

Civic Engagement through the Mazaya Market Day Program: A Study of Grade 7 Students Social Action at SMP Mazaya Boarding School

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Abstract

Civic engagement as an educational outcome requires students to move beyond passive knowledge acquisition toward active, responsible participation in community life. In Indonesia, Pancasila values, particularly Just and Civilized Humanity and Social Justice, provide a culturally grounded normative foundation that motivates and sustains civic action among young citizens. This study examines how the Mazaya Market Day program at SMP Mazaya Boarding School functions as a structured civic engagement activity for Grade 7 students, who collect wearable secondhand clothing from their homes, package the items neatly, and distribute them free of charge to visitors during the school bazaar. As preliminary data, the Grade 7 cohort involved in the program consisted of 30 students, who collectively collected 126 items of wearable secondhand clothing for distribution. Using a qualitative case study approach, data were collected through observation, in-depth interviews with students, teachers, and school administrators, and documentation of school guidelines supporting character education implementation. Findings reveal that Mazaya Market Day operationalizes civic engagement through three sequential stages: collection and preparation, community service action, and reflective consolidation, each of which cultivates specific Pancasila-grounded civic competencies, including social empathy, cooperative responsibility, and a disposition toward voluntary community service. The study concludes that student-led social action programs embedded in school bazaar events constitute an effective, contextually grounded approach to civic engagement education that transforms abstract Pancasila values into tangible acts of community care.

Keywords: civic engagement; Mazaya Market Day; Pancasila values; social action; civic education; boarding school.

Introduction

Civic engagement defined as the active participation of individuals in the life of their communities with the aim of improving conditions for others or shaping the community's future (Adler & Goggin, 2005) has become one of the most important educational outcomes sought by citizenship education frameworks worldwide. Unlike civic knowledge, which can be transmitted through conventional instruction, civic engagement requires students to act: to identify a community need, marshal personal and collective resources, and take purposeful action on behalf of others. The cultivation of this disposition in adolescents is among the most demanding and most consequential challenges facing contemporary civic education.

In Indonesia, the cultivation of civic engagement is inseparable from the normative

framework of Pancasila. The second sila, *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity), encodes the moral obligation to recognize and respond to the needs of others with compassion and respect. The fifth sila, *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (Social Justice for All Indonesians), demands active commitment to the reduction of inequality and the promotion of equitable access to social goods. Together, these two principles provide a powerful indigenous motivational basis for civic engagement that is both philosophically coherent and culturally resonant for Indonesian students (Notonagoro, 1975; Kaelan, 2013).

Pendidikan Pancasila dan Kewarganegaraan (PPKn) identifies civic disposition the affective and behavioral readiness to participate in community life as the dimension of civic competence most directly associated with civic engagement (Winarno, 2024). Indriyani et al.

(2023a) demonstrate empirically that project-based learning in civic education significantly increases student civic engagement, confirming that structured experiential civic activities embedded in the school curriculum are among the most effective available mechanisms for developing engaged young citizens. Winataputra and Budimansyah (2012) further affirm that PKn, when oriented toward real community participation rather than abstract knowledge transmission, produces the civic dispositions required for active democratic citizenship.

Boarding schools (sekolah berasrama) in Indonesia occupy a unique institutional position for civic engagement education because they combine intensive academic programs with a continuous, values-saturated community environment in which students live, work, and serve together. The Mazaya Market Day program at SMP Mazaya Boarding School exemplifies this institutional potential: Grade 7 students collect wearable second-hand clothing from their own homes at the start of the academic semester, package the donated items neatly and attractively, and distribute them free of charge to community visitors during the school's annual bazaar event. As preliminary data collected from school program documentation, the 2026 iteration of the program involved 30 Grade 7 students, who together collected 126 items of wearable secondhand clothing for the bazaar a scale that illustrates the program's reach within a single cohort and provides the empirical entry point for the case examined in this study. This three-stage civic action process collection and preparation, community service at the bazaar, and collective reflection transforms Pancasila values from curriculum content into lived civic experience.

Despite growing scholarly interest in civic engagement education in Indonesian schools, there is a significant gap in empirical research documenting how school bazaar-based social action programs concretely operationalize Pancasila values as civic engagement competencies in junior high school students, particularly within the intensive, community-based environment of a boarding school. This study addresses that gap by examining how the Mazaya Market Day program cultivates civic engagement through structured student social action grounded in Pancasila values, and what this locally designed program, situated specifically within SMP Mazaya Boarding School's residential and Islamic character-education setting, reveals about the potential of experiential civic education in Indonesian boarding schools more broadly. The literature

review that follows is organized to build directly toward this institutional context: it moves from the general concept of civic engagement, to the Pancasila values that motivate it, to service-learning and character-formation theory, and finally to the specific institutional features of boarding schools each step narrowing toward the setting of SMP Mazaya Boarding School examined in this study.

Literature Review

Civic Engagement: Concept and Educational Dimensions

Civic engagement has been defined across the scholarly literature in ways that consistently emphasize active community participation over passive knowledge or attitude. Adler and Goggin (2005) identify four dimensions of civic engagement: civic work (direct voluntary service to community members), civic activism (advocacy for policy or social change), political engagement (participation in democratic governance), and public problem-solving (collaborative community action to address shared challenges). For junior high school students such as the Grade 7 cohort at SMP Mazaya Boarding School, civic work and public problem-solving are the most developmentally appropriate and pedagogically accessible dimensions, as they involve direct, tangible action in immediately visible community contexts precisely the structure the Mazaya Market Day program provides through its collection, distribution, and reflection sequence.

Indriyani et al. (2023a) provide Indonesian empirical grounding for these theoretical distinctions, demonstrating that project-based learning in PKn significantly and positively influences student civic engagement across multiple dimensions, including willingness to take community action, cooperative behavior, and sense of civic responsibility. Their study confirms that structured experiential civic activities in which students plan, execute, and reflect on real community service actions are significantly more effective than conventional instructional approaches in developing genuine civic engagement a finding directly applicable to the plan-execute-reflect structure of Mazaya Market Day. Indriyani et al. (2023b) additionally document, in parallel research, that promoting civic engagement through cultural preservation activities at school cultivates students' sense of civic identity and community belonging, dimensions that are foundational to sustained

voluntary service, and that resonate with the collective, cohort-based character of the Grade 7 students' participation at SMP Mazaya.

Pancasila Values as the Motivational Foundation of Civic Engagement

The theoretical alignment between Pancasila values and civic engagement is both philosophically grounded and empirically supported. Notonagoro (1975) establishes that the five Pancasila sila constitute an integrated normative system in which the second sila, *Kemanusiaan yang Adil dan Beradab*, anchors civic action in the moral recognition of shared humanity, while the fifth sila, *Keadilan Sosial bagi Seluruh Rakyat Indonesia*, grounds civic engagement in the structural commitment to equitable social conditions. Kaelan (2013) affirms that Pancasila, as Indonesia's ethical framework for character formation, provides the normative motivation for voluntary community service that formal civic instruction alone cannot supply. At SMP Mazaya Boarding School, this normative motivation is reinforced by the school's Islamic residential character-education mission, which situates Pancasila values within a broader religious framing of service to others a combination that, as discussed later, students themselves invoke when describing why they participate in Market Day.

Andriani et al. (2023) provide recent empirical confirmation of this alignment, demonstrating that Pancasila values education in secondary schools significantly shapes students' commitment to charitable action, community service, and voluntary social contribution dispositions that are precisely the behavioral expressions of civic engagement. Their findings indicate that students who demonstrate strong internalization of the second and fifth Pancasila sila show significantly higher rates of voluntary community participation, confirming the theoretical connection between Pancasila values and civic engagement behavior. Winataputra and Budimansyah (2012) argue that PKn grounded in Pancasila produces the civic disposition necessary for active democratic participation, making values internalization the prerequisite for genuine civic engagement a prerequisite that, at SMP Mazaya, is cultivated continuously through the school's residential character-education routines rather than through a single classroom unit.

Service Learning, Social Action, and Character Formation

The service learning tradition in education provides a rich theoretical framework for understanding how programs like Mazaya Market Day cultivate civic engagement through structured social action. Lickona (1991) identifies social action the translation of moral understanding and moral feeling into purposeful community service as the culminating dimension of character education. His three-dimensional framework (moral knowing, moral feeling, moral action) maps directly onto the Mazaya Market Day program's design: students develop moral knowing through guidance about the civic significance of their donation activity; moral feeling through the empathic experience of collecting, preparing, and presenting donated clothing to community recipients; and moral action through the concrete, voluntary act of community service itself.

Kaliappen (2025) demonstrates that community-engaged service learning programs significantly enhance students' civic engagement and social responsibility, bridging the gap between academic civic knowledge and real-world civic action. Sutrisno et al. (2023) provide complementary evidence that habituation-based approaches combining structured institutional routines with supportive adult relationships produce more durable civic engagement dispositions than instruction-only approaches a pattern consistent with SMP Mazaya's boarding-school routine, in which Market Day is held regularly rather than as a one-off event. Megawangi (2004) affirms that character education requires institutional design that embeds values in students' lived experience, positioning school-based social action programs such as Mazaya Market Day as the most effective vehicle for translating Pancasila values into civic engagement behavior.

Boarding Schools and Experiential Civic Education

Boarding school environments provide an institutional context that is uniquely capable of supporting experiential civic education programs like Mazaya Market Day. Akbar et al. (2022) document that Indonesian boarding schools cultivate character through three synergistic mechanisms planned activities, spontaneous guidance, and exemplary adult conduct all three of which are present in the Mazaya Market Day

program: the collection-and-distribution activity is planned and structured by SMP Mazaya's teachers and administrators; guidance is provided throughout each of the three stages; and adult models of community service frame the program's civic significance for the Grade 7 cohort. Najihaturrohman and Juhji (2017) confirm that boarding school programs are especially effective in character formation through sustained habituation and intensive adult supervision, providing the institutional conditions mirrored in SMP Mazaya's full-boarding, continuously supervised environment under which civic engagement can develop as a genuine, internalized disposition rather than a performed compliance.

Ki Hadjar Dewantara's (2013) pedagogical philosophy *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* provides an indigenous Indonesian theoretical grounding for the teacher and administrator roles observed at SMP Mazaya during the Market Day program. Teachers who model genuine civic concern and service orientation (*ing ngarsa sung tuladha*), who support and encourage student initiative and collective effort during the program (*ing madya mangun karsa*), and who affirm and celebrate students' civic contributions from behind (*tut wuri handayani*) enact the complete pedagogical relationship that transforms a bazaar charity event at SMP Mazaya into a formative civic education experience. Taken together, this body of literature establishes the theoretical scaffolding civic engagement as active participation, Pancasila as its motivational core, service learning as its pedagogical mechanism, and the boarding school as its institutional home that this study applies specifically to the Mazaya Market Day program.

Method

Research Design

This study employs a qualitative case study methodology. Creswell (2014) defines case study as a qualitative approach that explores a real-life, bounded system in depth through multiple data collection procedures over a sustained period of time. The Mazaya Market Day program constitutes a bounded institutional civic engagement activity embedded in the specific social, cultural, and educational context of SMP Mazaya Boarding School, making the case study design the most appropriate methodology for capturing the program's processes, meanings, and civic formation effects. The aim is analytic generalization developing a theoretically grounded understanding of how school bazaar-

based social action programs cultivate civic engagement grounded in Pancasila values.

Setting and Participants

The research was conducted at SMP Mazaya Boarding School, a full-boarding Islamic junior high school whose institutional environment provides continuous opportunities for character and civic engagement formation. The Mazaya Market Day program was selected as the case unit because it constitutes a distinctively structured civic engagement activity in which students take real social action on behalf of community members outside the school. As preliminary program data, the Grade 7 cohort participating in the program consisted of 30 students, who collectively collected 126 items of wearable secondhand clothing that were subsequently packaged and distributed free of charge during the school bazaar; this cohort forms the population from which student participants were drawn. Participants were selected through purposive sampling: (1) Grade 7 students who participated in the Mazaya Market Day program, selected for their direct involvement in all three stages of the civic action sequence; (2) class teachers and program supervisors responsible for guiding the program, selected for their knowledge of program design, facilitation, and civic significance; and (3) school administrators responsible for program governance, selected for their institutional policy perspective.

Data Collection

Data were collected through three complementary methods aligned with qualitative case study design. First, structured non-participant observation was conducted during all three stages of the Mazaya Market Day program the collection and packaging stage (conducted in school before the bazaar), the community service distribution stage (conducted at the bazaar event itself), and the post-event reflective consolidation stage to document student behaviors, interactions, affective responses, and civic engagement dynamics at each stage. Second, in-depth semi-structured interviews were conducted individually with Grade 7 students, teachers, and administrators to elicit insider perspectives on program meanings, motivations, and civic formation effects; interviews also captured spontaneous remarks from bazaar visitors who received donated clothing, providing an external perspective on the program's civic impact. Third, program documentation including institutional

program plans, teacher guidance notes, collection records (documenting the 30 participating students and the 126 items collected), and school policy documents aligned with Permendikbud No. 20 of 2018 (Kemendikbud, 2018) was collected to contextualize findings within the formal governance framework of the program.

Data Analysis and Validation

Data analysis employed Miles and Huberman's (1994) interactive model, comprising data reduction (selecting and condensing data relevant to the research questions about civic engagement formation), data presentation (organizing reduced data into structured thematic displays mapped onto the three program stages), and conclusion drawing and verification (inferring patterns and theoretical propositions about civic engagement development, and verifying these through recursive return to primary data).

Trustworthiness was established through source triangulation and method triangulation, consistent with Lincoln and Guba's (1985) criteria for credibility, transferability, dependability, and confirmability in qualitative research. Source triangulation compared accounts across three participant groups Grade 7 students, class teachers, and school administrators so that a claim about the program's civic effects (for example, a student's report of empathic reflection during the collection stage) was accepted only when it was corroborated, or at minimum not contradicted, by teacher or administrator accounts of the same stage. Method triangulation cross-checked findings across three data sources: (1) observation field notes recorded during the collection and packaging stage, the bazaar distribution stage, and the reflective consolidation stage; (2) verbatim transcripts of semi-structured interviews with students, teachers, administrators, and bazaar visitors; and (3) program documentation, including the institutional program plan, teacher guidance notes, collection and distribution records (the 30-student, 126-item cohort data reported above), and school policy documents referencing Permendikbud No. 20 of 2018 on the strengthening of character education. Where observational data indicated a behavior such as students greeting visitors courteously at the distribution booth the corresponding interview transcripts and documentation were reviewed to confirm that the behavior reflected an established program practice rather than an isolated

occurrence. Discrepancies identified during this process were resolved through follow-up clarification with the relevant teacher or administrator before being incorporated into the thematic analysis.

Result and Discussion

Stage 1: Collection and Preparation as Civic Initiative

The first stage of the Mazaya Market Day program in which Grade 7 students independently collect wearable second-hand clothing from their own homes and bring the items to school is identified by both students and teachers as the foundational civic engagement dimension of the program. As preliminary data indicate, this stage produced a tangible collective outcome: 30 Grade 7 students collected a total of 126 items of wearable secondhand clothing, an average of roughly four items per student, reflecting a broadly shared level of participation across the cohort rather than contribution concentrated among a small number of students. This stage requires students to exercise civic initiative: to recognize a community need (access to clothing for economically vulnerable community members), identify personal resources they can contribute (clothing no longer used by family members), and take voluntary action to mobilize those resources for community benefit. Indriyani et al. (2023a) identify precisely this combination need recognition, resource mobilization, and voluntary action as the defining competencies of student civic engagement in the Indonesian educational context.

Interview data reveal that the collection stage cultivates the second Pancasila sila, *Kemanusiaan yang Adil dan Beradab*, in a uniquely direct and personal way. Students describe the experience of searching through their wardrobes for clothing suitable for donation as an exercise in empathic imagination: they report actively considering the needs and dignity of the recipients as they select items, choosing clothing that is genuinely wearable and presentable rather than merely discarding unwanted items. As one Grade 7 student summarized this motivation in an interview:

"I feel happy to be able to share with others, even if it is only with used clothes." (Grade 7 student, interview, translated from Indonesian)

This empathic dimension of the collection process the orientation toward the humanity and dignity of the recipient is consistent with

Lickona's (1991) understanding of moral feeling as the affective dimension of character that motivates genuine rather than performed civic action.

The packaging stage, in which students collectively sort, fold, and neatly present the collected clothing items in preparation for bazaar distribution, extends the civic engagement experience into the domain of cooperative responsibility. Students work in small groups to ensure that each item is clean, wearable, and attractively presented a collaborative quality-control process that enacts the fifth Pancasila sila's commitment to social justice by ensuring that donated items meet a standard of dignity and care that honors the recipients. Megawangi (2004) identifies this dimension of collective responsibility the shared ownership of civic action quality as a central character formation outcome of well-designed community service programs.

Stage 2: Community Service Distribution at the Bazaar

The second stage the distribution of packaged clothing items free of charge to visitors during the Mazaya Market Day bazaar constitutes the most directly civic of the program's three stages, involving face-to-face interaction between Grade 7 students and community members from outside the school. Observation data document that students manage the distribution booth with notable attentiveness and interpersonal care: they greet visitors courteously, assist recipients in selecting items, and respond to recipient expressions of gratitude with evident satisfaction and pride. This interpersonal dynamic the direct, caring encounter between student civic actors and community recipients enacts what Adler and Goggin (2005) identify as the civic work dimension of civic engagement: voluntary, direct service to community members in need.

A bazaar visitor who received donated clothing described the impact of the program in an interview as follows:

"I am very happy with what SMP Mazaya has organized it is not just holding a bazaar, but also giving wearable clothes that are still in good condition to visitors." (Bazaar visitor, interview, translated from Indonesian)

This visitor account corroborates the observation data on the distribution stage and illustrates, from the recipient's perspective, the civic work dimension enacted by the students.

The bazaar distribution stage operationalizes the second Pancasila sila most visibly and powerfully: students encounter the recipients of their civic action as real persons with real needs and real dignity, not as abstract beneficiaries. Interview data from students consistently describe this face-to-face encounter as the most emotionally significant moment of the entire program the point at which the abstract civic values instilled through PKN instruction become concrete, felt experience. This is consistent with Andriani et al.'s (2023) finding that students with strong Pancasila values internalization show significantly higher rates of genuine empathic response in charitable and community service contexts. The direct human encounter of the bazaar distribution stage produces what Lickona (1991) identifies as the crucial affective bridge between moral knowing and sustained moral action.

The free distribution model in which recipients pay nothing for the donated clothing is identified by students and teachers as the program feature most directly expressive of the fifth Pancasila sila's commitment to social justice. Students articulate their understanding that free distribution is not merely an act of generosity but a principled enactment of the belief that all members of the community deserve equitable access to basic goods regardless of their economic circumstances. Kaliappen (2025) identifies this dimension of principled social responsibility civic action motivated by normative commitment to equity rather than mere charitable impulse as the distinguishing feature of genuine civic engagement as opposed to occasional volunteering.

Stage 3: Reflective Consolidation and Civic Identity Formation

The third stage of the Mazaya Market Day program the post-bazaar reflective consolidation conducted by teachers with the participating Grade 7 students is identified as the dimension that transforms a one-time civic action into a formative civic engagement experience. Teachers facilitate structured group reflection in which students articulate what they did, why it matters, what they felt, and how the experience connects to their identities as young Indonesian citizens. This reflective dimension is consistent with the service learning tradition's emphasis on structured critical reflection as the mechanism that transforms experiential civic action into lasting civic learning (Kaliappen, 2025).

A class teacher who has supervised the program across multiple cycles described its institutional significance as follows:

“We hold this regularly, and it really helps nurture our students' social spirit and their strong sense of concern for the surrounding community.” (Class teacher, interview, translated from Indonesian)

This teacher account reinforces the reading of Market Day as a recurring, habituated program rather than a one-off charity event, consistent with Sutrisno et al.'s (2023) emphasis on habituation-based approaches as producers of durable civic engagement dispositions.

Interview data reveal that the reflective consolidation stage produces significant civic identity development effects. Students who initially described their participation in primarily practical terms “we brought clothes and gave them away” articulate, during and after the reflection stage, a substantially richer civic self-understanding: they describe themselves as people who care about their community, who act on that care, and who feel a sense of responsibility to continue doing so. Indriyani et al. (2023b) identify this development of civic identity the integration of civic engagement into students' self-concept as the most durable and significant outcome of project-based civic engagement programs, because it predicts sustained voluntary community participation beyond any single program event.

The teacher's role in the reflective consolidation stage enacts Ki Hadjar Dewantara's (2013) principle of *tut wuri handayani* supporting and affirming student civic initiative from behind by ensuring that students' civic contributions are recognized, named, and celebrated as genuine acts of citizenship. Teachers consistently connect students' Mazaya Market Day actions to specific Pancasila values, to the broader vision of Indonesian citizenship, and to students' own futures as community members. Sutrisno et al. (2023) identify this adult affirmation of student civic action as a critical amplifier of civic engagement dispositions, confirming the importance of the reflective stage as more than a programmatic formality.

Pancasila Values Across the Three Stages

Across all three stages of the Mazaya Market Day program, the five Pancasila sila are operationalized in an integrated and mutually reinforcing manner. The first sila, Ketuhanan Yang Maha Esa, frames the entire program within

a spiritual-moral orientation consistent with SMP Mazaya's identity as an Islamic boarding school: students articulate their motivation to donate and serve partly in terms of religious obligation and divine accountability, grounding their civic engagement in a transcendent moral framework that sustains motivation beyond immediate social rewards. The third sila, Persatuan Indonesia, is enacted through the collective, cooperative character of the program: students act together as a Grade 7 cohort of 30, their individual contributions averaging roughly four items each unified into a single collective civic expression of national community.

The fourth sila, Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan, is practiced through the participatory decision-making processes embedded in the program's collective packaging and distribution activities: students deliberate together about presentation standards, distribution logistics, and recipient interactions, developing the deliberative civic capacities that underpin responsible democratic citizenship. The simultaneous operationalization of all five sila across the program's three stages, at the specific institutional scale documented at SMP Mazaya, confirms what Notonagoro (1975) identifies as the integrated, mutually reinforcing character of the Pancasila system: the sila are not discrete values to be cultivated separately, but an interconnected normative whole in which each principle supports and enriches the others.

Conclusion

This study demonstrates that the Mazaya Market Day program at SMP Mazaya Boarding School constitutes a highly effective institutional vehicle for civic engagement education grounded in Pancasila values. Involving 30 Grade 7 students who collectively contributed 126 items of wearable secondhand clothing, the program's three-stage design collection and preparation, community service distribution, and reflective consolidation systematically cultivates the full range of civic engagement competencies identified by Adler and Goggin (2005), including civic work, cooperative responsibility, civic identity, and principled commitment to social justice. Each stage operationalizes specific Pancasila sila in concrete, experiential ways that transform abstract values into lived civic dispositions, consistent with Lickona's (1991) three-dimensional character formation framework of moral knowing, moral feeling, and moral action.

The program demonstrates the particular institutional advantage of boarding schools in

civic engagement education: the continuous, values-saturated community environment of SMP Mazaya Boarding School provides the relational and normative context within which the Mazaya Market Day program's civic formation effects are produced and sustained. Teachers and administrators who embody Ki Hadjar Dewantara's (2013) pedagogical principles modeling civic concern, supporting student initiative, and affirming civic contribution are identified as indispensable to the program's effectiveness as a civic engagement formation experience rather than a mere charitable activity.

Future research should investigate the long-term civic engagement trajectories of students who participate in the Mazaya Market Day program, examining whether the civic identities, empathic dispositions, and voluntary service orientations cultivated through the program are sustained and expressed in community contexts beyond the school. Comparative studies of similar bazaar-based social action programs across multiple boarding schools would contribute to a more generalizable evidence base for experiential civic engagement education grounded in Pancasila values. Quantitative studies measuring the relationship between participation in structured social action programs and measurable civic engagement outcomes including voluntary community service rates, civic identity strength, and prosocial behavior would further strengthen the evidence base for this model of Pancasila-based civic engagement education in Indonesia.

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