





Decentralizing Civic Learning: The Pedagogical Potential of the Civic Kolaborasik Community as a Third Space for University Students

Tity Kusrina^{1*}, Ibnu Sulaiman¹, Zindan Baynal Hubi²,
Kireida Rona Islam³, Hilman Gufron⁴

¹Universitas Pancasakti Tegal, Halmahera Km. 1, Kota Tegal, Central Java, 52121, Indonesia

²Universitas Islam Syekh-Yusuf, Maulana Yusuf St. No.10, Tangerang, Banten, 15118, Indonesia

³Universitas Pendidikan Indonesia, Dr. Setiabudhi St. No. 229, Bandung, West Java, 40154, Indonesia

⁴Politeknik Negeri Bandung, Gegerkalong Hilir St., West Bandung, West Java, 40559, Indonesia

*Corresponding author, email: titykusrina@upstegal.ac.id

<https://doi.org/10.17977/um065.v6.i6.2026.7>

Article history

Submitted: 2 April 2026

Revised: 7 May 2026

Accepted: 8 May 2026

Published: 13 May 2026

Keywords

Civic education

Civic kolaborasik

Creative pedagogy

Political efficacy

The third place

Abstract

The background of this research is the conflict between the idealism of the Pancasila and Civic Education curriculum and the reality of economic pragmatism in industrial areas, which triggers student apathy and academic burnout due to rigid, one-way learning models. To analyze the role of the Civic Kolaborasik community as a "third place" in activating critical awareness and students' political self-efficacy in the Tegal coastal area, this research employs a qualitative approach with a longitudinal case study design. Data were gathered through in-depth interviews with 18 cross-disciplinary informants, participatory observation, and documentation, then analyzed thematically using NVivo software. The validity and credibility of the findings were ensured through data triangulation techniques to cross-verify various information sources and member checking to verify the consistency of data interpretation with the informants' experiences. The results indicate that Civic Kolaborasik effectively mitigates academic burnout by deconstructing campus hierarchies into an egalitarian learning ecosystem through the implementation of "creative pedagogy" based on local public issues. The synergy between alumni mentoring and cross-disciplinary collaboration has proven capable of transforming the student paradigm from symbolic-reactive nationalism to tangible active-substantive nationalism. Consequently, the internalization of national values through civic inclusivity successfully enhances students' political self-efficacy, allowing them to transform into adaptive agents of change in the face of contemporary disruption challenges.

1. Introduction

Pancasila serves as a strategic ethical foundation that harmonizes national identity with global awareness by strengthening multicultural dimensions and cross-cultural collaboration. In this context, the integration of *Global Citizenship Education* (GCE) acts as a primary instrument in nurturing critical global citizens. Consequently, Civic Education and Pancasila Education courses play a crucial role in transforming theoretical frameworks into functional civic literacy and democratic practices (Tampubolon et al., 2025). However, this idealistic vision frequently collides with the reality of economic pragmatism in the Tegal region, which has triggered the "marketization" of education. This phenomenon reduces the essence of higher education to mere labor-supply institutions as a result, students tend to prioritize technical competencies while marginalizing Pancasila values, which are perceived as lacking practical relevance to their career prospects (Macfarlane, 2024).

This shift toward a materialistic orientation ultimately triggers a values crisis within the university environment, where the formation of ethical character is increasingly sidelined by the pursuit of short-term outcomes (Jailani et al., 2025). This issue is further exacerbated by rigid pedagogical approaches that fail to adapt to the egalitarian socio-cultural characteristics of coastal students. Consequently, national values become alienated from the dynamics of both local and global issues (Sumardjoko & Musyiam, 2018). This detachment fosters student apathy as a consequence of a curriculum trapped in theoretical constructs without tangible implementation. The failure to bridge student potential with the reality of regional problems causes education to lose its significance as a driver of social solutions relevant to the community (Rosyad & Mahamood, 2026; Karliani et al., 2019).

In an effort to address this gap, the emergence of the Civic Kolaborasik community in Tegal represents a rational breakthrough to bridge the divide in civic literacy within the era of digital disruption. This initiative has successfully established a "Third Space" that allows students in coastal areas to go beyond merely absorbing theory it enables them to internalize their lived experiences into the curricular structure transformatively (Fitriyanto & Sulaiman, 2025; Tatham, 2025)). Through the application of creative pedagogy, students are encouraged to transcend classroom boundaries and engage in grassroots action to untangle the complexities of social and environmental issues through collective collaboration (Chen & Yin, 2026). This process triggers robust cognitive activation, where abstract academic knowledge is converted into practical consciousness and tangible political self-efficacy (Alscher et al., 2022).

Literature regarding educational innovation can be classified into two primary themes. The first theme concerns the utilization of alternative spaces in learning. A study by Bartlett & Yemini (2025) elucidates that extracurricular clubs play a crucial role as a "third space" that facilitates student activism agency beyond the formal curriculum. Similarly, Wang (2023) highlights that classical education practices in China have successfully synthesized national loyalty with global ethics. In the Indonesian context, Jayadiputra (2023) asserts that the implementation of a digital literacy-based curriculum is proven to be more effective in enhancing Pancasila character compared to conventional methods. The second theme pertains to critical pedagogy and community empowerment. Sagiv's (2022) study in Israel demonstrates that the active participation of civil society serves as a primary catalyst for transforming individuals into agents of change. Furthermore, Lamsal (2024) explains that the application of critical pedagogy in schools is an instrument for deconstructing oppressive power structures to create a democratic and equitable educational system.

Despite the extensive exploration of civic education innovation through technology and alternative spaces in urban settings, a significant research gap remains regarding the adaptation of the Pancasila curriculum within coastal communities characterized by egalitarian socio-cultural traits under intense pressure from economic pragmatism. This gap is critical, as global citizenship idealism is frequently alienated by the reality of technical labor demands in industrial buffer zones like Tegal. The novelty of this research lies in the deconstruction of the Civic Kolaborasik community's role as a third space functioning not merely as a discussion forum, but as a transformative pedagogical instrument capable of bridging abstract Pancasila theories with concrete actions based on local, national, and global issues. The urgency of this study rests on the transformation of Pancasila education from a theoretical doctrine into a tangible civic practice through the utilization of the third space concept. The Civic Kolaborasik community emerges as a strategic neutral entity in mitigating the political apathy of coastal students amidst economic pragmatism. Through the integration of civic collaboration, this space enables students to not only engage in scientific discussions but also participate directly in solving local public problems, thereby creating a democratic pedagogical ecosystem aligned with the egalitarian cultural identity of the Tegal community.

Accordingly, this research aims to conduct an in-depth analysis of the role of the Civic Kolaborasik community as a third space capable of mitigating academic burnout among students in the coastal region of Tegal. Specifically, this study is directed toward dissecting how the creative and inclusive pedagogical models applied within the community can activate students' critical consciousness amidst the strong currents of educational marketization. Furthermore, this research seeks to explore the mechanisms of civic literacy transformation, from abstract theoretical understanding to practical civic engagement that enhances students' political self-efficacy. Through this approach, the study is expected to map the effectiveness of the synergy between alumni and cross-disciplinary students in generating solutions for local public issues, while providing a theoretical contribution to the development of a Pancasila Education curriculum that is more adaptive, participatory, and grounded in the egalitarian socio-cultural identity of society.

2. Method

This research framework adopts a rigorous qualitative approach through a longitudinal case study design, specifically engineered to deconstruct the intricate dynamics of the *Civic Kolaborasik* community as a transformative agent within the landscape of civic education. The primary investigator functions as the central research instrument, assuming a participant-observer role to capture nuanced socio-cultural interactions and the organic evolution of student attitudes without the interference of artificial experimental settings. To ensure the acquisition of high-density data and a profound understanding of the phenomenon, the data collection phase was executed over an extensive eight-month period, spanning from September 2025 to April 2026. This prolonged engagement allowed the researcher to observe longitudinal shifts in civic consciousness, which were subsequently validated through a comprehensive triangulation strategy that integrated multi-layered evidence from in-depth interviews, systematic participant observations, and a critical discourse analysis of the community's pedagogical modules and digital artifacts on social media (Akintunde, 2022).

The selection of informants was governed by a purposive sampling strategy involving stringent inclusion criteria to ensure the credibility and depth of the findings. These criteria mandated that participants must have actively engaged in the community's thematic programs for at least one full cycle, represent diverse academic disciplines, and demonstrate a commitment to transparent data sharing. Consequently, a cohort of 18 strategic

informants was established, comprising the community founder (F1), seasoned alumni mentors (A1–A2), and active students (M1–M15) representing a broad spectrum of universities and study programs. The determination of this sample size was strictly informed by the principle of theoretical saturation, reaching a point where subsequent interviews no longer yielded novel thematic categories or significant conceptual variations. This multidisciplinary composition was meticulously designed to provide a holistic mapping of how the *"Third Space"* functions as a catalyst for civic literacy, bridging the gap between social science theories and the practical perspectives of students from both the humanities and hard science clusters.

Table 1. Profile of Informants

Code	Informant Category	Institutional Background / Discipline
F1	Founder	Academician / Civic Education Practitioner
A1-A2	Alumni Mentors	Universitas Pancasakti Tegal (Guidance & Counseling and Civic Education)
M1-M7	Active Students	Universitas Pancasakti Tegal (Civic Education, Communication Science, Economics, Indonesian Language and Literature Education, Digital Business, Law, Engineering)
M8-M9	Active Students	STKIPNU Tegal (Informatics Engineering and Economics)
M10-M11	Active Students	Universitas Muhammadiyah Tegal (Accounting)
M12-M13	Active Students	Institut Bhakti Negara Tegal (Quranic & Hadith Studies and Islamic Education)
M14-M15	Active Students	Universitas Harkat Negeri (Informatics and Pharmacy)

Data analysis was executed systematically through thematic analysis, facilitated by NVivo software to manage and synthesize complex qualitative datasets. The analytical process adhered to the six-step procedural framework proposed by Braun and Clarke (2021), beginning with a comprehensive data immersion through manual transcription. This was followed by the generation of initial codes for relevant data segments and the subsequent categorization of these codes into potential overarching themes, such as *"The Third Space"* and *"Civic Collaboration."* These themes were iteratively reviewed to ensure contextual alignment with the raw data before being formally defined and named. The final stage involved the synthesis of these thematic findings into a coherent report, supported by authentic verbatim excerpts from informants and integrated with relevant theoretical literature.

To guarantee the credibility and rigor of the findings, this research strictly adhered to ethical protocols, including data anonymity and the procurement of informed consent from all participants. The objectivity of the analysis was further reinforced through triangulation of methods and sources, allowing for the cross-verification of diverse informational perspectives. Additionally, the researchers employed member-checking techniques by presenting draft interpretations to community members to verify that the analytical results accurately reflected the informants' lived experiences (Hashimov, 2015). This multifaceted approach ensures that the resulting social constructions represent an objective and authentic mapping of grassroots reality.

3. Results and Discussion

3.1. Civic Kolaborasik as a Strategic Response to Academic Burnout in Formal Civic Education

The mandatory implementation of Civic Education and Pancasila Education in Indonesian higher education currently faces a systemic crisis, characterized by monotonous pedagogical patterns and rigid, unidirectional delivery models. This pedagogical stagnation has led to a widespread phenomenon of student apathy and academic burnout, particularly among students from non-social science disciplines who struggle to find the relevance of civic dogmas in their professional trajectories. In the coastal region of Tegal, these instructional and purely textual approaches create a profound socio-cultural alienation; national values are often presented as abstract, top-down imperatives that clash with the inherently egalitarian, critical, and independent character of coastal communities (Sari & Suryaningsi, 2023; Sumardjoko & Musyiam, 2018). Consequently, students perceive these courses as mere bureaucratic formalities administrative hurdles to be cleared rather than transformative learning experiences. This failure to contextualize Pancasila theory into tangible civic action leaves the younger generation ill-equipped to navigate complex local challenges, such as maritime legal disputes among *Pantura* fishermen or the urgent need for digital data protection for local SMEs in an increasingly globalized market (Anshori et al., 2025).

In response to this institutional rigidity, the Civic Kolaborasik community emerged as a strategic *"Third Place,"* bridging the chasm between formal academia and grassroots reality. Drawing upon Oldenburg's (2023) conceptualization of informal public spheres, Civic Kolaborasik functions as a neutral, deliberative arena where Generation Z students can cross-examine academic theories against the harsh realities of social life. This space facilitates organic, inclusive communication that is intentionally stripped of the hierarchical pressures typical of a traditional classroom (Murphy & Costa, 2025). The fundamental catalyst for this movement was the collective *"numbness"* observed in the formal student body, a sentiment echoed by informant F1:

"Civic Kolaborasik was born from the profound anxiety of observing students becoming 'numb' toward the values of Pancasila when delivered in a sterile classroom environment. We sought to construct a third space a fluid, non-bureaucratic ecosystem where students could engage in civic literacy through a lens that is more honest, critical, and ultimately transformative for their national identity." (Interview with F1, 2025).

This narrative signifies a necessary deconstruction of educational models that have been hollowed out by campus formalism. Rote-based learning mechanisms have historically alienated students from substantive democratic engagement, reducing citizenship to a set of memorized slogans (Niam, 2025). By providing a radically egalitarian space, Civic Kolaborasik effectively dismantles the ivory tower of academic hierarchy. As noted by Rhubart (2022), such spaces are indispensable for enhancing civic participation and democratizing access to practical knowledge. In its role as a "*laboratory of equality*," the community safeguards the integrity of the public sphere by fostering pure deliberative practices that remain unclouded by partisan agendas or institutional bias (González-Ruibal, 2025).

The substantive strength of Civic Kolaborasik lies in its sophisticated ability to synthesize local coastal values with rigorous, multidisciplinary scholarly discourse. This methodological approach transforms abstract political constructs into empirical, lived experiences that sharpen the critical faculties of the participants (Gómez & Suárez, 2023). A key innovation of this community is the utilization of the "*Estuary Spirit*" a localized philosophical framework that mirrors the Tegal coastal identity to ground the universal principles of Pancasila. This spirit emphasizes an integrity-based character that harmonizes morality, professional ethics, and cross-disciplinary expertise (Haryoko et al., 2025). The impact of this paradigmatic shift from theoretical to practical literacy is explicitly detailed by informant A1:

"During my undergraduate years, civic education felt like a distant, abstract ghost. Through Civic Kolaborasik, we challenge the younger students to view civic literacy as a sharp, practical instrument. We facilitate cross-disciplinary synergy; it is no longer just about debating theory, but about how an engineering or law student can apply their specific expertise to solve the actual, messy problems facing our society today." (Interview with A1, 2025).

This reflection by A1 serves as empirical evidence that non-formal, peer-led interactions are significantly more effective in elevating students' political self-efficacy than traditional lecturing. The community's "*Collaborative Action*" initiatives manifest civic theory into concrete grassroots movements, addressing the specific socio-economic needs of the Tegal population. This practice establishes a "*negotiation of meaning*" where social projects are viewed not merely as extracurricular activities, but as a conscious exercise in building collective ownership. Such ownership is vital for reinforcing social structures and deepening the roots of civic literacy (Kiprianos & Stavropoulou, 2025). From a pedagogical standpoint, this immersive involvement successfully transitions the student from a passive consumer of information to an active agent of socio-political change. Ultimately, Civic Kolaborasik creates a robust ecosystem that bridges the gap between theoretical mastery and character development, effectively neutralizing the corrosive effects of formal educational burnout (Sari et al., 2025). The transformation process of civic literacy within Civic Kolaborasik can be seen in Figure 1.



Figure 1. Transformation Civic Literacy

The analysis of Figure 1 demonstrates that Civic Kolaborasik implements "*Creative Pedagogy*" as a robust antithesis to conventional, teacher-centered learning models. Through open interactive discussions and participatory literacy depicted in the framework, the community successfully awakens student consciousness toward systemic social inequalities (Lamsal, 2024). This transformation fundamentally replaces the "*banking model of education*" with a "*liberatory education*" framework, utilizing Problem-Posing Education and the process of conscientization (*conscientização*) to stimulate a genuine dialectic between mentors and students (Niam, 2025). Amidst the challenges of technological disruption, the community establishes a foundation for substantive civic activity, free from institutional intervention, by transforming the public sphere into a dynamic citizenship laboratory. This empirical evidence supports the argument of Themelis & Hsu (2021), who posit that a resilient democracy is rooted in the seamless integration of critical pedagogy and grassroots political action. By prioritizing these deliberative processes, Civic Kolaborasik ensures that civic education transcends mere theoretical discourse, evolving into a transformative practice that empowers students to challenge status quo narratives in their local environments.

3.2. The Transformation of Student Attitudes: From Apathy to Active Nationalism

The transformation of student nationalism among the coastal youth of Tegal through the Civic Kolaborasik community marks a fundamental paradigmatic shift from symbolic-reactive nationalism toward a more adaptive, active-substantive nationalism. The community functions as an actualization space that bridges the widening chasm between theoretical civic classroom instruction and complex social realities, thereby empowering students to manifest national values through tangible action. Axiologically, this initiative cultivates ethical and solution-oriented civic agents capable of addressing local problematics, ranging from digital literacy enhancement to social empowerment. The success of grounding Pancasila values within collective action aligns with strategic efforts to mitigate the trend of student performativity, redirecting their engagement toward movements that are more substantive and possess broader social impact (Auliya & Setiyowati, 2024).

This evolution in student mindsets reflects the successful reform of Civic and Pancasila Education, which now prioritizes the internalization of democratic values over mere rote memorization (Wimbawati et al., 2025). Through its dialogical approach, Civic Kolaborasik serves as a catalytic instrument for socio-political consciousness, transitioning students from passive objects of instruction to autonomous, critical subjects. This phenomenon reinforces the theoretical framework of Chan & Mak (2020) regarding civic engagement, which posits that active participation within such communities is a crucial mediator for transforming individual psychological empowerment into tangible social well-being. Consequently, student involvement is no longer instructional or top-down; rather, it emerges from a profound sense of intrinsic civic responsibility. The deconstruction of learning spaces illustrated in Table 2 further positions this community as a direct antithesis to the rigidity of formal education, which frequently stifles student intellectual mobility.

Table 2. Transformation of Civic Literacy

Activity Dimension	Formal Classroom (Civic/Pancasila Education)	Civic Kolaborasik Community
Methodology	Monotonous: Predominantly unidirectional lecturing (Top-down)	"Creative Pedagogy": Fluid and interactive discourse
Curricular Focus	Rote memorization of texts and abstract theories	Local public issues and participatory literacy
Student Role	Passive objects: Merely recipients of information	Active subjects: Agents of inquiry and action
Output	Administrative formalities (Grades/Academic Transcripts)	Substantive tangible action (Advocacy/Social projects)
Social Relations	Hierarchical (Lecturer-Student)	Egalitarian: Peer-to-peer and alumni mentorship

The data presented in Table 2 confirms a fundamental transition from the hierarchical "*banking concept of education*" toward an egalitarian and participatory "*liberatory education*" model (Niam, 2025; Sulaeman, 2025). Drawing upon Kolb's (1984) framework of experiential learning, the findings suggest that students' sense of nationalism grows organically through critical reflection on direct field experiences rather than a unidirectional transfer of information. Through the cross-disciplinary collaboration reflected in the table, the principles of Putnam's (1995) social capital theory are manifested within the Civic Kolaborasik community. In this space, students construct trust-based social capital that directly strengthens their sense of belonging and emotional attachment to the nation. This enhancement of political self-efficacy is explicitly evident in the reflective narrative of informant M5:

"Previously, I assumed that nationalism was solely the domain of law or social science students; I was focused on engineering merely to secure employment. However, through this community, I realized that my technical expertise could be utilized to assist disaster victims in Aceh, Banjarnegara, and Padasari. It turns out that being a nationalist is not just

about memorizing the principles of Pancasila, but about how my knowledge can be beneficial to the people around me." (Interview with M5, 2026).

This reflection demonstrates that the Civic Kolaborasik community successfully fulfills students' basic psychological needs for autonomy, competence, and social relatedness. M5's statement reinforces that civic consciousness has now transcended disciplinary boundaries, creating a sense of empowerment where students feel they possess the capacity to contribute to public solutions (Knevelsrud et al., 2025). This transformative process is visually documented in the tangible social actions carried out by Civic Kolaborasik members in Banjarnegara, Central Java.



Figure 2. Collective Action: Humanitarian Relief for Landslide Victims in Banjarnegara

The empirical evidence in Figure 2 validates the transition from civic literacy to field praxis. This documentation illustrates how students are actively involved in disaster relief management in Banjarnegara, Central Java, which behavioristically creates a "law of effect" mechanism that strengthens their commitment to continuous social contribution (Ni & Lu, 2020). These grassroots interventions cultivate a permanent critical consciousness through stable stimulus-response associations, effectively testing their socio-political efficacy within both the coastal society of Tegal and the broader global context (Pinedo & Kruger, 2025).

As a "Third Place," the Civic Kolaborasik community effectively bridges the gap between academic theory and the formation of autonomous, active citizens amidst the challenges of technological disruption and global pragmatism. The synergy of social capital through alumni networks establishes an egalitarian mentoring ecosystem that harmonizes professionalism with a spirit of civic service (Putnam, 1995). Through pedagogical innovations based on deliberative discourse, students are encouraged to internalize democratic values and construct a critical awareness of their social responsibilities. The success of this paradigm shift lies in the redirection of student agency from a passive stance awaiting institutional direction to proactive action rooted in internal community initiatives (Pratiyaksi et al., 2025).

Ultimately, the integration of theory and tangible field action enables Civic Kolaborasik to transform civic education into a potent social force capable of mitigating societal inequalities. This conscious intellectual activism, which counters the prevailing trend of performativity, succeeds in shaping empowered citizens who refuse to remain mere administrative objects. By implementing value-clarification techniques, the community converts civic literacy into field praxis that empowers the community as critical subjects (Kabataiah, 2021). This synergy ensures that nationalism is no longer an abstract curricular burden but a living, organic, and sustainable manifestation of social responsibility (Manning, 2025; Wijesinghe & Dholakia, 2021).

Referring to the flowchart of the Civic Kolaborasik community depicted in Figure 3, this research proposes a transformative paradigm shift by transitioning the locus of civic education from traditional academic settings to an autonomous civil community ecosystem. This model establishes a third space that effectively bridges the gap between theoretical constructs and grassroots implementation. While previous scholarship by Bartlett & Yemini (2025), Wang (2023), and Jayadiputra (2023) remains confined to alternative spaces within formal school bureaucracies or institutional curricula, the current study emphasizes the potency of interdisciplinary synergy and the strategic role of alumni mentorship in fostering civic literacy. By dismantling rigid campus administrative barriers, this approach facilitates a fluid and adaptive learning environment that aligns with the evolving demands of the global workforce.

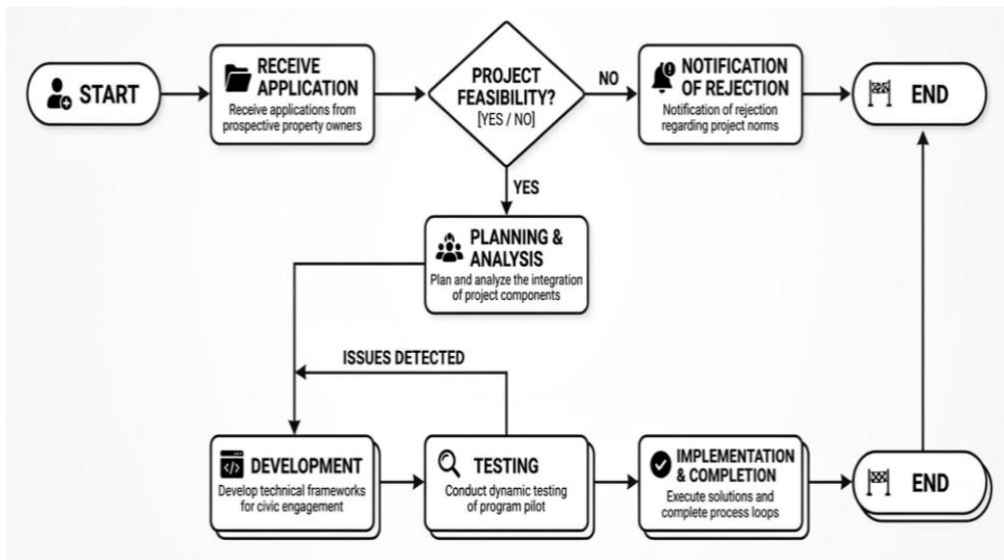


Figure 3. Novelty Diagram of the Civic Kolaborasik Community

Furthermore, this study addresses a critical theoretical lacuna not fully explored by Sagiv (2022) or Lamsal (2024) particularly regarding the operationalization of Pancasila values through civic inclusivity. By embedding the egalitarian and open social fabric of the Tegal society into tangible student-led initiatives, this framework converts academic stagnation into a form of active nationalism. Ultimately, this research offers an original 'third space' model specifically designed for students in industrial corridors, enabling them to exercise social responsibility through an independent and pragmatic lens.

3.3. Implications

Theoretically, this study significantly enriches the discourse on Civic Education by reinforcing the urgency of the "third space" as a vital antidote to pedagogical stagnation within formal institutions (Tatham, 2025). The findings imply that students' political efficacy cannot flourish within the vacuum of doctrinal instruction; rather, it necessitates an organic community ecosystem capable of transmuting cognitive theory into tangible social praxis. The Civic Kolaborasik model demonstrates that integrating philosophical values such as Stoicism for mental resilience with civic responsibility fosters citizens who are not only intellectually critical but also psychologically resilient in navigating public problematics (Manning, 2025; MacLellan & Derakshan, 2021).

Practically, the successful transformation of Tegal's coastal students from apathy to active nationalism provides a blueprint for reorienting higher education curricula to be more accommodative of civil movements. Policy implications for stakeholders suggest the necessity of granting formal academic recognition to community-based service to mitigate the trend of "student performativity," where engagement is often reduced to the pursuit of administrative certification (Auliya & Setiyowati, 2024). This synergy promotes collaborative governance, positioning students as strategic partners in formulating sustainable solutions, thus evolving nationalism into a living, organic manifestation of social responsibility (Niam, 2025).

3.4. Limitations of the Study

Nevertheless, this research is subject to certain limitations, primarily regarding its scope, which focuses specifically on the egalitarian and open sociocultural characteristics of the Tegal coastal community. These unique dynamics facilitate a collaborative model that may require contextual adjustments if replicated in geographic regions with divergent social structures, such as inland areas or more individualistic urban centers (Suleman, 2024). Consequently, the generalizability of these findings should be interpreted with caution, taking into account the local sociopolitical variables that influence the effectiveness of community movements.

Furthermore, the qualitative case study approach, conducted from January 2025 to January 2026, presents constraints in measuring the long-term consistency of impact after students enter the professional world. The observed behavioral changes may have been influenced by the intensity of post-disaster momentum occurring during the study period. Future research is encouraged to employ longitudinal designs or mixed-methods approaches to more precisely quantify levels of political self-efficacy and track the stability of civic roles over a broader temporal scale (Pinedo & Kruger, 2025).

4. Conclusion

This research concludes that Civic Kolaborasik functions as a strategic "third space" that effectively mitigates pedagogical stagnation within formal Civic and Pancasila Education courses at universities in the Tegal region. By integrating inclusive citizenship spirit with creative pedagogy, this autonomous platform operating outside the constraints of campus bureaucracy successfully deconstructs rigid institutional curricula into an egalitarian learning ecosystem. Consequently, civic literacy is transformed from mere theoretical rote learning into a practical instrument for addressing public issues with concrete actions. This dynamic is further reinforced by the synergy of alumni mentorship and interdisciplinary collaboration, which has proven capable of shifting student paradigms from symbolic-reactive nationalism toward an active-substantive nationalism, ultimately enhancing political self-efficacy. In conclusion, the organic internalization of Pancasila values through tangible social action asserts that the character of citizens in industrial corridors is most effectively forged when grounded in local sociocultural identity and learning autonomy. Such a foundation cultivates agents of change who are resilient and adaptive to the challenges of contemporary disruption.

Author Contributions

TK and IS conceived the original idea and developed the theoretical framework. TK and ZBH were responsible for data collection and field observations at the Civic Kolaborasik Community. IS, KRI, and HG performed the data analysis and contributed to the interpretation of the results. TK took the lead in writing the manuscript, while IS and HG provided critical feedback and helped shape the final version of the article. All authors have read and approved the final manuscript for publication.

Funding

The authors received no financial support for the research, authorship, and/or publication of this article.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Data Availability

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.

Declaration on AI Use

The author(s) declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript.

References

- Ajagbe, M. A. (2022). Case study approach to conducting and designing qualitative investigation for business researchers. *American Journal of Arts and Educational Administration Research*, 1. <https://doi.org/10.58314/097878>
- Alscher, P., Ludewig, U., & McElvany, N. (2022). Civic education, teaching quality and students' willingness to participate in political and civic life: Political interest and knowledge as mediators. *Journal of Youth and Adolescence*, 51(10), 1886–1900. <https://doi.org/10.1007/s10964-022-01639-9>
- Anshori, I., Rahmawati, A. M., & Putra, R. P. B. (2025). Building law-knowledgeable citizens through civic education in the era of globalisation. *International Journal of Sustainable Law*, 2(1), 12–16. <https://doi.org/10.71131/m1771q55>
- Auliya, N. P. D., & Setiyowati, N. (2024). Systematic literature review based on big data: Dukungan sosial dan psychological well-being pada remaja. *Psyche 165 Journal*, 134–139. <https://doi.org/10.35134/jpsy165.v17i2.367>
- Bartlett, T., & Yemini, M. (2025). Exploring extracurricular clubs in high schools as third spaces for developing youth activism and critical engagement. *Journal of Research on Adolescence*, 35(2). <https://doi.org/10.1111/jora.70034>
- Braun, V., & Clarke, V. (2021). *Thematic analysis: A practical guide*. SAGE Publications.
- Chan, R. C. H., & Mak, W. W. S. (2020). Empowerment for civic engagement and well-being in emerging adulthood: Evidence from cross-regional and cross-lagged analyses. *Social Science & Medicine*, 244, 112703. <https://doi.org/10.1016/j.socscimed.2019.112703>
- Chen, C., & Yin, H. (2026). How teachers' creative pedagogies shape students' creative thinking skills: A multilevel moderated mediation analysis from East Asia. *Thinking Skills and Creativity*, 60. <https://doi.org/10.1016/j.tsc.2025.102112>
- Dina, T. A. F., Lestari, S. D., Maula, M., Niam, A. A., & Khobir, A. (2025). Dampak pendidikan pembebasan Paulo Freire dalam Kurikulum Merdeka Belajar perspektif filsafat pendidikan Islam. *Jurnal Alfa: Penelitian, Pendidikan, dan Bahasa*, 2(2), 51–56. <https://doi.org/10.64733/jap2b.v2i2.26>
- Fitriyanto, & Sulaiman, I. (2025). Pendidikan literasi kewarganegaraan Gen Z melalui implementasi komunitas Civic Kolaborasik di Kota Tegal. *Jurnal Ilmu Pendidikan Dasar*, 10.

- Gómez, R. L., & Suárez, A. M. (2023). Pedagogical practices and civic knowledge and engagement in Latin America: Multilevel analysis using ICCS data. *Heliyon*, 9(11), e21319. <https://doi.org/10.1016/j.heliyon.2023.e21319>
- González-Ruibal, A. (2025). Traditions of equality: The archaeology of egalitarianism and egalitarian behavior in Sub-Saharan Africa (First and Second Millennium CE). *Journal of Archaeological Method and Theory*, 32(1). <https://doi.org/10.1007/s10816-024-09678-1>
- Haryoko, T. B., Nurdin, E. S., Ruyadi, Y., & Suhartati, T. (2025). Foster parent development model approach to strengthen Pancasila character values to form the estuary spirit and identity of Poltekip cadets of the Ministry of Law and Human Rights. *31(2)*, 279–287. <https://doi.org/10.17977/um048v31i22025p279-287>
- Hashimov, E. (2015). Qualitative data analysis: A methods sourcebook and The coding manual for qualitative researchers. *Technical Communication Quarterly*, 24(1), 109–112. <https://doi.org/10.1080/10572252.2015.975966>
- Jailani, M., Nasiwan, Dewantara, J. A., & Prasetyo, W. H. (2025). Reconstructing identity and rebuilding trust: Ethnic Chinese se strategies for post-conflict social integration in West Kalimantan. *Journal of Human Behavior in the Social Environment*. <https://doi.org/10.1080/10911359.2025.2521516>
- Jayadiputra, E., Karim, A. A., Sapriya, S., & Rahmat, R. (2023). The Pancasila and civic education curriculum model at 21st century. *Jurnal Civics: Media Kajian Kewarganegaraan*, 20(1), 65–74. <https://doi.org/10.21831/jc.v20i1.49455>
- Kabatiah, M. (2021). Efektivitas pengintegrasian pendidikan karakter di perguruan tinggi melalui teknik klarifikasi nilai pada mata kuliah pendidikan kewarganegaraan. *Jurnal Kewarganegaraan*, 18(1), 65. <https://doi.org/10.24114/jk.v18i1.23730>
- Karliani, E., Kartadinata, S., Winataputra, U. S., & Komalasari, K. (2019). Indonesian civic engagement among college students. *Journal of Human Behavior in the Social Environment*, 29(5), 582–592. <https://doi.org/10.1080/10911359.2019.1571980>
- Kiprianos, P., & Stavropoulou, A. (2025). Understanding the meaning of family-school collaboration in preschool education: A constructivist grounded theory approach. *Global Studies of Childhood*. <https://doi.org/10.1177/20436106251398517>
- Knevelsrud, H. C., Hetland, J., Bakker, A. B., Krabberød, T., Sørli, H. O., Espevik, R., & Olsen, O. K. (2025). Empowering leadership and employee work engagement: A diary study using self-determination theory. *European Journal of Work and Organizational Psychology*. <https://doi.org/10.1080/1359432X.2025.2594485>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development* (1st ed.). Prentice Hall. <https://doi.org/10.1016/B978-0-7506-7223-8.50017-4>
- Lamsal, H. (2024). Critical pedagogy in addressing social inequality and promoting social justice in education. *Advances*, 5(3), 77–83. <https://doi.org/10.11648/j.advances.20240503.12>
- Macfarlane, B. (2024). The ideology of crisis in higher education. *Higher Education Quarterly*, 78(4). <https://doi.org/10.1111/hequ.12500>
- MacLellan, A., & Derakshan, N. (2021). The effects of stoic training and adaptive working memory training on emotional vulnerability in high worriers. *Cognitive Therapy and Research*, 45(4), 730–744. <https://doi.org/10.1007/s10608-020-10183-4>
- Manning, J. (2025). A performative critical management studies: Developing a critical management pedagogy as intellectual activism praxis. *Organization*, 32(4), 607–622. <https://doi.org/10.1177/13505084241264521>
- Miftakhu Rosyad, A., & Mahamood, S. F. (2026). A systematic literature review of Pancasila education in higher education: Trends, pedagogical innovations, and learner competencies. *International Journal of Science Education and Cultural Studies*, 4(2), 28–46. <https://doi.org/10.58291/ijsecs.v4i2.459>
- Murphy, M., & Costa, C. (2025). The digital public sphere, universities and intellectualising the public. *Studies in Higher Education*. <https://doi.org/10.1080/03075079.2025.2500694>
- Ni, Y., & Lu, J. (2020). Research on junior high school English reading class based on the principle of timing and Thorndike's three laws of learning. *Journal of Language Teaching and Research*, 11(6), 962–969. <https://doi.org/10.17507/jltr.1106.13>
- Oldenburg, R. (2023). *The great good place*. Paragon House. <https://doi.org/10.2307/jj.9561417>
- Pinedo, A., & Kruger, N. (2025). When opportunity structures matter for unfolding the sociopolitical development of adolescents and young adults. *Journal of Research on Adolescence*, 35(3). <https://doi.org/10.1111/jora.70058>
- Pratiyaksi, N. M. D., Sanjaya, D. B., & Suastika, I. N. (2025). PKN sebagai pendidikan demokrasi di sekolah menengah pertama di Jembrana. *Jurnal Pembelajaran, Bimbingan, dan Pengelolaan Pendidikan*, 5(8), 8. <https://doi.org/10.17977/um065.v5.i8.2025.8>
- Puspita Sari, V., & Suryaningsi, S. (2023). Education for Indonesian citizens: From good citizens to active citizens. *Asian Journal of Social and Humanities*, 1(10), 695–706. <https://doi.org/10.59888/ajosh.v1i10.73>
- Putnam, R. D. (1995). Bowling alone: America's declining social capital. *Journal of Democracy*, 6(1). <https://doi.org/10.1353/jod.1995.0002>
- Rhubart, D., Sun, Y., Pendergrast, C., & Monnat, S. (2022). Sociospatial disparities in “third place” availability in the United States. *Socius*, 8. <https://doi.org/10.1177/23780231221090301>

- Sagiv, I. B., Goldner, L., & Carmel, Y. (2022). The civic engagement community participation thriving model: A multi-faceted thriving model to promote socially excluded young adult women. *Frontiers in Psychology, 13*. <https://doi.org/10.3389/fpsyg.2022.955777>
- Sari, D. Y., Napitupulu, E., & Suhartono, S. (2025). Pengaruh model pembelajaran project based learning dan locus of control terhadap hasil belajar PPKn siswa kelas V sekolah dasar. *Jurnal Pembelajaran, Bimbingan, dan Pengelolaan Pendidikan, 5*(11), 10. <https://doi.org/10.17977/um065.v5.i11.2025.10>
- Sulaeman, E. (2025). Implementasi pemikiran filosofis Paulo Freire dalam dunia pendidikan. *Ta'lim: The Islamic Religious Educational Journal, 4*(2). <https://doi.org/10.65585/jt.v4i2.169>
- Suleman, M. A. (2024). Meningkatkan keterampilan komunikasi siswa melalui penerapan experiential learning. *Ideguru: Jurnal Karya Ilmiah Guru, 9*(3), 1530–1538. <https://doi.org/10.51169/ideguru.v9i3.1101>
- Sumardjoko, B., & Musyiam, M. (2018). Model of civic education learning based on the local wisdom for revitalizing values of Pancasila. *Jurnal Cakrawala Pendidikan, 37*(2). <https://doi.org/10.21831/cp.v37i2.18037>
- Tampubolon, A., Komalasari, K., Sapriya, Anggraeni, L., Sari, B. I., & Prasetyo, W. H. (2025). Board games as a medium for civic education: Judging from knowledge and beliefs in teacher perceptions. *Teaching and Teacher Education, 167*. <https://doi.org/10.1016/j.tate.2025.105229>
- Tatham, C. (2025). A systematic literature review of third space theory in research with children (aged 4–12) in multicultural educational settings. *Pedagogy, Culture and Society, 33*(3), 867–886. <https://doi.org/10.1080/14681366.2023.2283798>
- Themelis, S., & Hsu, T. C. (2021). Democratizing politics and politicizing education: Critical pedagogy for active citizenship in the Taiwanese Sunflower Movement. *Education, Citizenship and Social Justice, 16*(2), 180–194. <https://doi.org/10.1177/1746197920915601>
- Wang, C. (2023). Interweaving nationalism and cosmopolitanism in the cultivation of Confucian citizens through classics reading in contemporary China. *Citizenship Teaching and Learning, 18*(3), 351–368. https://doi.org/10.1386/ctl_00130_1
- Wijesinghe, P., & Dholakia, K. (2021). Emergent physics-informed design of deep learning for microscopy. *JPhys Photonics, 3*(2), 021003. <https://doi.org/10.1088/2515-7647/abf02c>
- Wimbawati, P. K. A., Sanjaya, D. B., & Swastika, I. N. (2025). Pembelajaran PKn membangun karakter menyulut kesadaran politik sejak usia pendidikan dasar. *Jurnal Pembelajaran, Bimbingan, dan Pengelolaan Pendidikan, 5*(7), 1. <https://doi.org/10.17977/um065.v5.i7.2025.1>