). Moral and character education through sports. *Handbook of Moral and Character Education, 2001*, 488–506. <https://doi.org/10.4324/9780203114896>
- Pratama, B., Mutiara, D., & Broto, M. (2019). *Legal Perspective of the Internet Hoax. January*. <https://doi.org/10.4108/eai.26-1-2019.2283207>
- Prima Ratna Sari, Dewi Kusuma Wardani, L. N. (2017). IMPLEMENTASI FULL DAY SCHOOL (SEKOLAH SEHARI PENUH) SEBAGAI BEST PRACTICE (LATIHAN TERBAIK) DALAM PENDIDIKAN KARAKTER DI SMA NEGERI 1 SRAGEN. *Jurnal Pendidikan Bisnis Dan Ekonomi*, 3(2), 1–16. <https://jurnal.fkip.uns.ac.id/index.php/ptn/article/view/11240/8014>
- Purwadi, D. (2023). *Ada 800.000 Situs Penyebar Hoax di Indonesia*. REPUBLIKA. <https://news.republika.co.id/berita/nasional/umum/17/12/12/p0uuby257-ada-800000-situs-penyebar-hoax-di-indonesia?>
- Putra, I. R. (2022). *Fenomena Flexing Crazy Rich Berujung Penipuan*. Merdeka.Com.
- Rahman, H., Jamaluddin, & Umar. (2020). The Development of Character Education Model Based on School Culture. *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019)*, 436(5), 596–601. <https://doi.org/10.2991/assehr.k.200529.125>

- Rahmawati, M., Ruslan, A., & Bandarsyah, D. (2021). The Era of Society 5.0 as the unification of humans and technology: A literature review on materialism and existentialism. *Jurnal Sosiologi Dialektika*, 16(2), 151. <https://doi.org/10.20473/jsd.v16i2.2021.151-162>
- Reynolds, A. J., Richardson, B. A., Hayakawa, M., Lease, E. M., Warner-Richter, M., Englund, M. M., Ou, S. R., & Sullivan, M. (2014). Association of a full-day vs part-day preschool Intervention with school readiness, attendance, and parent involvement. *JAMA - Journal of the American Medical Association*, 312(20), 2126–2134. <https://doi.org/10.1001/jama.2014.15376>
- Rifai, I., Setiadi, C. J., Renaldo, J., & Andreani, W. (2021). Toward society 5.0: Indonesia and Japan on the 21st century literacy skills. *IOP Conference Series: Earth and Environmental Science*, 729(1), 0–7. <https://doi.org/10.1088/1755-1315/729/1/012102>
- Rini, Utami, E., & Hartanto, A. D. (2020). Systematic Literature Review of Hate Speech Detection with Text Mining. *2020 2nd International Conference on Cybernetics and Intelligent System, ICORIS 2020*. <https://doi.org/10.1109/ICORIS50180.2020.9320755>
- Ritzer, & Smart. (2018). *Handbook Teori Sosial*. Penerbit Nusa Media.
- Riyanto, A. (2017). Asal-usul “Liyan.” *Mengabdikan Tuhan Dan Mencintai Liyan*, 27(26), 71–89. [www.stftws.org](http://www.stftws.org)
- Rohlfing, S. (2014). Hate on the internet. *The Routledge International Handbook on Hate Crime, January*, 293–305. <https://doi.org/10.4324/9780203578988-25>
- Sá, M. J., Santos, A. I., Serpa, S., & Ferreira, C. M. (2021). Digital Literacy in Digital Society 5.0: Some Challenges. *Academic Journal of Interdisciplinary Studies*, 10(2), 1–9. <https://doi.org/10.36941/ajis-2021-0033>
- Sahertian, P. (2021). The Role of Leadership and Entrepreneurship Mindset for Competitive Advantage in the Society 5.0 Era. In *Society 5.0 - Leading in the Borderless World*.
- Santoso, H. A., Rachmawanto, E. H., Nugraha, A., Nugroho, A. A., Setiadi, D. R. I. M., & Basuki, R. S. (2020). Hoax classification and sentiment analysis of Indonesian news using Naive Bayes optimization. *Telkomnika (Telecommunication Computing Electronics and Control)*, 18(2), 799–806. <https://doi.org/10.12928/TELKOMNIKA.V18I2.14744>
- Saputra, G. B. D. (2023). *10 Contoh Berita Hoax, Pernah Bikin Gempar Satu Indonesia Lho!* [www.sonora.id](https://www.sonora.id/read/423660888/10-contoh-berita-hoax-pernah-bikin-gempar-satu-indonesia-lho?page=4) <https://www.sonora.id/read/423660888/10-contoh-berita-hoax-pernah-bikin-gempar-satu-indonesia-lho?page=4>
- Sari, B. B. P. (2023). *Muhammadiyah: AP Hasanuddin Tak Cuma Ujarkan Kebencian tapi Juga Ancam Bunuh*. DetikNews. <https://news.detik.com/berita/d-6701947/muhammadiyah-ap-hasanuddin-tak-cuma-ujarkan-kebencian-tapi-juga-ancam-bunuh>
- Sari, Y. M. (2016). Pembinaan Toleransi Dan Peduli Sosial Dalam Upaya Memantapkan Watak Kewarganegaraan (Civic Disposition) Siswa. *Jurnal Pendidikan Ilmu Sosial*, 23(1), 15–26. <https://doi.org/10.17509/jpis.v23i1.2059>
- Setiawatri, N., & Kosasih, A. (2019). Implementasi Pendidikan Karakter Peduli Sosial Pada Masyarakat Pluralisme Di Cigugur Kuningan. *Jurnal Pendidikan Karakter*, 9(2), 179–192. <https://doi.org/10.21831/jpk.v9i2.22986>
- Shiroishi, Y., Uchiyama, K., & Suzuki, N. (2018). Society 5.0: For Human Security and Well-Being. *Computer*, 51(7), 91–95. <https://doi.org/10.1109/MC.2018.3011041>
- Sihombing, A. A. (2021). Pendidikan karakter dalam sekolah taman seminari. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 19(2), 155–170.
- Situngkir, H. (2012). Spread of Hoax in Social Media. *SSRN Electronic Journal*. <https://doi.org/10.2139/ssrn.1831202>
- Sołtysik-Piorunkiewicz, A., & Zdonek, I. (2021). How society 5.0 and industry 4.0 ideas shape the open data performance expectancy. *Sustainability (Switzerland)*, 13(2), 1–24. <https://doi.org/10.3390/su13020917>
- Subaidi. (2020). Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila. *Journal of Social Studies Education Research*, 11(2), 120–132.
- Sumantri, E. (2009). *Pendidikan Umum*. Bandung: Prodi PU UPI.
- Suntoro, A., Hermanto, M. A., Farikhati, N., Fitri, O. R., Rizky, R., & Limbong, R. J. (2020). *Kajian*

- Komnas HAM RI atas PBM No. 9 dan 8 tahun 2006 terkait Pendirian Rumah Ibadah. 9, 93.
- Suyatno, S., & Wantini, W. (2018). Humanizing the Classroom: Praxis of Full Day School System in Indonesia. *International Education Studies*, 11(4), 115. <https://doi.org/10.5539/ies.v11n4p115>
- Tim Litbang MPI, M. P. (2022). *Deretan Kasus Ujaran Kebencian di Indonesia, Nomor 1 Paling Mengebohkan*. OKENEWS. <https://nasional.okezone.com/read/2022/01/10/337/2530142/deretan-kasus-ujaran-kebencian-di-indonesia-nomor-1-paling-mengebohkan?page=2>
- Triyana, J. P., Djatmika, E. T., & Wiyono, B. B. (2018). Sistem Full Day School dalam Menguatkan Karakter Peserta Didik Sekolah Dasar. *Jurnal Pendidikan: Teori, Penelitian Dan Pengembangan*, 3(12), 1550–1560. <http://journal.um.ac.id/index.php/jptpp/>
- Turner, A. (2015). Generation Z : Technology and Social Interest. *The Journal of Individual Psychology*, 71(2), 103–113.
- Wahyuningrum, S., Winarni, R., & Murwaningsih, T. (2015). The role of full-day school in student character building in primary school. *Sosialitas: Jurnal Ilmiah Pendidikan Sosiologi-Antropologi*, 5(2), 1–18. <https://doi.org/10.1145/3452144.3452251>
- Warsito. (2006). *Problematika Pendirian Rumah Ibadah Agama Buddha di Kota Tangerang*. <https://osf.io/bt7sq/download>
- Yu, S., Chen, Y., & Zaidi, H. (2021). AVA: A Financial Service Chatbot Based on Deep Bidirectional Transformers. *Frontiers in Applied Mathematics and Statistics*, 7(August), 1–11. <https://doi.org/10.3389/fams.2021.604842>
- Zebua, R. S. Y., & Sunarti. (2021). The Implementation of Character Building to Improve Resident Participation in Waste Management. *IOP Conference Series: Earth and Environmental Science*, 810(1). <https://doi.org/10.1088/1755-1315/810/1/012025>
- Zerillo, L. (2012). The Face Of Character: Encouraging Morality In Children By Confronting Bullying Through Character Education. *TCNJ Journal of Student Scholarship*, 14(April), 1–15.
- Zuliarso, E., Anwar, M. T., Hadiono, K., & Chasanah, I. (2020). Detecting Hoaxes in Indonesian News Using TF/TDM and K Nearest Neighbor. *IOP Conference Series: Materials Science and Engineering*, 835(1). <https://doi.org/10.1088/1757-899X/835/1/012036>
- Zurqoni, Retnawati, H., Arlinwibowo, J., & Apino, E. (2018). Strategy and implementation of character education in senior high schools and vocational high schools. *Journal of Social Studies Education Research*, 9(3), 370–397. <https://doi.org/10.17499/jsser.01008>