

Distance Learning Based on Human Literacy: An Alternative Learning to Foster Public Civility

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Abstract

The crisis of community identity reflects the neglect of the world of Education and culture to develop civic intelligence. Education emphasizes individual intelligence by ignoring efforts to link emotional intelligence diversity with collective citizenship intelligence. As a result, many people are unaware of their obligations and rights. In addition, many behaviors do not reflect politeness in society. Recently, blasphemy, insults, and even threats are so easy to find in various places in public spaces. Therefore, civil intelligence education is the best solution for shaping public civility. Mental intelligence development is essential for a nation. It is necessary to develop literacy that can lead to a more noble and civilized life, namely human literacy. Human literacy is the estuary of data and technology literacy for 21st-century students for a more noble and civilized life. Distance Education has a significant role in building the quality of Education in Indonesia, especially in developing human literacy. The method used in the analysis of this discussion is a literature study. This article discusses civic intelligence as a challenge, distance education as a solution to the civic intelligence education process, the development of civic intelligence through human literacy, and the role of human literacy in shaping public civility in distance education.

Keywords: distance education; human literacy; civilization

INTRODUCTION

The crisis in public selfhood is affected by the negligence of the world of Education and civilizing to develop civic intelligence; Education is too intelligent for individuals by trying to link the diversity of emotional intelligence to the collective intelligence of citizenship. As a result, many people are unaware of their obligations and rights. In addition, many behaviors do not reflect social civility (Latif, 2015). Lately, we often meet people on social media with angry comments. We use abusive language only when reading a title from a shared link. Reluctance to read the news in its entirety is one indicator that we no longer have the tabayyun tradition. We become easily blaspheme against something different without really knowing the problem. Various cases of verbal and physical anarchism (bullying, vandalism) show an acute crisis in our

society regarding public civility. Civilized publics are characterized by how they understand others as integral to themselves (society) (Kusnadi, 2021).

Morality is the first element in building public civility. In Indonesia, which is known as a friendly nation, now it seems absent in our society, replaced by paranoid (suspicious) feelings towards others. People who are filled with suspicion are vulnerable to carrying out destructive actions when what they believe is torn apart by other parties (Fu'adi, 2016; Munif, 2017). From the elitist level to the lower society, moral degradation becomes a parasite and a latent danger ready to explode at any time. Vigilante action may be an expression of distrust of legal institutions and officials. Laws that are expected indiscriminately are still considered blunt up and sharp down. The various legal cases that ensnared the elite seemed to have evaporated in time. The court process is protracted; even now, it is famous for pretrials to file charges. Even if detained, they get remission to get out of prison before their proper detention period. Such conditions make people sick. However, they do not have a channel to the vertical (upper structure). Disgust is like fire in the husk. So that disgust becomes excess to fellow commoners, becomes a horizontal conflict. Street courts are seen as quick to provide certainty than state courts. Surprisingly the attitude of friendliness still exists when the community is present individually. Individual civility (personal civility) is still maintained to this day. What is disturbing is that public civility is lost when the community gathers to become a mass force (Munif, 2017).

In connection with the problems that occur in society, it is necessary to have positive and productive involvement; citizens must have intelligence, not just emotional intelligence but also civic intelligence. Citizenship intelligence can be seen from several inherent attributes, namely: competence in carrying out civic duties, understanding the obligations and rights of citizens, being able to place personal advantages in harmony with mutual progress, being able to find common ground in differences, and fulfilling the call for involvement in public affairs (Budimansyah, 2008). Citizenship Intelligence is a person's ability to play his role proactively as a citizen and citizen of a complex life system based on the nation's normative identity. Someone with citizenship intelligence will show performance as a citizen who cares about social conditions, is honest in responding to various existing phenomena, is critical of existing conditions, and is challenged in dealing with various life problems he experiences. If this civic intelligence thrives in a person, it will make him a good citizen. Thus, Civic Intelligence is the key to forming citizens who can develop public civility (Masrukhi, 2018).

Education is one of the processes in shaping smart Indonesian people with character. This condition follows the functions and objectives of National Education as stated in Law Number 20 of 2003 Chapter 2 Article 3; it states that National Education functions to develop capabilities and shape the

character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing potential students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent and become democratic. Responsible citizens, and for that, we need a literacy that can realize these goals in life. Real. This literacy is human.

Humanity literacy is essential in surviving in this era; the goal is that humans can function well in the human environment and can understand interactions with fellow humans (Alvermann, 2002; Diaz & Walsh, 2018; Qiyu, 2017). Humanity literacy is the end of data and technology literacy because, in essence, a 21st-century learner is a human resource who is data and technology literate and can use it for a nobler life (Budimansyah, Suharto, & Nurulpaik, 2019). This Interaction can be seen in the world of Education, especially in the school environment. For this reason, the current task of the world of Education through its learning process is not only emphasizing strengthening old literacy competencies, but simultaneously strengthening the strengthening of a new literacy that is integrated into strengthening competence in the fields of science and expertise or profession (Khlaisang & Koraneekij, 2019), human literacy that is currently an implementation trend in the face of the industrial revolution 4.0 (Deliani, Sulistyawati, & Kurniawan, 2018; Sanjayanti, Qondias, Wardana, & Darmayanti, 2018).

To grow attitudes or behaviors that reflect human literacy, an educational process that is relatively by the concept of Education that functions to form citizens with character is also needed. Winataputra stated that distance education has dimensions that cannot be separated from aspects of character building and public morality. Civic Education aims to build the character (character building) of the Indonesian nation, which includes:

- a) To form the participation skills of responsible citizens in the life of the nation and state.
- b) Making citizens who are intelligent, active, and democratic but still have a commitment to maintaining the unity and integrity of the nation and,
- c) I am developing a civilized democratic culture, namely freedom, equality, tolerance, and responsibility (Somantri & Saripudin Winataputra, 2017)

Therefore, distance education based on human literacy is the best solution to shape public civility. The development of civic intelligence to create public civility is more fundamental for a nation (Latif, 2015); it is necessary to develop a literacy that can lead to achieving a more noble and civilized life, namely humanity literacy. Humanity literacy is the estuary of data and technology literacy for 21st-century learners for a more noble and civilized life. Distance education is one of the educational processes that have a central role in building the quality of education in Indonesia, especially the development of human literacy. Based on this background, a problem arises about how public

civility can be developed through distance education by developing human literacy to create a more noble and civilized social life. This article discusses Public Civilization as citizenship intelligence, Distance Education as an open learning process, and Humanity Literacy-Based Distance Education Strategies and Humanity Literacy-based Distance Education in shaping public civility.

METHODOLOGY

This article was prepared using a qualitative approach with a literature study method. A literature study is a research method that aims to examine, review, and analyze ideas in the body of academically oriented literature. The data collection technique involves collecting literature sources related to the research theme. While the analysis used is content analysis. Literature study conducts research by studying and reading literature related to the problems that are the object of research. In the literature study method, the author will discuss the sources that go into it (Sugiyono, 2015).

The literature study will use all types of literature as references. So, in this case, many sources of information can be studied, including scientific journals, books, mass media information, and the internet. In conducting research using the literature study method, the author must study various references related to the discussion material. This process is critical because it will provide color enrichment analysis and improve the articles' quality. The purpose of using the literature study method is: To find a Problem or Topic, Finding Relevant Information, review Relevant Theories, seeking theoretical foundations, and deepening the understanding and knowledge of the author (Creswell J.W, 2009; Muktaf, 2016).

FINDINGS AND DISCUSSION

1. Public Civilization as Citizenship Intelligence

Citizenship intelligence is a person's ability to play his role proactively as a citizen and citizen of a complex life system based on the nation's normative identity. Someone with citizenship intelligence will show performance as a citizen who cares about social conditions, is honest in responding to various existing phenomena, is critical of existing conditions, and is harsh in dealing with various life problems he experiences. If this citizenship intelligence thrives in a person, then he will be a good citizen figure (good citizenship). Thus the key to forming good citizens is Civic Intelligence (Masrukhi, 2018).

Citizenship intelligence already exists and is a potential form of collective intelligence dedicated to reconciling societal problems collectively (Schuler, 2014). The civilian intelligence perspective has helped create various frameworks and models to inform analysis and design through a Qur'anic approach disseminated with interactive android-based media. The rapid

changes in information and communication, both quantitative and qualitative, that humanity has made over the past few decades have been complex, scarce, underpowered, and over-specialized. Computers and other smart devices are now indispensable in daily life. Even though the world is increasingly globalized and interconnected, many problems still haunt humanity (Rohman & Jarudin, 2021).

Public civility is formed through three elements: the desire to live together, empathy, and obedience to fair rules. All three are complementary elements of public civility. Without public civility, life in society will not be comfortable. Anxiety and social conflict will become part of the residents' routines, as are the problems in the community regarding land and others. The basis of public civility is a need to live together in the sense of togetherness in social relations, neighbors, and mutual respect for the rights of fellow Indonesian citizens.

The things that underlie civilized public life are, First, empathy. Empathy is a feeling that fellow citizens must own. An understanding of the condition of others and the condition of oneself must be raised in every Indonesian human being. With empathy, you will be able to live in a prosperous state and society with social justice. Second, legal compliance. The desire to live together and social empathy is the basis of living together. The existence of equal rights and obligations for citizens is a life agreement that all citizens must obey. By understanding that all Indonesian people have the same law before the rules they agree on, life in this country will take place in security, and there will be no worries. Third, the desire to live together. Various events appear in society, and the foundation of social life in society is moral, political, and mutually agreed rules between the people. The fear that arises in society is because uncivilized behavior is shown in public, so fears arise in the community. This fear makes the life of the state and society uneasy with dignity by promoting mutual respect and honesty so that public civility can be raised in this country (Fu'adi, 2016).

2. Distance Education as an Open Learning Process

Based on the Higher Education Law number 12 of 2012, article 31 on Distance Education explains that Distance Education is a teaching and learning process carried out remotely through various communication media. Distance Education will provide Higher Education services to community groups who cannot attend face-to-face or regular Education, and expand access and facilitate Higher Education services in Education and learning. Distance Education is held in various forms, modes, and coverage supported by learning facilities and services and an assessment system that ensures the quality of graduates following High National Standards.

Education Legally formal based on Permendikbud no. 109/2013 (Article 2), Distance Education aims to provide higher education services to community groups who cannot attend face-to-face Education and to expand access and

facilitate higher education services in learning. Thus, it can be interpreted that Distance Education is an education system with open, independent learning characteristics. Complete learning by utilizing ICT and other technologies in the form of university-integrated learning. Through this Distance Education system, everyone can access quality education and face-to-face/regular Education without having to leave family, home, hometown, or work, and not lose career opportunities. In addition to obtaining easy access, the Distance Education system is also expected to increase the distribution of education quality for everyone. The mass nature of the Distance Education system in distributing standardized quality education by utilizing ICT, standardizing learning outcomes, teaching materials, learning processes, learning assistance, and learning evaluations makes quality education accessible to various groups across space and time.

As part of the learning process to foster human literacy, distance education plays an active role, especially in terms of independence; this can be seen from the characteristics of distance education. Distance Education aims to increase the expansion and equity of access to Education, as well as improve the quality and relevance of Education. Distance Education has the characteristics of being open, independent learning, and thorough learning, using educational ICT and other educational technologies.

The characteristics of Distance Education are: Separation between lecturers/tutors and students, An organized process involving educational institutions, and Interaction carried out through various learning media (print, audio, video, computer, multimedia, and web-based) to facilitate learning interactions between lecturers/tutors and students, The availability of two-way communication facilities so that students can dialogue for learning purposes and other purposes, The possibility of providing opportunities to meet face to face for learning or social Interaction, and The educational process is like a process in the industry, i.e., there is a clear division of roles, between those who carry out the management, learning, examination, and production processes of teaching materials.

Open means that Distance Education can be followed by anyone without age restrictions, according to the type, level, and interest in the field they want to study, and through learning methods that suit them. Independent learning is when students are expected to be able to motivate themselves to learn with minimal learning assistance from educators. Educational institutions provide learning assistance services through various media or face-to-face with educators. Students are expected to independently and actively access the available study aids. Complete learning is the availability of all competencies to be achieved through the distance education system so that each student can learn the desired competencies according to his own learning pace. Using educational ICTs means the Distance Education process must utilize ICTs and

other educational technologies to facilitate learning interactions. Learning interactions using ICT must be designed systematically. This design is called educational technology. Distance Education can be held in all lines, levels, and types of Education: formal and non-formal Education, early childhood education; primary Education, Secondary Education, higher Education; and academic, vocational, and Professional Education (Belawati, 2002; Masruroh, 2020).

The implementation of Distance Education is carried out following the National Education Standards with the following provisions: the availability of ICT-based independent curriculum and teaching materials that are designed and produced systematically following applicable rules; using a learning mode in which students and educators are separated; emphasizing the principle of independent, structured, and guided learning by using various learning resources; make learning media a more dominant learning resource than educators; and replace face-to-face learning with ICT-based learning interactions, although it still allows for limited face-to-face learning.

Distance education provides information and communication technology-based services for the following activities: preparation of teaching materials; duplication and distribution of teaching materials; the learning process through tutorials, practice, practicum, and exams; and administration and registration. Distance Education provides information and communication technology-based services and is carried out without compromising face-to-face services (Nugraheni, 2015; Rahman, Karim, & Byramjee, 2015).

3. Distance Education Strategy Based on Humanity Literacy

Distance education strategies based on human literacy are inseparable from the increasingly massive advances in technology and information, especially in the field of Education. For this reason, it is necessary to have a literacy that bridges technology and society so that technology can be used for human progress and glory. The condition of literacy skills in the 4.0 industrial revolution continues to be explored in academic circles. This shows that literacy is very much needed to develop science and technology. It must be realized and carried out immediately to keep up with advances in technology and information, especially in terms of its use for the progress and glory of human life. Like it or not, the community must participate. So as not to be out of date. Humans need to modernize their way of life and consider every revolution in every field, like the mode of learning that continues to change in the field of Education. This occurs as a result of continuous educational adaptation to advances in science and technology, especially the role of distance education that emphasizes affordability, independence, and technology in the learning process (Budimansyah, Hood, & Nurulpaik, 2018; Budimansyah et al., 2019;

Gingerich, Moore, Brodrick, & Beriont, 2017) Human performance can be replaced by technology, but creativity and innovation are irreplaceable.

In discussing distance learning strategies, it is necessary to know the principles of their implementation; this will reflect the advantages of distance learning and show that distance learning provides excellent opportunities for all students to access Education for progress and self-improvement. Individual as a human being. Several principles of distance learning implementation, between clear goals, as needed, quality of Education, program success, program efficiency, and equitable distribution and growth of learning opportunities are essential factors, independence, coherence, and continuity (Abidin, Hudaya, & Anjani, 2020).

Characteristics of Distance Learning are as follows:

- 1) The program is organized according to the level, type, and character of Education, following the
- 2) Because there is no face-to-face interaction during the learning process, there is no direct interaction between teachers and students.
- 3) Since there is no face-to-face interaction as in traditional learning, students and teachers are separated during the learning process, which necessitates the need for independent learning on the part of the learners.
- 4) The existence of educational institutions that control students' ability to learn on their own.
- 5) An educational system called distance learning places a strong emphasis on self-study.
- 6) Educational institutions produce teaching materials and establish curricula (Hardhono, 2012; Masood & Musman, 2015; Purnama, 2009).

Looking at the principles and characteristics of distance learning, this reflects the formation of human literacy in the use of technology in the learning process, that advanced technology cannot replace human creativity and innovation. So that the existence of technology remains under human control or control for the progress and glory of human life and is not misused for things that demean human dignity. Electronic learning is still necessary for Education, especially to enlighten students about current events in their own country or around the world that may highlight problems in human life resulting from mistakes. Errors in decision-making or interruptions in communication can result in catastrophe or war. However, developing leadership, decision-making, and communication skills require real-world practice instead of online.

4. Distance Education Based on Humanity Literacy to Develop Public Civilization

The collapse of public civility in Indonesia cannot be separated from various aspects, one of which is the moral aspect. The morality of the Indonesian nation is still being tested, and many problems or events tear the

humanity of the Indonesian people, especially Indonesian citizens. The high crime rate is caused by economic, social, political, and moral aspects. The high rate of poverty, delinquency, and rampant corruption make Education a focus expected to bring change for the better. The role of Education, especially civic Education, is the foundation for all people who want prosperity, tranquility, and prosperity based on Pancasila. The role of Education, in this case, civic Education, is very supportive so that uncivilized behavior or attitudes can be prevented; civic Education is not only a theory in learning but must be applied in social life.

Regarding human literacy, the World Economic Forum released ten skills that must be possessed by the younger generation so that they can face changes in the future, especially with the existence of the Industrial Era 4.0. Among the skills they must possess, others: are the ability to solve complex problems, critical thinking, creativity, emotional management, the ability to coordinate with others (teamwork), the ability make decisions, service spirit, negotiate, and cognitive flexibility (Anggresta, 2019). Based on Permendikbud Number 23 of 2017 concerning School Days, several things are strengthened from the 2013 Curriculum revised in 2017, namely (1) strengthening character education, (2) mastering literacy, and (3) strengthening high-order thinking skills. At the same time, the character is emphasized aspects of religiosity, nationalism, independence, cooperation, and integrity. In mastering literacy, the emphasis is on 21st-century literacy, which is summarized in the 4Cs, namely (1) creative, (2) critical thinking, (3) communicative, and (4) collaborative (Ketut & Muliastri, 2019).

Humanity literacy is essential in surviving in this era; the goal is that humans can function well in the human environment and can understand interactions with fellow humans. Humanity literacy is the end of data and technology literacy because, essentially, a 21st-century learner is a human resource who is data and technology literate and can use it for a nobler life. This Interaction can be seen in the world of Education, especially in the school environment. For this reason, the current task of the world of Education through its learning process is not only emphasizing strengthening old literacy competencies but simultaneously strengthening the strengthening of a new literacy that is integrated into strengthening competence in the fields of science and expertise or professions, human literacy which is currently a trend of implementation in the face of challenges. Industrial revolution 4.0.

Not all learning activities in the Distance Education system involve media use. As in online systems, face-to-face interactions are used for tasks such as tutorials and practicums. Traditional instructions. Several Distance Education universities use a hybrid approach to overcome practical problems, especially those related to scientific practicums that require laboratory practice. Learning that integrates learning through traditional laboratory procedures with those

carried out in microbiology studies at the University of Salamanca. Practical knowledge is taught online, but laboratory work is used to hone manual skills (Sancho et al., 2006).

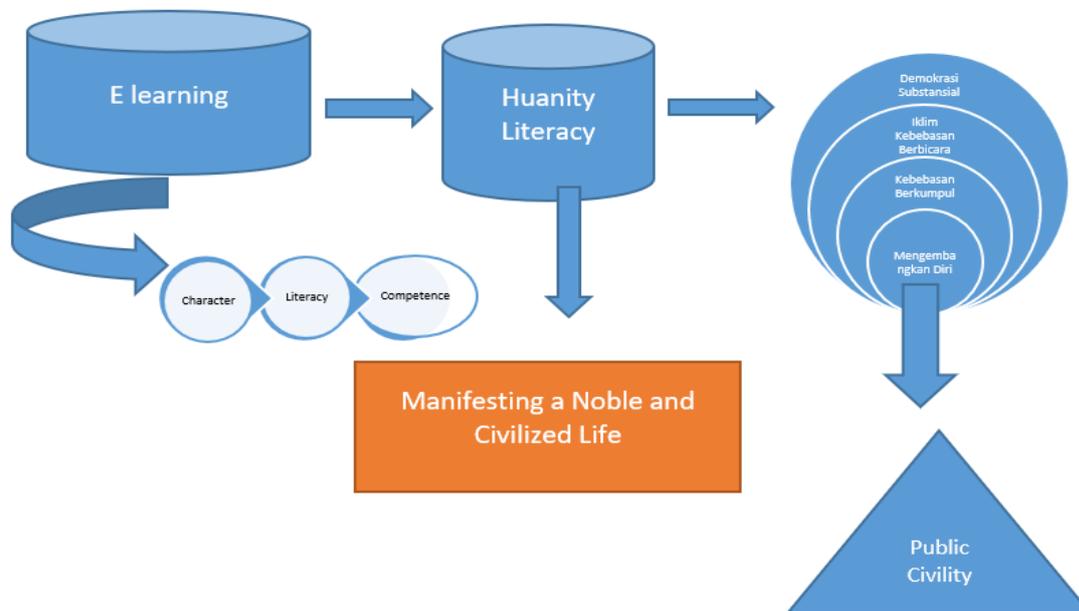


Figure 1. The Pattern of Distance Education Based on Humanity Literacy Developing Public Civilization

More participants who were previously unable to attend lectures at traditional face-to-face educational institutions are now able to do so thanks to the Distance Education system. With the more extensive Distance Education system, more children can reach for less money. Therefore, developing countries that lag in educational standards compared to industrialized countries may lose ground through Distance Education. Development of human resources according to standards. Through Distance Education, globalization in developing countries is possible. Distance Education system provides flexible educational options to their residents.

Table 1. Distance Education Based on Humanity Literacy Builds Public Civilization

Attitude		Emerging Citizen Behavior		
21st Century Skills		Humanity Literacy	Distance Education	Public Civility
Competence	<p>Critical thinking skills</p> <hr/> <p>Creative communication</p> <hr/> <p>Collaboration</p>	<p>The attitude that emerges is that citizens can use data and technology according to their needs, for example, the right to associate and assemble. Citizens who can think critically will organize for self-development and maturation to live in society.</p>	<p>The attitude that emerges is understanding their rights and obligations as a member of an organization—freedom of speech, assembly, and self-development. The freedom in question is not just the fulfillment of rights. However, freedom also provides a space of tolerance that allows the development of a willingness to appreciate the opinions and works of others.</p>	<p>Attitudes that arise are the desire to live together, empathy, and obedience to fair rules in social life</p>
Literacy	<p>read and write</p> <hr/> <p>Numeracy</p>	<p>The attitude that emerges is that intellectual intelligence is also characterized by the ability to maintain order. After the existence of a reading culture, students can use their rights by following applicable normative rules. Respect the rights and obligations, and interests of others. Do not impose your will on others, such as opinions, ideas, thoughts, etc. Aspects of intellectual intelligence are also characterized by being able to communicate. The quality of communication, language, and ethics in speaking of diligent students is better than those who are lazy to read. In addition to improving the quality of communication, the content discussed is also more optimistic and valuable.</p>	<p>The attitude that emerges is that intellectual intelligence is also characterized by the ability to maintain order. After the existence of a reading culture, students can use their rights by following applicable normative rules. Respect the rights and obligations, and interests of others. Do not impose your will on others, such as opinions, ideas, thoughts, etc. Aspects of intellectual intelligence are also characterized by being able to communicate. The quality of communication, language, and ethics in speaking of diligent students is better than those who are lazy to read. In addition to improving the quality of communication, the content discussed is also more optimistic and valuable.</p>	<p>Attitudes that arise are the desire to live together, empathy, and obedience to fair rules in social life</p>

Attitude		Emerging Citizen Behavior		
21st Century Skills		Humanity Literacy	Distance Education	Public Civility
	Sains			
	Digital			
	Financial			
	Citizen culture			
Strong character	Faith and piety	The attitude that emerges is the ability to avoid bad moral behavior contrary to society's moral values. After implementing this literacy movement, students become good, tolerant of differences, and honest.	The attitude that emerges is a person's ability to proactively play his role as a citizen and citizen of the community in a complex life order based on the nation's normative identity. Someone with citizenship intelligence will show performance as a citizen who cares about social conditions, is honest in responding to various existing phenomena, is critical of existing conditions, and is strict in everything he does.	Attitudes that arise are the desire to live together, empathy, and obedience to fair rules in social life

CONCLUSION

Humanity literacy is essential in surviving in this era; the goal is that humans can function well in the human environment and can understand interactions with fellow humans. Humanity literacy is the end of data and technology literacy because, essentially, a 21st-century learner is a human resource who is data and technology literate and can use it for a nobler life. This Interaction can be seen in the world of Education, especially in the school environment. For this reason, the current task of the world of Education through the learning process is not only to emphasize the strengthening of old literacy competencies but simultaneously to strengthen the strengthening of a new literacy that is integrated into strengthening the competence of scientific fields and expertise or professions, human literacy which is currently a trend of implementation in the face of challenges. Industrial revolution 4.0. especially the formation of human civilization in society, both in the natural and virtual worlds.

Public civility is formed through three elements: the desire to live together, empathy, and obedience to fair rules. All three are complementary elements of public civility. Without public civility, life in society will not be comfortable. Anxiety and social conflict will become part of the residents' routines, as are the problems in the community regarding land and others. The basis of public civility is a need to live together in the sense of togetherness in social relations, neighbors, and mutual respect for the rights of fellow Indonesian citizens.

Looking at the principles and characteristics of distance learning, this reflects the formation of human literacy in the use of technology in the learning process, that advanced technology cannot replace human creativity and innovation. So that the existence of technology remains under human control or control for the advancement and glory of human life in civility and is not misused for things that degrade human dignity.

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