

## PARADIGM SHIFT IN LECTURING TOWARDS STUDENTS IN THE POST-PANDEMIC CONTEXT: CHALLENGES AND ETHICAL IMPLICATIONS

Muhammad RAFLISYAH<sup>1\*</sup>, Indyra YASMIN<sup>2</sup>, Novia Ayu LATIFA<sup>3</sup>

<sup>1,2,3</sup>Faculty of Social Science, Law, and Political Science, Yogyakarta State University, Yogyakarta, Indonesia

### Abstract:

During online learning in Indonesia, various issues related to learner ethics were found. According to the Human Capital Index 2020, the knowledge of students in Indonesia who are expected to complete 12 years of schooling due to the pandemic is equivalent to only 7 years of learning. Moving on to the university level causes a decrease in the social ethics possessed by each student due to the pandemic, because they need to have a good learning process and knowledge of ethical implications. This research examines the challenges and ethical implications in the post-pandemic context. This research dissects the factors that cause students' paradigm shifts in post-pandemic lectures. In this study, researchers will conduct a case study on the paradigm shift in lectures in the academic community of Yogyakarta State University. The research sample used a purposive sampling technique, so researchers used samples of students and lecturers at the Faculty of Social, Legal, and Political Sciences, Yogyakarta State University. The results of this study are expected to be study material and a reference source for students and lecturers to address the ethical implications in the context of post-pandemic learning, as well as a wise reflection on responding to changes in the previous educational period.

**Keywords:** Competence, Participation, Leadership, Pro-Social, and accountability

### Article History:

Received: 2023-09-04

Revised: 2023-10-02

Accepted: 2023-11-15

Vol 1 Issue 1 2023

Corresponding Author\*

([muhammadraflisyah.2020@student.uny.ac.id](mailto:muhammadraflisyah.2020@student.uny.ac.id))



Page: 1-8

## INTRODUCTION

The World Health Organization (WHO) officially declared the COVID-19 pandemic on May 5, 2023 (Kimball, 2023). Over approximately three years, the world was exposed to this pandemic, significantly impacting every aspect of human life. Global society had to adapt to an isolated and restricted world, yet continue progressing to survive the changing times. During this period, numerous issues arose, impacting the current post-pandemic era.

At the onset of the COVID-19 pandemic in Indonesia, the government swiftly implemented policies across various sectors to sustain national life. It included the field of education, where the government enforced distance learning policies, utilizing online learning systems for each household. Several issues related to student ethics were identified throughout online learning in Indonesia. Additionally, according to the Human Capital Index 2020, students in Indonesia were expected to complete 12 years of schooling. However, due to the pandemic, their knowledge was equivalent to only seven years of learning (Jayani, 2022). It was attributed to the ineffectiveness of the online learning system, leading to a decrease in students' ability to absorb knowledge from educators (Donnelly et al., 2022).

Further issues arose during the transition from online to offline learning implemented in every campus in Indonesia in 2023. There were ripple effects from online learning, such as students' inability to quickly and responsively comprehend lessons, a lack of students building positive social relations, and instances of cheating facilitated by digital advancements, including students using ChatGPT for plagiarism. As a result, the social ethics of individual students declined due to the consequences of the pandemic.

These issues stem from students in the final years of secondary/vocational education needing to receive proper learning processes and knowledge. They graduated and entered a more complex university environment without the simultaneous instillation of clear and tangible moral values, leading to the emergence of these problems. However, viewing a problem from a specific perspective and even justifying a subject within the existing issues is unfair. Researchers strive to examine the perspective of

# Community Service : Sustainability Development

professors as educators in shaping an ethical university environment. Professors must also be aware and capable of addressing these problems to create a conducive knowledge environment.

Therefore, this research explores the challenges and ethical implications in the post-pandemic context. The study seeks to dissect the factors that caused a paradigm shift among the 2022 student cohort, focusing on this cohort because they are products of the pandemic-affected education system from their previous academic levels, during offline university learning post-pandemic.

This research follows up on a previous study titled "The Phenomenon of Student Ethics in Online Learning During the Pandemic" (Rafliyah et al., 2023). In the previous research, the researchers identified several problems related to online learning ethics and the challenges presented by the learning system. It is structured and focused on examining and identifying changes in the university learning paradigm during the transition from online to offline learning in the post-pandemic context.

## METHODS

Based on the data type in this research activity, qualitative research is the method to be employed this time. Qualitative research aims to understand phenomena experienced by research subjects, such as behavior, perception, motivation, and actions, using descriptive methods in words and language in a specific natural context and various scientific methods (Moleong, 2007).

The approach used to examine the issues in this qualitative research is a case study. The case study research method is one type of research that can address several issues or objects related to a phenomenon, especially in the field of social sciences. Case studies are also an approach in qualitative research based on understanding human behavior, values, beliefs, and scientific theory (Polit & Beck, 2004). Its qualitative research employs a case study methodology to ascertain how the academic community responded to different paradigm shifts throughout the post-pandemic lecture transition concerning the ethical implications for the student cohort in 2022.

The research subjects are a source of data that can be queried for information related to the topic of a study. The subjects in this research are academic members, especially those from the 2022 cohort, as they represent the outcomes of the pandemic school system at the previous educational level during offline lectures post-pandemic. The research object is a social situation, and the study aims to understand what happens within it. In this research object, the researcher can observe the activities of individuals (actors) in a specific place (Sugiyono, 2007, p. 215). Thus, this research aims to observe academic members' responses in the Faculty of Social Sciences, Law, and Political Science at the State University of Yogyakarta. Researchers use the data collection technique to gather research data (Arikunto & Suharsimi, 2002, p. 136). Below are some techniques for collecting data sources that serve as references for this research, including observation and interviews.

Observation is a data collection technique that systematically records events, behaviors, observed objects, and necessary elements to support ongoing research (Sarwono, 2006). The researcher will observe the paradigm shifts in lectures during the transition from online to offline learning in the post-pandemic context. Additionally, observation is conducted to fulfill the data collection needs for this research.

Interviews are a form of verbal communication used to obtain information from research sources (Nasution, 2011, p. 113). In-depth and unstructured interviews are conducted with research subjects following a predetermined interview guide. This research uses the interview technique to reveal data on the conditions that occur in post-pandemic lecture changes. The researcher will interview students from the 2022 cohort to represent the overall data requirements.

## RESULT AND DISCUSSION

**The Shift in Ethical Paradigm Post-Pandemic.** The shift in the ethical paradigm of post-pandemic students changes how they think, understand, and implement ethics in various aspects of campus life. The life and ethics of students from the pandemic to the post-pandemic era present complex

issues. This shift in the ethical paradigm of post-pandemic students encourages reflection on values and moral actions. The evolving post-pandemic ethical paradigm aids in developing students' cognitive abilities regarding morality, contributing to the cultivation of civilized campus life.

The shift in the ethical paradigm is inseparable from students' understanding of ethics. The understanding of ethics at FISHIPOL UNY has been well-defined. It aligns with the results of an interview with source 6, who articulates the ethical paradigm as follows:

The ideal ethical nature applies without limitations to place and time, including online and offline learning. Everything has its own rules for the common good and comfort. Moreover, the question pertains to the position of a student known for being educated, not only in knowledge and skills but also in ethics."

The shift in the ethical paradigm of post-pandemic students has changed for the 2022 cohort, which entered offline learning during lectures. Based on an interview with source 7, it is explained that the shift in the ethical paradigm of the 2022 cohort occurred during the later stages of secondary school, outside the observation of teachers, due to the pandemic. Online classes prevented teachers from closely monitoring students, and parents were released from responsibility during online classes due to their busyness.

**The statement reinforces this:** "...the 2022 cohort of students developed independently without filtering what is allowed and not allowed through social media (as they almost hold gadgets all day) without control and supervision..."

Understanding the ethical paradigm of students can be optimal when students comprehend both the definition and implementation. The shift in the ethical paradigm of post-pandemic students has a fundamental difference in communication skills. In offline classes, students interact directly with the academic community, requiring extra effort to communicate politely and show friendly gestures. Meanwhile, during online learning during the pandemic, students' interaction with the academic community is mediated through technology, demanding ethical behavior in online classes and messaging. However, some students remain indifferent. Indifference or passivity towards the social reality of campus life is an inappropriate choice for students (Farah & Nasution, 2020).

The shift in students' ethical paradigm impacts the academic community of FISHIPOL UNY. The moral essence of FISHIPOL students could be better executed. In Department X, some lecturers complain about their students' ethics and even sarcastically mention students' ethics during class. However, lecturers also provide advice and remind students of the ethics they need to possess, ensuring the title of a student is well-established.

Post-pandemic student ethics become the responsibility of the academic community. The shift in the post-pandemic ethical paradigm will align if students think, understand, and implement ethics well in academic life. The shift in students' ethical paradigms can also impact the wider community. The educational process in post-pandemic lectures is expected to lead towards the desired social reality and conditions (Nurhudaya, 2021).

**Challenges and Factors of Post-Pandemic Lectures on Student Ethics.** The COVID-19 pandemic, which occurred some time ago, significantly impacted various aspects of social life. Social values within the community changed, such as shifts in thought patterns, perspectives, and attitudes. This social change emerged as a response to the community's adherence to social activity restrictions during the pandemic and extended into the post-pandemic era.

The change in social values also affected first-year university students. Field data shows a paradigm shift in ethics among the 2022 cohort of students at the Faculty of Social Sciences, Law, and Political Science (FISHIPOL) at Universitas Negeri Yogyakarta. Even though ethical values are crucial for every student in the pursuit of knowledge, there has been a shift in ethical values among the 2022 FISHIPOL students in the post-pandemic era.

Several factors and challenges contributing to this shift in ethics among the 2022 FISHIPOL students in the post-pandemic era have been identified:



**Technological Advancements.** The progress in technology and digitalization significantly influences how students interact. The research indicates that post-pandemic student interactions have changed, leading to a shift in ethical values during learning situations, transitioning from offline to online. Direct encounters with lecturers require formal language and courteous communication, among other ethical behaviors. However, field data suggest that some students must pay more attention to these considerations.

This behavior may be attributed to the pandemic lifestyle they adopted over the past two years. As I mentioned, some students must turn on their cameras during online lectures and respond appropriately when the lecturer asks questions.

**Lack of Social Control Among Students.** Changes in social values and societal culture can influence students' ethical perspectives. Yolanda and Fatmariza (2019) state that social control is a mechanism to prevent social deviations and guide society to behave according to prevailing norms and values. In the academic community, social control is necessary for students to behave appropriately in the educational environment.

The research reveals that social control among students still needs to be improved. Some students display impoliteness and a lack of respect towards elders in the academic environment. It may be a consequence of the prolonged pandemic, causing new students to still be in the process of adjustment. Initially, they had little to no face-to-face interactions, relying mainly on social media.

**Lack of Parental Control.** The environment plays a crucial role in shaping an individual's character and ethics. Character development starts within the family, with parents responsible for instilling values in their children's lives and creating their initial character. Parents play a vital role in monitoring their children's behavior.

Interviewee 4 mentioned, "...the decline in ethics is due to the freedom given during online learning and parents tending to trust all their child's development to the teachers."

Based on the research findings, parental control during the pandemic was insufficient. The lack of parental control over their children during the COVID-19 pandemic and the continuous nature of these shifts without intervention may lead to a decline in ethics in the subsequent generation.

**An Alternative Discussion on the Shift in Ethical Paradigms Post-Pandemic.** The past COVID-19 pandemic has left several unresolved issues across various sectors of Indonesian society. One of these areas is in our education system, which is still transitioning from online to offline learning methods. It is not just a systemic issue; the problems left by COVID-19 have also extended to cultural issues, causing a shift in the ethical paradigm of education.

The COVID-19 pandemic has forced us to reflect on and change our ethical paradigm in education. Post-pandemic academic ethics should focus on inclusivity, safety and privacy, balanced assessment, student well-being, and the environment. Higher education institutions must actively create a better, fairer, and more sustainable education system. Only by reflecting on and addressing these challenges can we more confidently face the future of higher education.

The ethical paradigm shift in education, as observed in the 2022 student cohort during this transitional period, has both positive and negative impacts, as found in field reports. Researchers have identified several ethical paradigm shifts within the academic environment, especially among the 2022 students adapting to this transition. Some aspects of the ethical shift in education have been discussed in the previous sub-discussion.

**Structuralist Construction as a Counterforce to the Ethical Paradigm Shift Post-Pandemic.** The resolution or response to the ethical paradigm shift in post-pandemic education cannot be achieved solely through one discipline. It requires a more inclusive approach, avoiding dominance by a single discipline in addressing this social phenomenon. A radical solution is needed, involving a multidisciplinary approach or even an analysis of the anti-discipline. Therefore, the researcher is interested in using Pierre Bourdieu's "Structuralist Construction" concept to understand this social reality.

Pierre Bourdieu's ideas can make valuable contributions to the discourse on ethical education, although they do not directly focus on ethical education itself. A French sociologist, Bourdieu is renowned for concepts such as cultural capital, social capital, and social reproduction. While his focus is primarily on social and structural analysis, some aspects of his thinking can relate to the discourse on ethical education.

The researcher borrows Bourdieu's analysis not without reason. He is a sociologist capable of synthesizing cultural studies thinkers such as Aristotle, Thomas Aquinas, Marx, and Michel Foucault, forming a new perspective known as structuralist-constructive (Haryatmoko, 2016).

Regarding moral/ethical education, Bourdieu argues that what is most important is not what is explicitly stated in moral teachings or rules but what is implicit, observable only in daily behavior. In this context, the most crucial thing is exemplification, not moral commands. Therefore, the most effective means of ethical teaching is not a moralistic religious doctrine, a whole of obligations and prohibitions, but instead through literature.

Although Bourdieu's thinking is not directly related to ethical education, his concepts can be used as an analytical tool to understand how ethics is understood, taught, and inherited in society. Using this framework, we can approach the discourse on ethical education with a deeper understanding of the social and structural dynamics that influence it.

**Implementation of Structuralist Construction in Responding to the Ethical Paradigm Shift Post-Pandemic.** After dissecting Bourdieu's thoughts on moral education, it is essential to implement them in academic life. Using Pierre Bourdieu's theory, we will discuss alternative views on the post-pandemic ethical paradigm shift in education.

Pierre Bourdieu, a French sociologist known for concepts such as cultural capital, social capital, and social reproduction, has been widely used in higher education to understand differences in educational opportunities and the reproduction of social inequality. In the post-pandemic ethical paradigm shift in education, Bourdieu's theory can provide crucial insights.

Here are some ways in which Bourdieu's thinking can contribute to answering the discourse on ethical education:

**Social Reproduction:** One of Bourdieu's central concepts is social reproduction, the idea that society tends to maintain its social structure from one generation to the next. In the context of ethical education, ethical norms and values taught to children tend to be inherited from the previous generation. It raises critical questions about how we can change or improve ethical education to encourage more positive societal changes.

**Cultural Capital:** Bourdieu introduces the concept of cultural capital, referring to the knowledge, skills, and culture possessed by individuals or families. In the context of ethical education, understanding cultural capital can help us comprehend how individuals and families contribute to shaping their ethics. It can also highlight differences in access to ethical education and how ethical education can address social inequalities.

**Social Capital:** Bourdieu also introduces the concept of social capital, referring to social networks and relationships that can provide societal advantages. In the context of ethical education, social capital can help individuals understand ethical norms and values in their society, influencing their participation in ethical discussions and decision-making.

**Educational Role:** Bourdieu has a critical view of the education system that may be relevant in the context of ethical education. He argues that education often serves as a tool for social reproduction and inequality. In this context, ethical questions may arise regarding how the education system should be changed to be more just and promote better ethical development.

One key concept in Bourdieu's theory is "cultural capital." Cultural capital refers to the knowledge, skills, and experiences individuals or social groups possess. During the pandemic, access to cultural capital may become increasingly unequal, with students with access to better technology and learning environments having an advantage over those without access.

Therefore, the paradigm shift in ethics post-pandemic lectures should consider how to address disparities in access to cultural capital. One way to address this gap is by expanding access to technology and online learning resources. Universities should invest in robust digital infrastructure so that all students have equal access to online learning. Additionally, students who need it should receive additional support, such as financial assistance to purchase digital devices or internet access.

However, the paradigm shift in ethics post-pandemic lectures is more comprehensive than technology access issues. Bourdieu's theory also highlights the importance of social capital in reproducing social inequalities. Social capital refers to social networks and interpersonal relationships influencing access to opportunities and resources.

In the post-pandemic lecture context, the paradigm shift in ethics should include efforts to expand and strengthen students' social networks. Universities can support this by providing virtual spaces for student collaboration and interaction, organizing online social events, and facilitating peer mentoring.

Furthermore, the paradigm shift in ethics post-pandemic lectures should also consider the issue of reproducing social inequalities in the curriculum and teaching methods. Bourdieu's theory suggests that the curriculum and teaching methods may favor certain groups while disadvantaging others. Therefore, it is essential to reexamine the curriculum and teaching methods used in higher education and ensure that they minimize the reproduction of social inequalities.

Moreover, the paradigm shift in ethics post-pandemic lectures should include deep reflections on the role of universities in society. Universities are not only educational institutions but also social institutions that influence society's culture and values. In the pandemic context, universities have a responsibility to be reliable sources of information and actively address the social challenges faced by society.

In conclusion, the paradigm shift in ethics post-pandemic lectures should consider alternative perspectives using Pierre Bourdieu's theory. It involves understanding the role of cultural capital and social capital in reproducing social inequalities and efforts to address gaps in access to these capitals. Additionally, the paradigm shift in ethics should also include reflections on the role of universities in society and their responsibility in addressing social challenges. Thus, we can create a post-pandemic lecture environment that is more inclusive, just, and sustainable.

However, it is essential to remember that Bourdieu's thinking is one of many frameworks that can explain ethical education issues. This approach may have limitations and may only sometimes address all aspects of the discourse. Therefore, it is essential to integrate Bourdieu's thinking with other perspectives and theories to gain a more comprehensive understanding of these issues.

## CONCLUSION

The post-COVID-19 pandemic life has brought about a paradigm shift in the ethical landscape of students, especially within the campus environment. This transformation encompasses changes in thinking, understanding, and implementing ethics in various aspects of campus life. During the pandemic, students faced challenges in online learning, allowing them to develop independently without strict supervision. It has resulted in a decline in ethics in the behavior and communication of students.

The paradigm shift in students' ethics post-pandemic is a complex challenge and an opportunity for students to reflect on their values and moral actions. It is a collective responsibility between students and the academic community to ensure that this shift aligns with the development of students' cognitive abilities regarding morality and builds a cultured campus life. Student ethics are relevant not only on campus but also impact the wider society.

There have been significant changes in students' social values and ethics, particularly for the 2022 cohort at the Faculty of Social Sciences, Law, and Political Science (FISHIPOL) at Universitas Negeri Yogyakarta. Some factors causing this shift in students' ethical paradigm include technological advancements, a lack of social control, and insufficient parental control.



The paradigm shift in students' ethics involves transitioning from online to offline learning, bringing forth various issues that must be addressed. This shift has both positive and negative impacts, and resolving them requires a multidisciplinary approach rather than relying solely on one discipline.

Pierre Bourdieu's thoughts, particularly concepts like cultural capital, social capital, and social reproduction, can provide valuable insights into understanding the paradigm shift in post-pandemic ethics. Cultural capital reminds us of the importance of equal access to technology and online learning resources, while social capital highlights the importance of students' social networks in supporting ethical education.

Furthermore, Bourdieu's ideas also indicate that the curriculum and teaching methods can influence the reproduction of social inequalities. Therefore, the paradigm shift in ethics post-pandemic lectures should reconsider the curriculum and teaching methods to minimize the reproduction of social inequalities.

The paradigm shift in ethics post-pandemic lectures should also include reflections on the role of universities in society and their responsibility in addressing social challenges. Universities need to be reliable sources of information and actively participate in addressing the social issues faced by the community.

However, it is crucial to remember that Bourdieu's thinking is one of many frameworks for understanding ethical education issues. A multidisciplinary approach that combines various perspectives and theories is the key to better understanding and addressing the paradigm shift in post-pandemic ethics.

The Faculty of Social Sciences, Law, and Political Science (FISHIPOL) at Universitas Negeri Yogyakarta should consider enhancing the ethics education curriculum. It will assist students in understanding strong moral values and how to apply them in various aspects of campus life.

The university can organize specific training on the ethical use of technology. This includes ethics in online communication, social media use, and respect for online privacy. Students should be given concrete guidance on ethical behavior in the digital world.

Specifically, FISHIPOL should regularly evaluate its curriculum and teaching methods. It will ensure that ethics education plays a significant role in the learning process and avoids the reproduction of social inequalities. Universities should also take a more active role in addressing social issues. It can be done by organizing community service programs, impactful social research, or collaborating with social institutions. Thus, universities can become reliable sources of information and actively contribute to addressing ethical issues in society.

Integrating various perspectives and theories from different disciplines is a wise step toward better understanding the paradigm shift in ethics. A multidisciplinary approach will help comprehensively address complex issues such as the ethical changes in post-pandemic student behavior. By implementing these suggestions, FISHIPOL at Universitas Negeri Yogyakarta and other universities can actively mitigate the paradigm shift in post-pandemic student ethics and help create a more cultured and moral campus environment.

## REFERENCES

- Anwar, Y., & Adang. (2013). *Sosiologi untuk universitas*. Refika Aditama.
- Arikunto, S. (2002). *Prosedur penelitian: Suatu pendekatan praktek*. Rineka Cipta.
- Bertens, K. (1993). *Etika*. Gramedia.
- Budyatna, M., & Lestari, M. G. (2011). *Teori komunikasi antar pribadi*. Kencana.
- Donnelly, R., & Patrinos, H. (2022). Learning loss during COVID-19: An early systematic review. *Prospects*, 51(4), 601–609.
- Farah, B., & Nasution, R. D. (2020). Analisis perubahan orientasi pola hidup mahasiswa pasca berakhirnya masa pandemi COVID-19. *Jurnal Noken: Ilmu-Ilmu Sosial*, 5(2), 23–36.  
<https://doi.org/10.33506/jn.v5i2.968>

- Haryatmoko. (2016). *Membongkar rezim kepastian: Pemikiran kritis post-strukturalis*. PT Kanisius.
- Haryo. (2022). Tantangan pendidikan pasca pandemi di perguruan tinggi. <https://www.uny.ac.id/id/berita/tantangan-pendidikan-pasca-pandemi-di-perguruan-tinggi>
- Ismail, M. J. (2021). Pendidikan karakter peduli lingkungan dan menjaga kebersihan di sekolah. *Guru Tua: Jurnal Pendidikan dan Pembelajaran*, 4(1), 59–68. <https://doi.org/10.31970/gurutua.v4i1.67>
- Jayani, D. H. (2022). Akibat pandemi, pengetahuan siswa Indonesia hanya setara 7 tahun belajar. <https://databoks.katadata.co.id/datapublish/2022/01/06/akibat-pandemi-pengetahuan-siswa-indonesia-hanya-setara-7-tahun-belajar>
- Kimball, S. (2023). WHO declares end to COVID-19 global public health emergency. <https://www.cnbc.com/2023/05/05/who-declares-end-to-covid-global-public-health-emergency.html>
- Moleong, L. J. (2007). *Metodologi penelitian kualitatif* (ed. revisi). PT Remaja Rosdakarya.
- Nasution. (2011). *Metode research penelitian ilmiah*. PT Bumi Aksara.
- Nurhuda. (2021). *Perubahan sosial psikologi di masa pandemi COVID*. Refika Aditama.
- Peraturan Rektor UNY No 19 Tahun 2018 tentang Kode Etik dan Etika Akademik Mahasiswa UNY. (2018).
- Polit, D. F., & Beck, C. T. (2004). *Nursing research: Principles and methods* (7th ed.). Lippincott Williams & Wilkins.
- Rafliyah, M., Aini, S. N., Kurniawan, F., & Hayati, A. R. (2023). Students' ethics in virtual classrooms during the pandemic. In *Proceedings of the International Conference of Social Science and Education 2021* (pp. 109–115).
- Rakhmat, M. (2013). *Etika profesi: Etika dasar setiap profesi kehidupan dalam perspektif hukum positif*. LoGoz Publishing.
- Salamah. (2004). Paradigma pendidikan tinggi dan tuntutan terhadap profesionalitas civitas akademika. <https://www.researchgate.net/publication/337811558>
- Sarwono, J. (2006). *Metode penelitian kuantitatif dan kualitatif*. Graha Ilmu.
- Semiawan, C. R. (1998). *Pendidikan tinggi: Peningkatan kemampuan manusia sepanjang hayat seoptimal mungkin*. Direktorat Jenderal Pendidikan Tinggi.
- Soekanto, S. (2012). *Sosiologi suatu pengantar*. Rajawali Pers.
- Sugiyono. (2007). *Metode penelitian kuantitatif kualitatif dan R&D*. Alfabeta.
- Surajiyo. (2013). *Filsafat ilmu & perkembangannya di Indonesia*. Bumi Aksara.
- Wijaya, E. Y., Sudjimat, D. A., Nyoto, A., & Malang, U. N. (2016). Transformasi pendidikan abad 21 sebagai tuntutan pengembangan sumber daya manusia di era global. *Prosiding Seminar Nasional Pendidikan Matematika*.
- Yolanda, C., & Fatmariza, F. (2019). Pergeseran nilai-nilai moral masyarakat dan implikasinya terhadap moralitas remaja di Kecamatan IV Nagari Bayang Utara Kabupaten Pesisir Selatan. *Journal of Civic Education*, 2(3), 182–189. <https://doi.org/10.24036/jce.v2i3.152>
- Zaenudiin, M., Asiah, D. H. S., Santoso, M. B., & Rifai, A. A. (2021). Perubahan perilaku masyarakat Jawa Barat dalam melaksanakan adaptasi kebiasaan baru di masa pandemi COVID-19. *Share: Social Work Journal*, 11(1), 1–12.