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INTERNATIONAL CONFERENCE ON CHRISTIAN EDUCATION

Christian Education in Digital Technology Era: Challenges and Opportunities

June 4th, 2022

UPH PRESS

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Christian Education in Digital Technology Era: Challenges and Opportunities

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Welcome from the Rector of Universitas Pelita Harapan

Shalom and gratitude be to our Lord Jesus Christ! It is because of His love and mercy; we can gather together here in this event.

We are now in the end of the pandemic, where more than two years unprecedently we were forced to move to virtual education and embrace digital technology. Out of the millions of educators in Indonesia, both in primary, secondary, and higher education, quickly must learn and implement online teaching and learning. Every educator is required to adapt to various digital learning media, suddenly digital technology is not only a tool but the environment where we are living and interacting with one another.

Not only do the schools have to provide the system to support virtual learning, but educators also have to be equipped to design instructions that fit with the virtual setting. This need eventually triggers various parties to adapt, move, and innovate. Educators use a variety of media as a virtual meeting bridge with students. Not satisfied with just meeting virtual, educators also make some innovations by using other features and exploring any applications that will help provide creative materials and teaching materials.

However, despite of all the improvements and innovations in delivering teaching and learning in digital technology setting, there are many obstacles and challenges. The question remains, are students learning effectively? Especially for Christian educators, we need to keep asking the question, whether we have faithfully and effectively carried the mission of Christ-centered education, facilitating holistic transformational education in this digital technology era?

Christian education must consciously be aware of the current educational challenges while embracing the opportunities through the rapid development of digital technology. We should continuously ponder how to be faithful to our calling as Christian educators in this era of disruption. We should strive to be an exemplary institution in presenting Christian education during the fast-changed of digital technology. We believe that every technological progress is the fruit of cultural mandate to advance humans' life, fostering life given by God. On the other hand, Christians are also aware with our fallen nature, that there is a possibility of missing the point in any good effort that we are trying to do. Further as human beings, are we going to develop holistically if education is reduced by totally virtual learning? These are some questions that we need to keep thinking and discussing.

UPH, especially Teachers College, is grateful that we can host the first International Conference of Christian Education, especially inviting best panelist speakers to inspire us. We hope that through the ICCE event, there will be a forum for us, educators and practitioners of Christian education, to discuss the opportunity and challenges of doing our mission in the midst of such rapid technological advances. We also hope that this event will encourage us that amid various challenges that exist, God is faithful in sustaining us thus giving us hope to embrace the opportunities that are wide open to further our service to provide a quality, holistic, and transformational education.

Finally, enjoy the conference, Lord Jesus bless you.

Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc.

Welcome from the Dean of Faculty of Education, UPH

Today what is happening in the classroom is different from practices before the pandemic. Changes will continue to occur, especially with the advancement of digital technology, which will become increasingly sophisticated. The interaction of education with technology is inevitable. As Christian educators, we embrace digital technology development. We believe students as the Image of God, and the purpose of educating them is to see them flourish with creativity and innovation for the development of human civilization. However, every technological development that brings about good changes may unwittingly change something essential. For example, now we cannot escape from digital technology. It is ubiquitous; from communication, working, shopping, and many more, all are on the digital platform. It has changed the way we interact with one another. To what extent has it changed us? How can Christian education embrace but also be aware of these?

That is the background of the International Conference on Christian Education with the theme, Christian Education in Digital Technology Era: Challenges and Opportunities. Christian educators must continue discussing this topic to carry out our mission faithfully. Continuously we need to learn and relearn to prepare our students well and be ready to embrace their future as disciples of Christ.

UPH Teachers College is very grateful for the cooperation with various parties, ACSI Indonesia and Australia, and Bandung Theological College, which made this first international conference possible. Likewise, we are blessed with the plenary speakers who are experts in their fields and will share their research and insights. We hope that all the presenters and participants will benefit most from this event. The committee has worked very hard to prepare for this event and we hope that by the end of the conference, the conversation will not stop. Let us continue strengthening Christian education in Indonesia through this forum, and we will meet again at the following conferences.

In the end, as our God has led all the preparation for this conference to take place, let His wisdom guide our conversation! All praise and glory be to God alone!
God bless.

Oh Yen Nie, S.E., M.Ed.

Welcome from the Head of Bandung Theological Seminary

The ever-evolving world is a part of the Cultural Mandate or the Creation Mandate, which is revealed in Genesis 1:28. Therefore, we should respond to the development of digital technology critically and positively for Christian education in various contexts.

We are grateful for the first International Conference on Christian Education (ICCE) today, June 4, 2022, as the result of the collaboration between the Faculty of Education UPH, ACSI Indonesia, ACSI Australia, Indonesian Christian Education Council, and Bandung Theological Seminary (STTB), to study the opportunities and the challenges of Christian education in digital era, by involving the experts from within and outside the country as the speakers.

Thank you, especially for the willingness of Mr. David Smith (from Calvin University, US), Mr. Darren Iselin (from ACSI Australia), and Mr. Agus Susanto (from ACSI Indonesia), as the speakers, and for all the committee from the Faculty of Education UPH who has been working hard to prepare this conference.

Hopefully, all the opportunities and the challenges in Christian education in the digital era that are studied through this conference will equip fellow educators with more comprehensive and sharper insights from the biblical point of view, so that the purpose of Christian education which is to produce Christian leaders who have a good spirituality, high competence, and strong dedication, can be more realized though this conference.

Welcome to this conference. God bless you!

Sutrisna Harjanto, Ph.D.

Welcome from the ACSI Indonesia National Director

Dear ICCE presenters and participants.

The development of digital technology is rapidly changing the order of human life—which is also developing so swiftly as well. There are those who agree and follow the speed of development, accept it for granted, and even get involved in the development. Still, not a few are also indifferent to it, disagree and refuse to use digital technology for all kinds of reasons that are indeed or are made in accordance with their choice of decision. In addition, there are those who try to be neutral ("wise"), by looking at digital technology such as a double-edged sword or fire which can be used either for good or evil purposes. e We have already seen practical examples of these two possible uses of digital technology everywhere.

What about us as Christians? Specifically Christian educators? The term of Christian educator, this can be viewed narrowly or broadly. In a narrow sense, some categorize Christian educators as those who work as teachers or lecturers. But we can also see it from a broad sense, that Christian educators are anyone who has the responsibility to educate, direct, and give vision to other people or the surrounding community. And this means that all Christians are actually educators, because Christians are followers of Christ, and Christ has assigned a role to us, Christians, as salt and light of the world. This means that we as Christians must be a flavor for the world and be a statement of God's truth to the world as well.

I represent Christian schools and Christian educators who are members of the ACSI Indonesia organization. I herewith also welcome all the speakers and participants of 2022 International Conference on Christian Education. This conference is organized by Universitas Pelita Harapan in collaboration with several Christian education organizations including ACSI. I hope that this conference can continue in the future and there will be more Christian educational organizations including churches, and synods, to be able to collaborate, like what is stated by ACSI's motto: Stronger Together, for us to be strong together, as one body of Christ. Let's salt the world more and bring light to the world. I hope that through this ICCE more and more people who work as Christian educators will grow and more Christians in general will be more aware of their calling and will realize that we are all educators, tasters, and proclaimers of God's truth, who need to be equipped and strengthened at all times. Especially through the theme of the 2022 ICCE: "Challenges and Opportunities for Christian Education in Digital Technology Era."

Finally, congratulations to UPH for initiating the first ICCE in 2022. Let us be those who wait on the Lord so that we may gain new strength, like an eagle that soars with the power of its wings, we run and do not become listless, we walk and do not grow weary (Isaiah 40:31).

Thank you, God bless us all.

Agus Susanto, Ph.D.

Welcome from the Chairman of the 1ˢᵗ ICCE UPH 2022 Committee

Shalom Aleichem, gratitude be to our Lord Jesus Christ, because of His love and favor, we can gather in this conference. It is such an honor for me to welcome you to the 1ˢᵗ International Conference on Christian Education (ICCE) UPH 2022, with the main topic, "Christian Education in Digital Technology Era: Challenges and Opportunities."

The rapid development of science and technology in today's digital technology era encourages the emergence of various educational innovations based on learning technology, making it easier for educators and students to access multiple educational contents. This is marked by the ease of obtaining access to information and internet connection speeds. The Covid-19 pandemic has increasingly encouraged the emergence of various forms of digital learning media globally. This unavoidable pandemic requires school administrators', education providers, educators, and students to be able to adapt to changes in learning patterns from face-to-face learning to online learning. An education system that combines digital technology with the learning process will open opportunities and challenges as real implications of the transformation and paradigm shift of education in the digital technology era, including Christian education in it. Therefore, the 1ˢᵗ ICCE UPH 2022 aims to 1) Explain the implementation of digital technology in learning and its implications for students' faith formation; 2) Discuss digital technology development in learning and its implications and influence on the way we communicate and relate to others in Christian educational context an excellent, holistic, and transformational; 3) Enrich understanding to Christian educators regarding the calling response to teach in digital technology era by looking at the opportunities and challenges.

For organizing the 1ˢᵗ ICCE UPH 2022, allow me, as the chairman of the organizing committee, to express my deep gratitude and appreciation to the Keynoted Speakers, Mr. David I. Smith, Ph.D. (Professor from Calvin University, USA), Mr. Darren Iselin, Ph.D. (Director of Research and Innovation Christians School Australia), and Mr. Agus Susanto, Ph.D. (ACSI Indonesia Director) for each conference material presented. We also express our gratitude and most profound appreciation to the Advisory Boards and the organizing partner, Mr. Dr. (Hon). Jonathan L. Parapak, M.Eng.Sc. (UPH Rector), Mr. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of Bandung Theological Seminary), Mr. Agus Susanto, Ph.D. (Director of ACSI Indonesia), Mrs. Sandra Scott (Executive Officer of International Partnerships and Service Christian Schools Australia) and Mr. Marks Spencer (Director of Public Policy Christian Schools Australia). Likewise, we would like to express our gratitude and most profound appreciation to the Supervisory Board, Mrs. Oh Yen Nie, S.E., M.Ed. (Dean of the Faculty of Education, UPH) and Mrs. Sarinah Lo, Ph.D. (Senior lecturer of Bandung Theological Seminary) and to the Steering Committee Mr. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of the Faculty of Education, UPH) and Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Department Chair of Educational Technology, Faculty of Education, UPH). Expressions of gratitude and highest appreciation are

conveyed to the entire organizing committee team, who have worked tirelessly to prepare for this conference so that it can be organized successfully. We also express our gratitude and appreciation to the presenters who have shared articles and published works in the form of proceedings and the participants who have involved in this conference.

Finally, we hope through the organizing of the 1st ICCE UPH 2022, as educators and leaders of Christian educational institutions, we can collaborate to do concrete works in the area where God has entrusted us in responding to the opportunities and challenges in the digital technology. We will appreciate constructive suggestions and criticisms to improve the quality of future conferences. To God be the Glory.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. - Ephesians 2:10 (ESV)

Imanuel Adhitya Wulanata Chrismastianto, S.E., M.Pd.

Students' Views on Educational Videos about Anti-Corruption Value Education in Online Service-Learning Projects

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Abstract

Public participation in responding to public policies in Indonesia is relatively low. This is due to the lack of public knowledge about social distancing. One of the solutions offered is the implementation of online service learning by using educational videos. This paper aims to explore the views of students regarding the use of educational videos in their online service-learning projects. The methods used in this paper were qualitative and the data was processed with a descriptive analysis approach. The discussion in this paper is that education allows the reach of participants to be wider and more numerous. Thus, the presence of media that can attract students' attention and interest as well as provide good explanations regarding the material will be very helpful for participants as well. Online service learning is also considered good, volunteers and participants can still gain meaning from the implementation of service learning even though they are online. It can be concluded that students' view that service learning during the pandemic can still be carried out and adjusted to the conditions of social restrictions. Students' views on the use of educational videos could help instill anti-corruption values if the stories raised in the videos are relevant and there are direct and real and related examples closely related to early childhood experiences.

Keywords: Online Service-Learning, Educational Technology, Civics Education

1. Introduction

Service-learning is a service to the community that is structured and opens opportunities for its implementers to relate, reflect and learn. Service learning itself is based on the understanding that the learning process can occur from experience which can be the basis of intelligence, moral understanding, and human development in society. The combination of intelligence, moral understanding, and human ability in society makes service-learning different from other experience-based learning that has ever existed. With service-learning, students will learn to get used to solving various problems and have a high sensitivity to various phenomena in society, so that they will become useful citizens in their community, not only be money-oriented learners and become job seekers only.

Students as learners at the university level will immediately engage directly in the wider community and contribute. Service-learning provides opportunities for students to

draw connections between theory learned in the classroom and practice in society. Thus, the assumption that theory is only limited to learning in the classroom and has no relevance to everyday life can certainly be responded to well. Students can develop critical and deep-thinking skills through reflection which is an important component in the application of service learning. When there are obstacles, students can deal with problems by thinking critically and looking for good solutions.

Public participation in responding to public policies in Indonesia is relatively low. Data shows that 78.07% of the community still lacks participation in implementing/supporting PSBB (large-scale social restrictions) around June 2020 (Surtiari, 2020). This is due to the lack of public knowledge about what PSBB is and what are the aims and objectives of the enactment of regulations such as PSBB. From this data, public participation still needs to be improved in a democratic country. Service learning needs to be implemented by students so that they can actively participate in solving problems in society.

The COVID-19 pandemic condition limits the course of visitations in the service-learning process. One of the solutions offered is the implementation of online service learning. Students and lecturers try to continue to serve and educate the public online. One of the media used is zoom by shows educational videos in the hope of opening insights and motivating the participants of this service-learning project. This method is applied by students at XYZ University to respond to social restrictions policies but still actively carry out service projects to the community. The topic raised in the service-learning under study is anti-corruption education. However, how do students view the use of this educational video in service-learning projects? This paper aims to explore the views of students regarding the use of educational videos about anti-corruption value in their online service-learning projects. The benefits of this paper are to provide insight for readers about the idea of implementing online service-learning and gain knowledge from the student side about the use of educational videos in online service-learning so that they can be a reference for further evaluation of online service-learning activities in the future.

2. Literature review
Anti-Corruption Value Education

Learning is an activity or process to acquire knowledge, improve behavior, and attitudes and strengthen one's personality. There will be a change in attitude in the person who learns (Fadlilah, 2016). Some characteristics of learning include the teacher considering students as dynamic individuals who can develop, emphasizing active and not passive learning, learning is a conscious effort, not an incidental activity without preparation, and is a process that facilitates children to be able to learn (Kustandi & Sutjipto)., 2011). In the learning process, especially in anti-corruption value education, it is hoped that children will learn and there will be changes in attitudes as well as views on corrupt attitudes. There are 3 aspects to the value of anti-corruption (Aminah, et al., 2017)
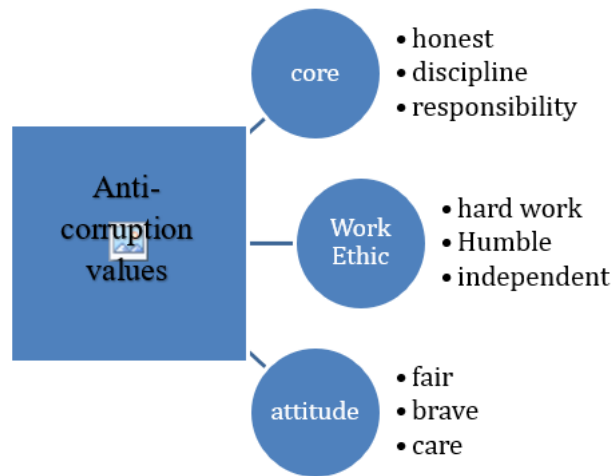
Figure 1. Anti Corruption Mindmap

These anti-corruption values can be introduced and taught in the learning process in class or other educational processes.

Service-learning in university

The root of thought regarding service-learning was offered by an education expert from the United States, David Kolb, known as Experiential Learning Theory in 1984. According to him, knowledge is created from the transformation of experience (Setyowati, 2018). Service-learning is a form of experiential learning that combines classroom learning materials with service to the community. In practice, students will draw connections between their service experiences and abstract concepts from the classroom (Deeley, 2010). Service learning combines cognitive and affective aspects, and these two aspects can contribute positively to the personal development of students (Astin, Vogelgesang, Ikeda, & Yee, 2000).

The presence of service-learning in higher education is considered a momentum that arises from academics who agree with Boyer's opinion in 1996 who believe that universities have a responsibility to practice teaching with practice (Shanti, Gerstenblatt, & Frisk, 2021).

Some of the benefits that students can get from the application of service-learning include increasing intrapersonal skills and self-social development. Improve the application of knowledge and the ability to rearrange problems for easy solving. The ability to solve problems is getting bigger, able to carry out critical analysis as well as metacognitive abilities. For decades, positive findings have been seen in the implementation of cross-disciplinary service-learning and its use as an impactful educational practice (Brownell & Swaner, 2010).

According to the Sturzl Center for Community Service and Learning, four models can be applied in learning with service learning, including the Placement model, where students can be placed in communities of their choosing and collaborate with partners for a full semester. The second model is the Presentation model, in which students work in small

groups and make presentations of material and then present it to groups of people who need it. The third model is the product model, namely service-learning activities carried out by applying student knowledge gained from the classroom to create products. The product in question can be in the form of videos, websites, brochures, and others. The product is then given to the community so that people gain knowledge from it. The fourth model is the project model, namely the collaboration of students and the community to implement projects that are integrated with course material while meeting the needs of the community (Syamsudduha & Tekeng, 2017).

Service learning has special characteristics which can be seen in the following figure (Service Center for Excellence in Learning, 2004)

Figure 2. Service Learning Characteristics

These three aspects are the characteristics of service learning. All three are closely related and visible in every service-learning practice. These characteristics make service-learning considered important to be applied in learning at the tertiary level because university graduates will immediately enter and work in the community so that they are expected to become a force that is ready and sufficiently equipped with important abilities such as being able to collaborate, lead and think critically.

Educational videos in character learning

According to Lefaan (Lefaan, 2018), some of the benefits of audio-visual video in learning include helping to provide a good initial concept or impression, providing a better understanding, complementing other learning resources, adding variety to teaching, increasing curiosity, saving time, stimulating participants' interest in learning, increase concentration power during learning, and provide real experiences to those who witness. The affective purpose of audio-visual media is to be an excellent medium for conveying information in the affective dimension, can use effects and techniques, audio-visual media can be an excellent medium for influencing attitudes and emotions (Habibah, 2020).

In learning the character of video media, it has high validity and is feasible to be applied in the learning process. This media leads to the quality of good and effective practice experiences to improve the condition of students from not knowing or misunderstanding concepts to understanding the right concepts (Pikoli & Lukum, 2021).

3. Research Method

This research was conducted with a qualitative approach with a qualitative descriptive method, namely according to Sugiyono (Sugiyono, 2016), the qualitative descriptive method is a research method based on the philosophy of postpositivism and is used to examine the condition of natural objects, namely the researcher as a key instrument and data collection techniques are carried out manually. triangulation (combined), data analysis is inductive, and qualitative research results emphasize meaning. The purpose of research with this method is to describe, describe and explain in more detail the problems to be studied by carefully studying an individual, a group, or an event.

The data collection technique used in this study was interviews with students who carried out online service-learning and used animated videos as educational media. The purpose of interviewing students is to explore their views as implementers of online service-learning regarding the use of animation media in educating the value of anti-corruption in early childhood. The subjects interviewed were nine people and were selected from those who had implemented online service-learning and used educational videos as educational media in this online service-learning.

The research design carried out was initiated by collecting information about the course of service-learning during the pandemic. It was found that during the pandemic there were changes made, namely no site visits, but using zoom meetings. The method has changed, which is dominated by online educational activities. After the information has been collected, an animated video is made for an anti-corruption value education for early childhood. After that, the video was used when educating the value of anti-corruption online. After the service-learning was carried out, interviews were conducted with the research subjects, namely students who used the educational videos during online service-learning. The questions used in the interview include:

1. What are your views on using videos like this for service-learning for students who want to instill anti-corruption education in early childhood?
2. What are your views regarding the implementation of online service learning during this pandemic?
3. In your opinion, can educational videos like this help to instill anti-corruption values through online service learning?

The data found is then analyzed qualitatively which is expressed in words or symbols. This analysis is inductive, meaning that based on the data obtained, it is connected with existing theories and becomes a hypothesis. Then triangulation is carried out by comparing the conditions and views of a person with various views or opinions from experts or other people who have been there before and also comparing the results of interviews with subjects with previous documents related to the issues raised.

4. Results and Discussion

In exploring the views of students regarding the use of videos for online service-learning with the theme of Anti-corruption education in early childhood, several questions were used, including what are your views as students regarding the use of videos like this for

service-learning for students who want to instill anti-corruption education to early childhood? What are your views on the implementation of online service learning during this pandemic? In your opinion, can educational videos like this help to instill anti-corruption values through online service-learning? In a question to explore the views of service-learning implementing students regarding views on online service-learning, the research subjects gave their views on the implementation of online service-learning during this pandemic, that technological developments have indeed opened access to the implementation of online service-learning. Because technological advances allow the reach of participants to be wider and more numerous. Much of what happens is in the form of webinars with speakers who are experts in their fields. However, presenting the webinar alone is considered insufficient if the participants are school-age children. It is still necessary to have media that supports the course of service learning. Service learning that is presented online is quite challenging for participants to stay focused throughout the course of the activity. Integrity is also needed to be honest with yourself that he attended and attended the webinar. Thus, the presence of media that can attract attention and provide good explanations regarding the material will be very helpful for participants as well. During online service learning, children also need to be accompanied by supervisors, because it is seen that the child's focus range is still short, so without being supervised it will be difficult for children to receive the message they want to convey through service-learning activities. Online service learning is also considered good, volunteers and participants can still gain meaning from the implementation of service learning even though they are online.

On questions about students' views regarding the use of educational videos in online service-learning, the answers given by research subjects included, among other things, that the videos used can generate interest in early childhood because the videos shown are in accordance with the daily realities experienced by children. The moral message contained in it can slowly make children understand the importance of having an anti-corruption character from an early age. The illustrations used can also be easily understood in early childhood. According to the research subjects, children generally will like cartoons and the movements made by the characters in the video because they are not boring. The plot in the video is also simple but meaningful and at the end of the story, there is a message that can be a lesson for children. Showing videos is considered better when compared to lectures through webinars because they are more colorful and diverse. Research subjects also view that the use of educational videos like this will not only be enjoyed by early childhood but also for college-age students can still get meaningful messages from online service-learning activities using educational videos.

Students' responses when asked about their opinion on whether the use of educational videos can help instill anti-corruption values or not, their responses include, that educational videos are considered to be able to help instill anti-corruption values if the stories raised in the videos are really relevant and there are direct and real and related examples closely related to early childhood experiences. The presentation must also be presented lightly and adapted to the child's thinking ability. Students see that the use of educational videos in online service-learning projects can facilitate the delivery of educational messages to participants. The educational video used is seen as being able to help students understand the meaning conveyed. This is because the case examples used in this video are relevant to the events faced by early childhood.

Attached is an animated video clip used in online service learning to instill anti-corruption values in early childhood.

Figure 3. Animation 1

Figure 4. Animation 2

When the child is reminded not to be corrupt, they are expected to absorb the value of how to be honest with the use of money. The integrity value is important towards the daily interaction even in the small things.

5. Conclusion

Current technology provides opportunities for students and lecturers to continue to do service learning even during a pandemic. Opportunities to reach further to remote areas of Indonesia are also increasingly open with the presence of technology. One way that can be done to educate early childhood through online service-learning is to use media such as educational videos that contain messages about anti-corruption values.

Students as implementers of online service-learning during the pandemic gave their opinions regarding the use of this educational video in their service-learning. It can be concluded that they see technology as very possible for service learning to occur. From service-learning practices that have been carried out and evaluated, students agree to use video media with messages that are appropriate for early childhood, with several conditions. First, the video must be presented with attractive animation. Videos contain stories that are relevant to children's daily stories or what children often face in their lives. The message conveyed is clear and not abstract. In addition, students see that, even though they use media, adult assistance is still needed when implementing online service-learning, especially when listening to educational videos.

Students view that service-learning during the pandemic can still be carried out and adjusted to the conditions of social restrictions. The message to be conveyed in service learning can be conveyed if the media used is in accordance with the listener. Anti-corruption education can still be carried out through online service learning, so there is no reason for academic activists to feel limited in serving the community just because of social restrictions during this pandemic.

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