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THE ROLE OF BASIC CUTURAL STUDIES IN EDUCATION: BUILDING HUMANISTIC CHARACTER IN THE DIGITAL ERA (A QUALITATAIVE STUDY)

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A B S T R A C T

This study discusses the dynamics of the relationship between religion, spirituality, and culture amid the increasing process of modern secularization in society. Modernity, globalization, and the development of digital technology have shifted the role of religion from the public sphere to the private realm, giving rise to new forms of religiosity that are more personal, flexible, and experience-based. This study uses a qualitative approach through literature analysis and observation to understand how society, particularly the younger generation, reinterprets religious and spiritual values in the context of rapid social change. The results of the study indicate that secularization does not entirely weaken religion but encourages the transformation of religious values and practices. Generation Z and Alpha, who grow up in a digital environment, develop a spirituality that is practical and focused on seeking meaning through social media, mindfulness content, and virtual communities. Local culture also plays an important role as a bridge that maintains spiritual identity through the revitalization of traditions, customary rituals, and cultural symbols integrated into modern life. Digital media have become a key factor shaping contemporary religiosity through the dissemination of digital preaching, reflective content, and online discussion spaces, while simultaneously presenting challenges such as fragmented understanding and the commercialization of spirituality. These findings affirm that religion, spirituality, and culture continue to adapt to the times, showing that secularization is not a process of losing religion, but a transformation in the way religion is experienced and practiced. The re-actualization of religious values

through modern education, interfaith dialogue, and digital communities allows religion to remain relevant to modern society. This research provides an understanding that religious and spiritual identity in the secular era is dynamic, formed through a negotiation between tradition, psychological needs, and the demands of contemporary life.

INTRODUCTION

Within the higher education system, Basic Cultural Studies holds a strategic position as a course that contributes to shaping students' understanding of human values, ethics, and morality in social life (Sulastri, 2020: 6). Basic Cultural Studies learning is not solely directed toward mastering theoretical concepts of culture, but also serves as a medium for fostering students' reflective awareness of cultural diversity, local wisdom, and humanistic values that are cross-cultural and universal in nature (Bahrudin, 2021: 18).

The rapid development of digital technology has triggered fundamental changes in communication patterns, social interactions, and societal lifestyles. Easier access to information, expanded spaces for expression, and the broadening of social networks have become defining characteristics of life in the digital era. Nevertheless, these dynamics are also accompanied by various social challenges, such as declining moral sensitivity, identity instability, the growth of intolerant attitudes, and reduced empathy in social relations (Oktaviana, 2023: 72).

In response to these conditions, education oriented toward humanistic values through Basic Cultural Studies courses has become increasingly relevant. Basic Cultural Studies functions as a vehicle for character formation that encourages students to develop ethical awareness, mutual respect, and the ability to think critically and wisely in responding to the use of digital technology (Nurul, 2022: 33). Thus, Basic Cultural Studies serves not only as a component of the academic curriculum, but also as an essential foundation for building humanistic character capable of addressing the challenges of social life in the digital era.

METHOD

This study employs a qualitative approach with a descriptive character, focusing on a literature review. Research data were obtained through a systematic examination of various written sources, including books, scholarly journal articles, and academic documents relevant to the issues of educational humanization and the use of technology in the learning process. Through this method, the researcher seeks to

explore and understand the ideas, concepts, and scholarly findings presented by previous experts.

In qualitative research, literature review functions as a conceptual foundation that assists researchers in formulating the direction and focus of the study. As explained by Sugiyono and Lestari (2021), literature-based research enables researchers to identify theories, key concepts, and findings from previous studies related to the topic under investigation, which can then be used as a basis for analysis and discussion (Puput, 2025: 193).

RESULTS AND DISCUSSION

The results of the study indicate that Ilmu Budaya Dasar (IBD) has a significant contribution to shaping the humanistic character of learners in the context of the digital era. Based on the literature review, IBD functions as a foundation for the internalization of human values, including empathy, tolerance, integrity, and awareness of cultural diversity. These values are becoming increasingly important alongside the rapid advancement of technology, which significantly influences social interaction patterns and individual behavior.

Phenomena such as declining social sensitivity, the proliferation of hate speech, cyberbullying practices, and the misuse of digital identities highlight the urgency of character education oriented toward humanistic values. In this context, IBD is highly relevant as a moral and ethical reference for students, enabling them to utilize technology in a wise and responsible manner (Nurul, 2022: 40).

1. Basic Cultural Studies

Etymologically, the term ilmu (knowledge/science) originates from the Arabic word ‘alima, which means to know or to understand. In Indonesian usage, the word ilmu is often associated with the term science, which is adopted from English. The term science itself has roots in the Greek words scio and scire, both referring to knowledge. In Latin, the term is translated as scientia, meaning knowledge, and it also signifies a systematic activity aimed at constructing, organizing, explaining, and predicting natural phenomena (Inggita, 2023: 397).

The term budaya or kebudayaan (culture) originates from the Sanskrit word buddayah, the plural form of buddhi, which means intellect or mind, encompassing moral dimensions, character, and the products of human thought. In English, culture is derived from the Latin word colere, meaning to cultivate or to work. The term culture

is also commonly translated into Indonesian as kultur (Endang, 2020: 41). Meanwhile, the term dasar (basic or fundamental) etymologically refers to something essential or foundational. Linguistically, dasar is understood as an element that serves as a foundation for other components, while terminologically, it relates to the main principles or core concepts that support a particular field of knowledge, theory, or activity.

Basic Cultural Studies is a field of study that examines cultural elements that develop within the social life of a nation and state. IBD is designed to provide foundational understanding and conceptual insights that can be applied in analyzing various issues related to humanity and culture. In Indonesia, the term IBD was introduced as a substitute for basic humanities, derived from the English term the humanities. The word humanities originates from the Latin humanus, referring to human nature, culture, and refinement of character. Through the study of the humanities, individuals are expected to develop into more civilized, cultured persons with sensitivity to human values (Endang, 2020: 42–43).

2. Basic Studies In Education Cultural

Basic Cultural Studies is a field of study that plays a strategic role in fostering understanding of diversity, equality, and respect for human dignity. In addition, IBD strengthens awareness of aesthetic, ethical, and cultural values that serve as guidelines for creating an orderly and prosperous social life. Within the context of national education, IBD holds a very important position, particularly in higher education institutions, as it functions as a foundational discipline that must be understood by all students. Mastery of IBD is expected to shape students into individuals with good character, who behave in accordance with social and cultural values, and who are able to interact harmoniously within society and the state (Hertati, 2014: 25).

In the educational context, Ilmu Budaya Dasar (IBD) is a general compulsory course in higher education aimed at equipping students with an understanding of humanistic and cultural values so that they are able to act critically, ethically, and humanistically in social life.

Basic Cultural Studies is not intended to produce cultural experts, but rather to shape students' perspectives and social sensitivity toward various human issues, such as morality, ethics, justice, responsibility, and cultural diversity.

3. Humanistic Character

The term humanistic character originates from the concept of humanism, derived from the English language. Humanism is a worldview that places humans at the center of values, emphasizing individuals' rational capacities as the primary source for determining meaning, values, and ethical orientation in life. This worldview emphasizes the development of creativity and the enhancement of human moral quality through rational approaches, without associating them with concepts of divinity or supernatural forces beyond the laws of nature (Bagus, 2000: 295).

Humanism can also be understood as a philosophy of life grounded in human potential and the social and environmental resources surrounding it. A humanist views human beings as part of nature, shaped through evolutionary processes and a long history of civilization, and rejects the notion of cosmic purposes or supernatural forces governing human life. Within this framework, humanism reflects an attitude that demands human responsibility for one's own life, emphasizing the importance of mutual respect and recognition of interdependence among individuals in communal living (Harold, 1984: 308).

Frederick Edward proposed several perspectives on humanism, which can be classified into several categories:

1. Renaissance Humanism, an intellectual movement that developed in the late Middle Ages around the 11th and 12th centuries, characterized by the revival of classical works and a renewed belief in human capacity to independently determine values of right and wrong (Thomas, 2004: 27–29).
2. Literary Humanism, which focuses on devotion to the culture of humanity, particularly in the fields of literature and written works.
3. Cultural Humanism, a perspective grounded in rationality and empiricism that originated in Ancient Greek and Roman civilizations and continued to evolve as an important part of European intellectual history.
4. Religious Humanism, a form of humanism that emerged from traditions of ethical universalism and utilitarianism, integrating human values with religious teachings (Santoso, 2003: 36).

Understanding humans as individuals equal to one another constitutes the core of the humanistic attitude. Therefore, humanism becomes a fundamental element of

human life that must be prioritized for the common good of humanity. The development of humanism is inseparable from the role of thinkers who possess a profound understanding of the meaning of humanity. Through their ideas, the concept of humanism has been integrated into various academic disciplines as an effort to strengthen human values in social life.

4.Education In The Digital Era

Education in the digital era refers to learning processes that utilize various technology-based tools and media, such as computers, laptops, smartphones, audio devices, and multimedia visuals. This approach does not rely on a single type of technology but combines various digital resources tailored to learning needs. Kristiawan and colleagues (2019) explain that the application of technology in education is flexible and diverse, encompassing both software and hardware aspects. In designing effective learning experiences, the use of electronic media and audio-visual tools plays a crucial role in supporting teaching and learning processes (Widyastono, 2013). The main characteristic of digital education lies in its ability to create interactive, creative, and participatory learning experiences for learners (Alief, 2024: 3).

The development of information and communication technology, in line with the forces of globalization, enables the rapid exchange of information beyond geographical boundaries. This phenomenon of globalization brings dual impacts—both positive and negative—for nations. In the digital era, competition among countries becomes increasingly intense, thereby demanding continuous improvement in the quality of human resources For Indonesia, this situation poses a particular challenge in improving the quality of education in order to compete at the global level.

The concept of digital education emphasizes the use of multimedia as learning media, such as computers or notebooks, smartphones, videos, audio materials, and other visual media. Kristiawan et al. (2019) emphasize that the educational process does not focus on a single technology, but rather utilizes various types of technology in accordance with learning objectives. In the development of instructional design, the use of software is supported by hardware, including audio-visual media and electronic devices, enabling educational processes to take place more effectively and efficiently (Widyastono, 2013).

The learning methods applied in digital education have characteristics that differ from conventional learning. Learners are given opportunities to interact, create, and explore learning materials independently as well as collaboratively. This condition allows students to enjoy the learning process more fully. In addition, learning can be conducted from home through the provision of e-learning-based materials, such as interactive CDs and online platforms. Therefore, digital education has increasingly been adopted by educational practitioners, both teachers and lecturers. One tangible form of digital education is e-learning, which enables learning processes to take place not only inside the classroom but also outside it. Educators can utilize various platforms such as Moodle, blogs, and social networking sites like Facebook and Twitter as media for interaction and communication with learners (Verdinandus, 2019: 631–632).

DISCUSSION

1. Integration Of Cultural Values

Integration refers to the process of unifying diverse values into a particular system or order with the aim of creating harmony and coherence. In the context of scholarship and Islamic education, the paradigm of integration begins with efforts to connect continuously developing knowledge with relevant concepts, thereby encouraging the emergence of contemporary thought and knowledge. There are three main approaches in the process of value integration. First, examining the compatibility and conceptual foundations between theories of knowledge and values derived from the Qur'an and Hadith. Second, reviewing and adopting concepts and theories from one field of study and subsequently integrating them with concepts from other disciplines.

Culture is understood as a pattern of life that develops collectively within a community and is passed down from generation to generation. Culture encompasses a wide range of complex elements, including belief systems, politics, language, customs, clothing, architecture, and various forms of artistic expression (Daudy, 2024: 101). Efforts to integrate cultural values have become increasingly important amid the ongoing currents of globalization. This approach emphasizes the need to preserve and understand cultural heritage as an inseparable part of the educational process. By incorporating cultural values into the curriculum, learners not only gain academic knowledge but also develop an understanding of the values, beliefs, and social practices that shape their identities. Limbong et al. (2022) state that multiculturalism reflects the cultural diversity that exists within society, encompassing differences in language, religion,

ethnicity, and race. This understanding plays a role in increasing awareness of cultural plurality, fostering tolerance, and encouraging respect for differences among individuals and groups.

Research by Mimin (2023) reveals that cultural values serve several primary functions, including acting as a filter against foreign cultural influences so that they can serve as guidelines in daily life; functioning as a foundation of noble values that reflect the identity of a community or nation; and serving as a means of individual character formation and the strengthening of resilience.

2. Digital Ethics

Etymologically, the term ethics originates from the Greek word ethos, meaning habit or pattern of behavior. Over time, ethics has been understood as a set of principles that guide human actions, evaluate behaviors as good or bad, and determine appropriate conduct in social life. As a field of study, ethics seeks to assess actions by considering their impacts on both individuals and society. Thus, ethics assists individuals in making decisions that align with prevailing norms, responsibilities, and moral values within a community (Ainun, 2025: 4).

Digital ethics constitutes an essential aspect that must be applied in social life in the era of information technology. Individual behavior and activities in digital spaces can be guided through relevant ethical principles. The application of digital ethics has the potential to reduce various negative behaviors, such as hate speech, cyberbullying, sexual harassment, and the dissemination of false information. The presence of ethics in cyberspace is crucial to ensuring the safe and comfortable use of technology and the internet. Without appropriate digital conduct, the use of technology may result in harmful consequences for both oneself and others. Furthermore, the implementation of sound digital ethics contributes to the formation of a positive self-identity and encourages individuals to become responsible digital citizens who are aware of the consequences of their actions (Yuniaridha, 2024: 74).

Communication ethics is also an important aspect that must be considered, both in face-to-face interactions and in digital communication. Polite and responsible communication reflects an individual's character. In the digital era, communication ethics significantly influence the development of social life, for example through the use of privacy settings on social media to protect personal data, as well as the professional and appropriate use of email and other communication platforms. Maintaining standards of professionalism in digital communication, particularly in educational and workplace settings, is essential. Therefore, all

behavior in digital spaces should be aligned with applicable norms, as violations of digital ethics can lead to various social problems.

3. Ibd Learning Strategies Relevant To The Digital Era

Learning models in the digital era have undergone significant shifts compared to conventional learning. In this context, several forms of learning have emerged. First, instructors deliver learning materials online, which are then downloaded by learners for offline study. Second, the learning process is conducted entirely online, involving both instructors and learners. Third, learning is implemented through a combination of online and offline methods. In addition, there are self-directed learning models that do not fully depend on the presence of instructors, allowing individuals to access various learning resources online. With the support of internet connectivity, individuals have opportunities to develop independent learning skills without direct guidance from educators (Taufiq, 2019: 309).

Several digital learning models that are relevant for application in IBD learning include the following:

1. Project-Based Learning (PjBL)

   This learning model offers an innovative approach by positioning projects as the core of the learning process. In its implementation, instructors act as facilitators who provide guidance and support when learners encounter conceptual difficulties, while also encouraging active student engagement in the learning process (Trianto, 2014: 42). Through PjBL, learners are trained to understand theory in a contextual manner by linking it to real-world problems, thereby developing critical thinking skills and the ability to consider various alternative solutions in decision-making processes (Wena, 2010: 145).

2. Distance Learning

   The distance learning model has developed since the late nineteenth century and has continued to evolve in line with advances in science and technology. To date, distance education has entered its fifth generation, supported by e-learning systems as a logical consequence of the separation of space and time between educators and learners. Therefore, distance learning relies heavily on the utilization of information and communication technologies (Dewi Salma Prawiradilaga, 2013). This model places greater emphasis on non-traditional learners and is widely used in modern educational contexts (Taufiq, 2019: 310).

3. Mobile Learning (M-Learning)

Mobile learning is a learning method that utilizes wireless mobile technology as an educational medium. This model enables learners to integrate learning experiences within flexible collaborative environments. The presence of the internet and the World Wide Web enriches the learning process by providing a high level of interaction between educators and learners despite physical distance. The internet functions not only as a medium for distributing instructional materials but also as a learning space that supports collaborative activities, discussions, and problem-solving in accordance with the needs of modern learners.

4. Virtual Learning Environment (VLE)

   A Virtual Learning Environment (VLE) is a web-based platform used by educational institutions to deliver digital learning. This environment provides a learning system with various features that support the effectiveness of computer-based learning. The provision of virtual spaces allows learners to interact, explore learning materials, and take initiative independently in the learning process. Thus, a VLE functions as a central hub for learning activities that fosters student autonomy and active engagement.

4. Challenges In Implementing Ibd In Modern Education

Basic Cultural Studies is a discipline that examines human values, norms, and cultural expressions as manifestations of humanity as a civilized being. The primary objective of Basic Cultural Studies learning is to develop students' abilities to understand humans as cultural subjects, while simultaneously fostering empathy, tolerance, and critical thinking skills in social life. However, within the context of modern education influenced by rapid technological advancement, globalization, and innovative learning methods, the implementation of Basic Cultural Studies faces various complex challenges.

One of the main challenges is the dominance of technology and the reduction of direct human interaction. The development of the digital world has brought significant changes in the way humans interact, communicate, and construct social relationships.

Human communication and social relationships have undergone significant transformations (Ardan, Ah, & Wijayani, 2024). The presence of social media, artificial intelligence, and algorithm-based communication systems increasingly dominates daily human life (Sisiliya, 2025: 2). Digital platforms such as Instagram, TikTok, X, Facebook, and WhatsApp have become primary media for conveying messages in both personal and public spheres. Although these platforms offer convenience and efficiency, they also influence the emotional depth and authenticity of human interactions.

The digitalization of communication has brought about several changes in social interaction, including shifts in social relationship structures, reduced face-to-face communication resulting in limited nonverbal expression, increased social polarization due to the formation of homogeneous groups (echo chambers), and the dominance of algorithms in shaping communication flows. In this context, communication decisions are no longer entirely controlled by humans but are also influenced by artificial intelligence systems and algorithmic personalization.

Another major challenge lies in the transformation of values and the crisis of cultural identity. National identity constitutes a defining characteristic of a nation that distinguishes it from others. In Indonesia, national identity is inseparable from cultural values, traditions, ethical norms, and social systems that have been passed down through generations. These cultural values are rooted in the national ideology of Pancasila and are reflected in various aspects of national and civic life (Hilda, 2022: 47). However, the forces of globalization and digital culture have the potential to erode these values if not balanced by strong cultural education.

Furthermore, the rise of individualism and the decline of social awareness present serious challenges. Education plays a strategic role in shaping younger generations who are socially conscious and attentive to others and their surrounding environment. The function of education is not limited to academic achievement but also encompasses the development of ethics, morality, and social responsibility. Through formal learning, extracurricular activities, and non-formal education such as leadership training and social programs, values of empathy and solidarity can be instilled. The role of educators as role models is crucial in demonstrating care and concern through everyday interactions.

5. Ethical Challenges In The Digital Era

Character education in the digital age faces increasingly complex challenges due to rapid technological advancement and ongoing social change. One of the primary issues is easy access to information that does not always have positive impacts. Children and adolescents can quickly be exposed to negative content that contradicts the character values intended to be cultivated through the education system. In addition, interactions through social media significantly affect the development of individual attitudes and behaviors.

The high intensity of digital technology use causes children and adolescents to spend a substantial amount of time in virtual environments, making the digital sphere a major influence on character formation. This condition demands careful approaches to instilling positive

character values in digital spaces. Character education also faces challenges arising from the diversity of values and perspectives present in global society. Therefore, designing a character education framework that can accommodate differences in values, cultures, and beliefs becomes a complex yet essential task.

Digital ethical issues include a lack of awareness regarding privacy, the spread of misinformation, and inappropriate behavior in cyberspace. Dependence on social media also raises concerns related to self-image and the need for online recognition, which may weaken character integrity. Consequently, character education in the digital era must integrate moral values, digital ethics literacy, and the development of social skills to enable individuals to adapt positively to an ever-changing digital environment.

6. Solutions For Strengthening Humanistic Character Through Basic Cutural Studies

Basic Cultural Studies plays a strategic role in strengthening students' humanistic character amid the challenges of globalization and technological advancement, which tend to promote individualistic attitudes. The humanistic values embedded in Basic Cultural Studies serve as an essential foundation for maintaining social sensitivity, empathy, and ethical awareness in social life.

Strengthening humanistic character through Basic Cultural Studies can be achieved by linking learning materials to contemporary social issues that are closely related to students' lives, such as the crisis of empathy on social media, digital polarization, and the decline of tolerance. This approach enables students to understand humanistic values through real-life experiences they encounter. In addition, the application of participatory learning methods—such as group discussions, case studies, individual reflection, and project-based learning—can foster empathy, collaboration, and respect for diversity.

Basic Cultural Studies learning should also be directed toward the development of critical awareness through the reinforcement of media literacy and cultural literacy, enabling students to analyze social issues in a deep and objective manner. The revitalization of local wisdom values, such as gotong royong (mutual cooperation), deliberation (musyawarah), and social ethics, constitutes an important step in addressing the challenges of individualism in the global era. Extracurricular activities and community service programs also serve as effective means for the direct actualization of human values.

The positive use of technology can further support Basic Cultural Studies learning, for example through the creation of educational content, ethical online discussions, and reflective videos that promote humanistic awareness. Moreover, Basic Cultural Studies instructors must

possess strong pedagogical competence and a deep understanding of humanistic issues in order to function as facilitators and role models in creating an inspiring learning environment. Through these various strategies, Basic Cultural Studies can optimally contribute to shaping students' humanistic character that is resilient and ethical in the digital era.

CONCLUSION

The rapid development of technology has led to significant transformations in various aspects of human life, including communication, education, the workplace, and social relationships. Despite the many conveniences it offers, the digital era also presents serious challenges, such as the weakening of moral values, declining social concern, the growth of individualistic attitudes, and a reduced depth of cultural understanding. In this context, Basic Cultural Studies emerges as a course that plays a crucial role in balancing technological advancement with efforts to preserve human values.

Through Basic Cultural Studies instruction, students are introduced to fundamental values such as tolerance, empathy, justice, responsibility, and critical thinking skills in responding to digital information. Moreover, Basic Cultural Studies contributes to enhancing cultural awareness, enabling students to appreciate diversity and avoid intolerant attitudes that frequently arise in digital spaces, particularly on social media and various online platforms. Students are not only encouraged to understand cultural concepts and theories, but also guided to reflect on the meaning of humanity amid the widespread circulation of misinformation, digital polarization, and the decline of direct social interaction.

Accordingly, Basic Cultural Studies equips students with the ability to critically filter information, select beneficial content, and maintain ethical conduct in digital environments. Overall, the findings of this study indicate that the presence of Basic Cultural Studies plays a highly strategic role within the educational system in the digital era. Basic Cultural Studiesis capable of integrating cultural, moral, and humanistic values into the learning process. Therefore, Basic Cultural Studies functions not merely as a foundational course, but also as a vital instrument in shaping a generation that excels academically, possesses a strong humanistic character, demonstrates emotional maturity, and is able to utilize technology wisely and responsibly. Consequently, the implementation of Basic Cultural Studies in education during the digital era represents one of the key factors in fostering a civilized, harmonious society that upholds human values.

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