

Civic Disposition in Traffic Law Awareness of Junior High School Students in Pancasila Education

Sri Widiastuti^{1*}, Winarno², Suyahman³

^{1,2} Universitas Sebelas Maret, Indonesia

³ Universitas Veteran Bangun Nusantara, Indonesia

*) Corresponding author: widhiasyifa15@student.uns.ac.id

Abstract

Traffic law violations among young people have become a critical issue, reflecting a persistent gap between civic knowledge and actual compliance with the law in public spaces. Pancasila education is strategically expected to bridge this gap by shaping students' civic attitudes; however, its effectiveness in fostering awareness of traffic regulations in the real world requires empirical study. This research aims to: (1) analyse the place of traffic regulation awareness within Pancasila education teaching materials, and (2) map students' awareness of traffic regulations in terms of knowledge, attitudes, and actual behavior. This study employed a qualitative case study approach, supplemented by descriptive survey data, conducted with 30 ninth-grade students in Class IX B at Junior High School X in Sukoharjo Regency. Data collection techniques included the distribution of questionnaires, observation, in-depth interviews, and documentation. Data analysis used an interactive model consisting of data consolidation, data presentation, and conclusion drawing/verification. The results of the study indicate that awareness of traffic regulations is treated merely as supplementary and incidental material, rather than as a structured component of the curriculum. More importantly, this study reveals a paradoxical pattern in civic disposition: although students demonstrate high levels of civic knowledge (86.7%) and positive civic attitudes (72%), their actual behavioral compliance remains very low (32.7%). It is worth noting that none of the students legally hold a driver's license (SIM) due to age restrictions (de jure compliance), yet 66.7% of them still ride motorcycles illegally (de facto violations). This paradox is driven not only by moral noncompliance but also by structural constraints, particularly the lack of adequate public transportation, as well as peer pressure that normalizes such violations. This study concludes that Pancasila education must shift from cognitive transfer to contextual learning that critically addresses the dilemma between legal norms and infrastructural realities, supported by community-based civic education and structural solutions such as safe routes for students.

Keywords: civic disposition; legal awareness; traffic laws; Pancasila Education.

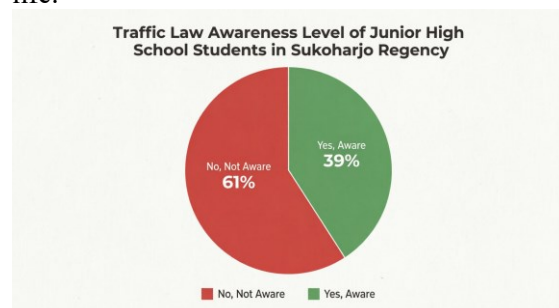
Introduction

Education for citizenship has long been regarded as the backbone of national character-building, especially as democratic societies grow more complex and demand citizens who are not only informed but also willing to act responsibly in shared spaces. In the Indonesian context, this mandate falls largely on Pancasila Education, a subject

conceived not simply to transmit knowledge about state ideology, but to nurture what scholars call civic disposition: the habits, moral convictions, and sense of duty that push young people to engage with their community and country in meaningful ways. Yet the everyday reality often tells a different story. Walk to any school gate at dismissal time, and one can easily spot students riding motorcycles without helmets, weaving through traffic

without a valid Driver's License (SIM), or ignoring road signs altogether. These are not isolated incidents; they point to a deeper disconnect between what citizenship education aspires to cultivate and what students actually practise once they step outside the classroom. Such observations raise a pressing question: how can Pancasila Education move beyond the textbook and genuinely shape the way young people relate to the law, starting with something as concrete as traffic compliance?

The urgency of this question becomes clearer when set against national data. According to Statistics Indonesia (BPS, 2023), traffic accidents in the country reached 139,258 cases in 2022, and the figure has climbed at an average annual rate of 6.26% over the 2018–2022 period. Behind these numbers are not only adult drivers but also a growing share of underage students who ride motorcycles without proper licensing or basic safety gear. What makes this trend particularly troubling from an educational standpoint is that it exposes a limitation long noted in the literature: citizenship instruction tends to stall at the level of civic knowledge and rarely translates into lived legal compliance (Winataputra, 2016; Wahyudi, Setiawan, & Jamaludin, 2020). Students may score well on a test about rights and obligations, yet that understanding seldom governs their conduct on the road. For this reason, investigating students' civic disposition through the lens of traffic law awareness is not a peripheral exercise—it is, arguably, one of the most tangible tests of whether a young person truly respects rules, values personal safety, and acknowledges the rights of others in public life.



Based on preliminary field observations, a sharp gap was found between expectations and reality. Legal awareness in the

environment of Junior High School X students is highly concerning. This is because students show a lack of concern for the internalization of values in Pancasila Education; consequently, their behavior in public spaces poorly reflects the profile of a good citizen. More specifically, various attitudes and behaviors of students at Junior High School X indicate a lack of traffic law awareness, including not wearing helmets while riding, carrying more than one passenger, crossing the road outside designated areas, and using mobile phones while operating motor vehicles. These behaviors should not occur because they substantially contradict the character of a good citizen, who upholds discipline, personal safety, and respect for public rules. Therefore, this phenomenon urgently needs to be studied scientifically to identify the root causes of the problem and formulate appropriate pedagogical solutions.

Based on this background, this study is formulated with two main research questions: (1) What is the position of traffic law awareness in Pancasila Education teaching materials? and (2) What is the level of traffic law awareness among Junior High School X students in terms of knowledge, attitude, and actual behavior dimensions? To answer the second question comprehensively, this study relies not only on observation but also distributes questionnaires to students to map their legal awareness profile measurably.

Literature Review

Civic Disposition

Civic disposition is the affective aspect of civic competence that reflects an individual's character, habits, and moral commitment to participate responsibly in community and state life. According to Astin and Sax (1998), this disposition is formed through meaningful and structured participatory experiences, encompassing two main components: public virtues (such as concern for the common good, politeness, and compliance with public rules) and private virtues (such as self-discipline, moral responsibility, and personal integrity). These components collectively form the

foundation for active and sustainable civic participation.

Comprehensively, the meaning of civic disposition refers to character traits that drive individuals to act in accordance with democratic and constitutional values. According to Branson (1998) and Winataputra (2016), civic disposition is not merely a passive attitude toward norms, but an integration of moral knowing, moral feeling, and moral action. In Lickona's (1992) framework, a mature civic disposition encompasses character that not only understands "what is right" but also "desires the right" and ultimately "does the right" consistently.

The implementation of civic disposition in formal education involves systematic value internalization: (1) internalization through classroom learning integrating Pancasila values with contextual issues; (2) habituation through positive behavior conditioning in school; and (3) actualization in public spaces. In the context of traffic law awareness, civic disposition is realized when students not only understand traffic regulations cognitively but also possess the moral commitment to comply consistently.

Traffic law awareness encompasses three interrelated dimensions: knowledge of traffic regulations, attitude toward the importance of legal compliance, and actual behavior on the roads. Factors influencing students' legal awareness are complex, encompassing family environment, peer pressure, authority figure role modeling, and the quality of citizenship education. Pancasila Education holds a strategic role here, designed to develop civic disposition through contextual learning and case simulations. However, previous studies show that implementation often stops at the cognitive level (Winataputra, 2016; Wahyudi et al., 2020). This gap between ideal goals and real behavior is the primary research gap this study aims to fill.

Integration of Traffic Law Awareness in Pancasila Education Teaching Materials

Pancasila Education plays a strategic role in developing civic disposition. Traffic law awareness can be firmly positioned as a

substantive teaching material. Sembiring and Jamaludin (2025) assert that integrating traffic safety education into Pancasila Education is highly relevant for instilling civic values such as responsibility, discipline, and law obedience. Compliance with traffic rules is not merely administrative but a reflection of the nation's noble values.

Furthermore, Hafrida, Herlina, and Rakhmawati (2021) emphasize that legal education materials (such as understanding Law No. 22 of 2009, helmet obligations, and SIM age limits) must be part of formal education. Given the high percentage of violations dominated by adolescent drivers, education on traffic safety needs to be provided from school age. Thus, traffic law awareness is an essential teaching material bridging the gap between civic knowledge and civic action.

The indicators of traffic law awareness in this study refer to Soekanto (2004) and Branson (1998), dividing legal awareness into four dimensions: (1) legal knowledge (understanding of traffic laws); (2) legal understanding (ability to interpret the meaning and purpose behind rules); (3) legal attitude (emotional and moral acceptance of compliance); and (4) legal behavior (actual manifestation of compliance). These indicators serve as the main analytical tools to map students' civic disposition comprehensively.

Method

Research Design

This study uses a qualitative approach with a case study design strengthened by descriptive survey data. According to Creswell (2014), a case study design is chosen to explore a phenomenon in-depth within its real-life context. This design maps the traffic law awareness phenomenon deeply while measuring students' civic disposition levels through questionnaires. Quantitative data serves as complementary data to confirm and enrich qualitative findings.

Setting and Participants

The research was conducted at Junior High School X, Tawangsari District, Sukoharjo Regency, Central Java, in March 2026. Junior High School X is a public junior high school in a semi-urban area with a student population of around 300. The location was chosen because Sukoharjo is a buffer zone for a major city with high mobility and traffic density, making students vulnerable to traffic violation dynamics. The subjects consisted of 30 class IX B students as main informants and questionnaire respondents, one Pancasila Education teacher as a key informant, the Vice Principal for Student Affairs as a supporting informant, and the Principal as an institutional policy liaison.

Data Collection

Data collection utilized four main techniques for triangulation:

1. Questionnaire (Descriptive Survey): A closed questionnaire was distributed to 30 students to map civic disposition based on three indicators adapted from Branson (1998) and Winataputra (2016): Civic Knowledge, Civic Attitude, and Civic Behavior.
2. Observation: Included participant observation during Pancasila learning and non-participant observation of students' traffic behavior during arrival and departure to cross-check questionnaire data.
3. In-depth Interview: Semi-structured interviews with students, the teacher, and the vice principal to explore the reasons behind the questionnaire numbers.
4. Documentation: Included Lesson Plans (RPP), teaching materials, school rules, and student violation records.

Data Validity

Data validity was tested using source and method triangulation (Patton, 2015) to minimize bias and increase construct validity. Source triangulation cross-checked information from students, teachers, and school management. Method triangulation

compared quantitative questionnaire data with qualitative observation and interview data.

Data Analysis

Data analysis integrated two approaches sequentially:

1. Quantitative Descriptive Analysis: Questionnaire data were analyzed by calculating frequencies and percentages, presented in tables to map legal awareness objectively.
2. Interactive Model (Miles, Huberman, & Saldaña, 2014): Used for qualitative data consisting of: (1) Data Condensation/Reduction; (2) Data Display (narrative text, matrices, and percentage tables); and (3) Conclusion Drawing/Verification.

The integration used an explanatory sequential principle, where percentage data guided the focus of qualitative analysis to explain the social context behind the numbers. Figure 1. Interactive Model of Analysis (adapted from Miles, Huberman, & Saldaña, 2014).

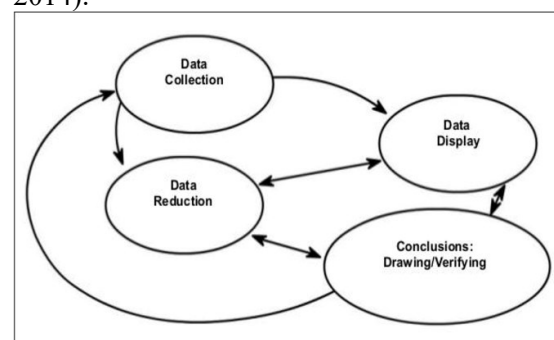


Figure 1. Interactive model of analysis

Result and Discussion

Respondent Profile and Research Context

This study involved 30 students from Class IX B at Junior High School X, all aged between 14 and 15. This is a transitional period in which adolescents begin to assert independence, expand their physical mobility, and become acutely sensitive to the approval of their peers factors that, as will be shown later, play a decisive role in their traffic behaviour. The Pancasila Education lessons observed during the study generally followed a

character-oriented approach: teachers framed discussions around values such as responsibility, discipline, and respect for norms. Nevertheless, it became evident even from the first classroom visit that translating those values into concrete behaviour beyond the school walls remained an unresolved challenge.

Position of Traffic Law Awareness in Pancasila Education Teaching Materials

A close reading of the Lesson Plans (RPP) showed that traffic law awareness does not appear as a standalone chapter or dedicated unit. Instead, it surfaces as contextual, integrative material woven into three broader elements: (1) statutory regulations—specifically Law No. 22 of 2009 discussed under the heading of citizen rights and obligations; (2) Pancasila values, particularly the Second and Fifth Precepts, linked to the idea of collective safety responsibility; and (3) democratic citizen character, where compliance with public norms is presented as a civic duty.

In practice, however, this integration is incidental and largely dependent on individual teacher initiative. No specific time slot is reserved for traffic-law discussion, nor does any dedicated module address the topic comprehensively. During the classroom observations conducted over three consecutive meetings in March 2026, the researcher noted that traffic regulations were mentioned only briefly usually as a passing example when the teacher illustrated the concept of "obedience to the law." In one session, for instance, the teacher referred to helmet use for roughly two minutes before moving on to a broader discussion of constitutional rights. In another session, the topic did not arise at all. This pattern confirms that traffic law awareness functions as an "inserted value" rather than a structured component of the curriculum, which inevitably limits the depth and consistency of student internalisation.

Questionnaire Results: Mapping Students' Traffic Law Awareness

To capture a fuller picture of students' civic disposition, a questionnaire measuring three dimensions: knowledge, attitude, and actual behaviour was administered to all 30 respondents. The results are summarised in Table 1.

Table 1. Students' Knowledge and Compliance Levels with Traffic Regulations

No	Traffic Regulation Indicator	Knowledge (%)	Positive Attitude (%)	Actual Compliance (%)
1	Mandatory Helmet Use	93.3	80	40
2	Age Limit & SIM Ownership	86.7	85	0
3	Compliance with Traffic Signs	90	83.3	56.7
4	Prohibition of >1 Passenger	83.3	70	36.7
5	Prohibition of Loud Exhausts	80	77	30
	Average	86.7	72	32.7

Source: Primary data from questionnaire distribution and observation verification (March 2026).

The numbers in Table 1 tell a striking story. On the cognitive level, students are remarkably well-informed: 86.7% can correctly identify basic traffic rules. Their affective responses are also encouraging, with 72% expressing genuine agreement that legal compliance matters. Yet when it comes to what they actually do on the road, the figure collapses to a mere 32.7%. The most glaring illustration is the SIM indicator. Legally, none of the 30 students can hold a driver's licence, they are all under 17 so the 0% compliance figure is, in a sense, automatic. What is alarming, however, is that 66.7% of them openly admitted in the questionnaire, and were subsequently confirmed through direct observation, to riding motorcycles to school on a regular basis.

One interview excerpt captures the tension between knowing and doing with

uncomfortable honesty: "I know the rules and I know it's dangerous, but sometimes it feels like a hassle to wear a helmet just for a short trip to school, especially when my friends don't wear one either." (Student A, 15 years old)

This was not an isolated sentiment. During morning arrival observations carried out between 06.45 and 07.15 over five school days, the researcher stood near the school's main gate and the adjacent student parking area. The scene was consistent from day to day: dozens of motorcycles many with modified exhausts pulled into the unpaved lot beside the school fence. Fewer than half of the arriving students wore helmets, and those who did often unclipped them the moment they turned off the engine, hanging them carelessly on the handlebars. In several instances, two or even three students were seen dismounting from a single motorcycle, confirming the questionnaire finding on passenger overload. No teacher or security guard at the gate appeared to question or record these arrivals; the routine seemed entirely normalised. On one occasion, the researcher counted eleven motorcycles arriving within a ten-minute window, and only three riders were wearing helmets. The school's parking log, which the researcher was permitted to review, did not include any column for helmet use or licence verification, further suggesting that traffic compliance falls outside the school's daily administrative concern.

Structural Constraints: When the Law Meets Infrastructural Reality

Field observations also made clear that underage motorcycle riding at Junior High School X cannot be reduced to simple moral disobedience. The school is located in a semi-urban area on the outskirts of Sukoharjo Regency, surrounded by rice fields and scattered residential clusters. During the observation period, the researcher walked the two main access roads leading to the school roughly 1.5 and 2.3 kilometers to the nearest village centers and found no visible public transport routes. No angkot (public minivan) signs, no designated bus stops, and no scheduled shuttle service were present. The

nearest angkot route, according to three students interviewed informally, operates only along the main provincial road, approximately three kilometers from the school, and runs at unpredictable intervals.

This infrastructural vacuum was voiced directly by one respondent: "What am I supposed to take if there are no public minivans passing by my house? If my parents drive me, they have already left for work. I have no choice but to ride my motorcycle myself so I won't be late and punished by the teacher." (Student C, 15 years old)

The implication is uncomfortable but important: these students are caught between two legitimate demands, the legal prohibition on underage driving and the practical necessity of reaching school on time. Their non-compliance is not purely a failure of civic character; it is also a symptom of a public-transport ecosystem that has not kept pace with the mobility needs of peri-urban communities. Any honest assessment of students' civic disposition, therefore, must account for the structural conditions that either enable or foreclose legal compliance.

Civic Disposition in the Context of Traffic Law Awareness

Taken together, the data reveal what this study terms the compliance paradox. De jure, every student in Class IX B is fully "compliant" with the SIM requirement—none of them hold a license, as the law mandates. De facto, however, that same 0% figure coexists with widespread illegal riding, low helmet usage (40%), and tolerance of loud exhausts (30%). In other words, the law is technically obeyed in one narrow dimension while being routinely violated in almost every other. This pattern suggests that students' civic disposition has not crystallized into what might be called internalized moral agency. Instead, their behavior is shaped overwhelmingly by immediate social cues what friends do, what parents tolerate, and what the school silently permits.

During a break-time observation on the second day of fieldwork, the researcher overheard a group of four boys comparing their motorcycles' exhaust sounds near the

parking area, laughing about whose was louder. None of them wore helmets, and none appeared to feel any sense of transgression. This small scene encapsulates the normalization process: when violations are ubiquitous and unchallenged, they cease to register as violations in the students' moral vocabulary.

The Role of Pancasila Education in Shaping Civic Disposition

Junior High School X has made a genuine effort to move Pancasila Education away from a purely teacher-centred, lecture-based model toward more participatory methods (Setiawan, 2012). During the three classroom sessions observed, the teacher employed case studies, small-group discussions, and a brief role-play simulation in which students acted out scenarios involving traffic dilemmas. Student engagement was noticeably higher during these activities than during conventional note-taking sessions; several students who had been quiet during the lecture volunteered opinions during the role-play.

Nevertheless, the teacher herself acknowledged in a post-observation interview that the impact of these methods is "undone by Monday morning," when students revert to the habits modelled at home and reinforced by peers. An interview with the vice principal reinforced this point:

"Many of our students simply copy what they see at home. If their father rides to the market without a helmet, or their older sibling races on the village road at night, no amount of classroom discussion will overwrite that image."

This observation underscores a broader conclusion: Pancasila Education, however well designed, operates within a narrow window of influence if the surrounding social ecosystem family practices, peer norms, community enforcement, and public infrastructure does not reinforce the same values. The classroom can plant the seed of civic awareness, but without consistent modelling and structural support beyond the school gates, that seed struggles to take root in students' everyday conduct.

Discussion

The findings confirm the literature asserting that civic disposition is the most substantive dimension of citizenship education, where knowledge must be accompanied by internalized participatory skills translated into real actions (Branson, 1998; Winataputra, 2016; Dujani, 2026). Recent empirical studies further emphasize that civic disposition development is highly dependent on outcome-based educational models and conducive school climates that foster active engagement (Chamberlain, 2025; Sulkipani, 2025). The SIM (Surat Izin Mengemudi) ownership paradox highlights that while students formally comply with age limits, they simultaneously operate vehicles illegally without adequate safety disposition. This aligns with recent empirical evidence showing that a vast majority of students engage in unlicensed motorcycle riding to school, driven by complex behavioral and structural factors rather than mere delinquency (Amalia, 2024).

In-depth analysis shows that civic disposition does not develop linearly from knowledge to behavior; rather, it is heavily influenced by social and structural ecosystems (Kim, 2023). The paradox of low SIM ownership but high illegal riding is deeply rooted in the absence of adequate public transport, a structural issue frequently observed in urban and peri-urban areas where students lack viable alternative mobility options (Muhaimin, 2022; Munawar, 2022). This aligns with the view that effective citizenship education requires synchronization between school values and public policy support in society (Winataputra, 2016). When the local government fails to provide safe and accessible transportation for students, students are normalized to take shortcuts by breaking traffic laws to meet their mobility needs (Chiu, 2022). Astin and Sax (1998) assert that civic disposition requires a conducive environment supported by participatory experiences; in this context, the structural environment actually hinders the internalization of legal compliance.

The theoretical implication of this finding is the need for a paradigm shift in evaluating student legal compliance: the focus should not

merely be on legality (e.g., SIM ownership) but on safety and riding ethics as real manifestations of civic disposition. Practical recommendations include strengthening community-based civic education through collaboration with local police, integrating traffic awareness into innovative learning models, and providing structural solutions. Recent empirical studies strongly support the efficacy of integrating the Values Clarification Technique (VCT) and Project-Based Learning (PBL) into civic education to enhance students' moral reasoning and civic awareness (Akirav, 2023; Widiana, 2022). Implementing hybrid models, such as Problem-Based Learning combined with VCT, has been shown to significantly improve civic learning outcomes by forcing students to confront real-world ethical dilemmas like traffic violations (Abdulkarim et al., 2024; Raharjo, 2025). Therefore, employing active learning strategies like PBL not only fosters deeper civic engagement but also empowers students to critically evaluate and challenge the structural barriers in their environments (Owen, 2024; Surayanah, 2025).

Conclusion

Based on the results and discussion, the following conclusions are drawn:

1. **Pedagogical Reform and Structural Solutions:** Pancasila Education learning remains stuck on transfer of knowledge and has not successfully internalized moral action. A shift toward contextual learning that critically addresses the dilemma between legal norms and infrastructural realities is required.
2. **Paradoxical Pattern of Civic Disposition:** Students possess good cognitive understanding (86.7%) and affective attitudes (72%) toward traffic laws, but actual behavioral compliance is very low (32.7%). The main finding is the SIM ownership paradox: *de jure*, 0% of students have a SIM (complying with age limits), but *de facto*, the majority ride illegally without helmets (40%) and with loud exhausts (30%). This gap is not merely disobedience, but a result of the absence of

public transportation and peer pressure that normalizes violations.

Strategic Recommendations

This study set out to examine how traffic law awareness is positioned within Pancasila Education and to map students' civic disposition across three dimensions: knowledge, attitude, and actual behaviour. The findings paint a sobering picture. Traffic law awareness occupies only a marginal, incidental space in the curriculum mentioned in passing, never structured, never assessed. Meanwhile, students at Junior High School X demonstrate a paradox that cannot be resolved by better textbooks alone: they know the rules (86.7%), they agree with the rules (72%), yet they break them routinely (32.7%). The most telling contradiction lies in the fact that none of them legally hold a driver's licence, yet two-thirds ride motorcycles to school every day, often without helmets, often with excess passengers, and almost always because no other option exists. This is not simply a failure of moral education; it is a failure of the ecosystem in which moral education is expected to take root.

Addressing this failure demands action on multiple fronts simultaneously. Within the classroom, Pancasila Education must move beyond the transmission of abstract values and embrace pedagogical approaches that place students inside real traffic dilemmas simulations, case studies drawn from their own neighbourhoods, and project-based tasks that require them to design safe routes or conduct peer traffic audits. Values Clarification Technique and similar methods have shown promise in helping adolescents confront the tension between what the law demands and what their daily reality permits, and these deserve systematic integration into the curriculum rather than occasional mention. Equally important is the role of teachers themselves. A Pancasila Education teacher who arrives at school on a motorcycle without a helmet undermines, in a single gesture, an entire semester of classroom instruction. Genuine habituation requires

visible, consistent role modelling from educators, reinforced by school-level mechanisms that acknowledge disciplined behaviour and address violations in firm but educative ways, so that compliance is experienced as a shared culture rather than a top-down imposition.

Yet no pedagogical intervention, however well designed, can compensate for the absence of basic infrastructure. As long as students in peri-urban Sukoharjo must choose between breaking the law and missing school, their non-compliance will remain, in large part, a structural problem wearing the mask of a moral one. Schools and local governments therefore bear a joint responsibility to explore practical alternatives: dedicated school shuttle services, safe cycling corridors, or coordinated community transport schemes that remove the necessity of underage riding. Until such structural conditions are in place, civic education risks becoming an exercise in asking young people to obey a law that the state has not made it feasible for them to obey.

Future research should build on these findings in two directions. Classroom action research testing specific instructional interventions such as VCT-based traffic dilemma modules or student-led road safety campaigns would provide much-needed evidence on what actually shifts behaviour rather than merely awareness. At the same time, broader quantitative studies with larger, more geographically diverse samples are necessary to determine whether the compliance paradox observed in this single class reflects a wider pattern across Indonesian junior high schools, and whether structural variables such as public transport availability moderate the relationship between civic knowledge and civic behaviour. The present study, limited to 30 students in one classroom, can only open the conversation; sustaining it will require collaborative effort among educators, policymakers, and researchers willing to treat traffic compliance not as a minor administrative matter but as one of the most honest tests of whether citizenship

education truly reaches beyond the school gate.

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