

The Impact of Social Media and Artificial Intelligence Use on Students' Character in Civic Education Learning

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ABSTRACT

The digital transformation has ushered society into an era of disruption, triggering a digital moral crisis among Generation Z. This study aims to synthesize contemporary pedagogical frameworks to develop an integrative model of Digital Ethics-Based Civic Education that incorporates social media and Artificial Intelligence literacy to strengthen national character and students' moral resilience. Adopting a qualitative approach through a literature review, data were collected from reputable national and international journals and official government reports from 2020 to 2025. The research findings indicate that technical proficiency alone is insufficient to preserve moral integrity without a strong ethical anchor. A reorientation of pedagogical strategies is necessary by integrating the Pancasila Student Profile, strengthening interpersonal intelligence, and utilizing innovative technologies such as Artificial Intelligence and social media as tools for active value learning. The conclusion of this study emphasizes that the future of Civic Education depends on its transformation into a living curriculum that positions educators as moral navigators in the digital space to foster smart and good citizens.

Kata-kata kunci:

Pendidikan

kewarganegaraan;

pendidikan karakter;

etika digital;

kecerdasan buatan;

profil pelajar Pancasila.

ABSTRAK

Dampak Penggunaan Media Sosial dan Kecerdasan Buatan terhadap Karakter Mahasiswa dalam Pembelajaran Pendidikan Kewarganegaraan. Transformasi digital telah membawa masyarakat ke era disrupsi yang memicu krisis moral digital di kalangan Generasi Z. Penelitian ini bertujuan untuk mensintesis kerangka kerja pedagogis kontemporer guna mengembangkan model integratif Pendidikan Kewarganegaraan Berbasis Etika Digital untuk memperkuat karakter nasional dan ketahanan moral siswa. Dengan menggunakan pendekatan kualitatif melalui metode studi literatur, data dikumpulkan dari berbagai jurnal nasional dan internasional bereputasi serta laporan resmi pemerintah periode 2020-2025. Temuan penelitian menunjukkan bahwa kemahiran teknis saja tidak cukup untuk menjaga integritas moral tanpa adanya jangkar etika yang kuat. Reorientasi strategi pedagogis perlu dilakukan dengan mengintegrasikan Profil Pelajar Pancasila, penguatan kecerdasan interpersonal, serta pemanfaatan teknologi inovatif seperti Artificial Intelligence dan media sosial sebagai sarana pembelajaran nilai secara aktif. Simpulan penelitian ini menekankan bahwa masa depan Pendidikan Kewarganegaraan bergantung pada transformasinya menjadi kurikulum hidup yang menempatkan pendidik sebagai navigator moral dalam ruang digital untuk mewujudkan warga negara yang cerdas dan baik.

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Introduction

The rapid advancement of information and communication technology over the past two decades has fundamentally reshaped communication patterns, social interactions, and the global learning landscape. This digital transformation has ushered society into an era of disruption, in which the boundaries between physical and virtual realities are increasingly blurred. Social media platforms, such as TikTok, Instagram, and YouTube, are no longer merely tools for entertainment; they have evolved into the primary public spheres where the younger generation acquires information, expresses themselves, and constructs their social identities. However, beneath the convenience of access, the wave of globalization brought by digitalization poses significant challenges to moral integrity and national character. According to Karo (2025), the rapid development of digital technology has triggered what is termed a "digital moral crisis." The phenomenon of post-truth characterizes this era, where personal emotions and beliefs are often prioritized over objective facts in shaping public opinion. This creates a volatile digital environment in which truth becomes relative, and citizens' integrity is compromised.

This moral crisis is further exacerbated by social media algorithms that tend to create ideological segmentation. Naikofi, C. K., et al (2025) explain that digital algorithms and identity-based online communities contribute significantly to the formation of polarized perspectives among students. These digital dynamics often reinforce "echo chambers" that limit cross-perspective interactions, thereby challenging the implementation of foundational values such as unity and tolerance in everyday life. In the Indonesian context, this phenomenon is deeply concerning as it can trigger social disintegration. Wulandari et al. (2025) note that the effectiveness of Pancasila Education is currently being tested amidst challenges of shifting values, individualism, and social fragmentation, which are increasingly prevalent due to digitalization. Without a strong moral filter, the younger generation becomes trapped in an unfiltered flow of information, which ultimately weakens the bonds of national solidarity.

The issue of moral decadence among Generation Z has become a central concern requiring serious attention. Daffa et al. (2025) highlight that in the digital era, Generation Z faces complex moral challenges, ranging from the erosion of communication ethics to a loss of respect for diversity. National character, which should be the nation's identity, is being eroded by a global culture that is not always aligned with noble national values. This aligns with Agustianingsih's (2025) argument that Civic Education (PKn) serves a vital role as a filter against the negative influences of globalization. Civic Education should not be viewed merely as an administrative subject but as a strategic instrument in forming a solid national identity amidst the currents of digitalization.

In response to these challenges, the Indonesian government, through the *Merdeka Curriculum*, has introduced the concept of the Pancasila Student Profile (*Profil Pelajar Pancasila*). This concept is designed as a compass for educators and students in developing character aligned with national values in the era of disruption. Irawan et al. (2023) emphasize that the application of the Pancasila Student Profile is a strategic effort to strengthen student character, ensuring they possess moral resilience to face contemporary challenges. This character education targets not only cognitive aspects but also affective and psychomotor domains. A crucial pillar in this character formation is interpersonal intelligence. Sakman, S., Abdulkarim, A., Komalasari, K., & Masyitoh (2024) argue that interpersonal intelligence is the core of character, determining a student's ability to communicate, empathize, and engage in healthy social interactions in both real and virtual environments.

However, the implementation of character education in schools often encounters pedagogical obstacles. Wulandari et al. (2025) identify that a major factor in the lack of practice

of Pancasila values is the insufficient role modeling provided by educators. Civic Education teachers must serve as role models through daily behaviors that reflect noble values. In the digital age, this exemplary behavior must also transform into the digital space, where teachers act as moral navigators for students. This is crucial because the rapid flow of information often causes the younger generation to lose direction in understanding nationalism. Pinandhita & Damayanti (2025) note that the nationalism of the younger generation needs to be fostered through interactive and relevant learning methods aligned with their digital lives, ensuring that nationalistic materials are not perceived as monotonous or obsolete.

Instructional innovation is key to ensuring that Pancasila Education remains relevant. The utilization of technologies such as Artificial Intelligence (AI) presents both opportunities and challenges. Afriansyah & Salsadila (2025) demonstrate that optimizing ChatGPT in Pancasila Education can increase students' interest in learning and understanding of national values when used wisely as a discussion aid. Furthermore, the use of popular social media platforms among students, such as TikTok, can be developed as an innovative learning medium. Salwa et al. (2025) demonstrate that using TikTok can help students, including those with special needs (*slow learners*), understand citizenship concepts through engaging short-form video visualizations. Thus, technology should not be viewed as an enemy but as a means to strengthen the delivery of character values.

This digital character education must also be grounded in existing societal values. Sundawa & Wadu (2021) remind us of the importance of internalizing religious character values sourced from local wisdom, such as the *Bersih Desa* tradition, which teaches cooperation (*Gotong Royong*) and gratitude. Additionally, the *Living Values Education* (LVE) approach developed by Komalasari and Sapruji (2022) provides a framework for schools to create a learning environment rich in core life values. The integration of traditional values and digital competence will shape "smart and good" digital citizens.

Beyond the school's role, external collaboration significantly determines the success of character building. Shofiyah, N. et al. (2025), through their systematic literature review, emphasize that child character formation results from collaboration among families, schools, and the community. Without the support of conducive family and community environments, school education will struggle to achieve its full potential. Families must be the first bastion in filtering social media influences for their children.

Academically, this research is urgent given the limited studies that comprehensively integrate Civic Education pedagogical strategies with digital ethical challenges. Most previous studies remain descriptive and have not offered a concrete instructional model. This research aims to fill that gap by synthesizing findings from the literature to develop a framework for Civic Education grounded in digital ethics. The primary focus of this research is on how to transform Civic Education from mere content mastery into a real practice of values in the digital space.

Ultimately, the digital era necessitates a paradigm shift in character education, moving beyond dogmatic instruction toward a model that emphasizes self-reflection, digital moral literacy, and proactive social responsibility. While the *Merdeka Curriculum* in Indonesia has laid the groundwork through the "Pancasila Student Profile," the practical integration of digital ethics into Civic Education remains underexplored and requires a more explicit pedagogical framework. This study seeks to fill this gap by synthesizing interdisciplinary findings to develop a conceptual model of "Digital Ethics-Based Civic Education." By positioning students as active moral agents rather than passive consumers, this research contributes both theoretically to the evolution of civic pedagogy and practically by providing instructional guidance for educators.

Given the escalating moral challenges in cyberspace and the scarcity of integrative research within the Indonesian context, this study addresses the following research question:

How can Civic Education pedagogical strategies be effectively reoriented to integrate digital ethics and the "Pancasila Student Profile" in mitigating the digital moral crisis among Generation Z? Consequently, this study aims to synthesize contemporary pedagogical frameworks to develop an integrative model of Digital Ethics-Based Civic Education that strengthens the national character and moral resilience of Generation Z in the face of digital disruption.

Prior scholarship has largely examined these digital forces in isolation. Studies on social media and character education, such as Naikofi et al. (2025) and Wulandari et al. (2025), focus primarily on polarization and social disintegration, while a parallel body of literature on Artificial Intelligence in education, including Sopacua et al. (2026), Daffa et al. (2025), and George (2023), has concentrated almost exclusively on cognitive outcomes such as critical thinking and problem-solving within general or subject-specific instructional contexts, rather than on character and moral formation within Civic Education specifically. Few studies, if any, have examined social media and Artificial Intelligence together as converging digital forces shaping the moral and civic identity of Generation Z, nor have they situated this convergence within the Pancasila Student Profile as an integrative ethical framework. This study addresses that gap by treating social media and Artificial Intelligence not as separate phenomena but as two faces of the same digital moral frontier confronting Civic Education. The novelty of this research, therefore, lies in its integrative synthesis: it is among the first to position Artificial Intelligence literacy alongside social media literacy as a unified pedagogical challenge for Civic Education, and to propose the teacher's role as both a "digital moral co-navigator" and an "Artificial Intelligence literacy navigator" within a single, Pancasila grounded model of Digital Ethics-Based Civic Education.

Method

This study adopts a qualitative approach through a literature review. The method is selected to enable a comprehensive and critical examination of existing research on the influence of social media on students' character formation within the context of Civic Education. According to Snyder (2019), a literature review does not merely summarize previous studies but synthesizes knowledge to generate conceptual understanding and identify future research directions. Data sources consist of secondary literature, including peer-reviewed national and international journal articles indexed in Scopus, Web of Science, and Sinta, as well as academic books and official government reports. Literature searches were conducted in Google Scholar, Scopus, SpringerLink, Taylor & Francis Online, and ScienceDirect, focusing on publications from 2020 to 2025 to ensure contemporary relevance. Search keywords included "social media and character education," "digital citizenship," "civic education and moral development," and "media sosial dan Pendidikan Kewarganegaraan."

Data collection involved systematic library research following the Systematic Literature Review (SLR) model proposed by Budgen et al. (2007), including four stages: (1) defining research focus and questions, (2) identifying relevant literature, (3) screening and evaluating quality, and (4) synthesizing and interpreting findings. Selected studies were classified into major themes, including the positive and negative effects of social media, the role of Civic Education, and digital ethics-based pedagogical strategies. Data analysis employed content analysis techniques based on Miles et al. (2014), consisting of data reduction, data display, and conclusion drawing. Relevant findings were filtered, categorized, and interpreted to identify patterns, trends, and theoretical contributions. This analytical process ensured the validity and academic rigor of the review.

Result and Discussion

Table 1. Research Findings on Digital Ethics and Civic Education

Author & Year	Journal / Source Name	Research Findings
Karo, (2025)	CIVITAS: Journal of Learning and Civic Science	The post-truth phenomenon triggers a digital moral crisis; Civic Education offers value integration through debate and digital action projects to form ethical digital citizens.
Afriansyah & Salsadila, (2025)	Jurnal Citizenship	Optimizing AI (ChatGPT) in Pancasila Education enhances student engagement and deepens the understanding of national values in the digital era.
Shofiyah, N., et al, (2025)	Jurnal Dunia Pendidikan	Pancasila Education serves as a moral foundation against the effects of globalization and negative social media influences through school–family–community collaboration.
Naikofi, C. K., et al., (2025)	Pendas: Scientific Journal of Basic Education	Digital algorithms and identity-based echo chambers create social fragmentation, thereby challenging the implementation of Pancasila values such as tolerance.
Wulansari et al., (2025)	PANCASILA: Journal of Indonesianness	The exemplary behavior (role modeling) of Civic Education teachers is the key factor in strengthening students' character amid a lack of value practice.
Salwa et al., (2025)	Karimah Tauhid	TikTok serves as an innovative learning tool for students who are "slow learners" using short, interactive videos to clarify complex civic concepts.
Pinandhita & Damayanti (2025).	Mimbar Demokrasi	Integrating digitally relevant curricula is strategic for fostering nationalism among Gen Z and preventing the erosion of identity caused by rapid information flows.
Agustianingsih, (2025)	Jurnal Multidisiplin Ilmu Akademik	Civic Education plays a vital role in shaping the national character of Gen Z amidst the complexities of globalization and digitalization.

Author & Year	Journal / Source Name	Research Findings
Daffa et al., (2025)	Journal of Student Research	Pancasila Education is effective in overcoming moral decadence by strengthening nationalism and tolerance through qualitative descriptive approaches.
Wulandari et al. (2025).	Journal of Student Research	Internalizing Pancasila values effectively prevents social disintegration and fragmentation caused by shifting collective values in digital media.
Sakman, S., Abdulkarim, A., Komalasari, K., & Masyitoh (2024)	Jurnal Moral Kemasyarakatan	Interpersonal intelligence is the core of a student's character, shaping social behavior, communication skills, and effective interaction.
Irawan et al. (2023).	ICoISSEE3 Proceedings	The "Pancasila Student Profile" concept is a strategic effort to strengthen character and morality in the era of disruption.
Pandikar et al. (2022).	Yupa: Historical Studies Journal	Harmonizing economic principles with Islamic values (Stewardship/Khalifah) is essential for promoting environmental sustainability.
Komalasari & Sapruji (2022)	Book (LVE)	<i>Living Values Education</i> (LVE) provides a framework for instilling core life values as the basis for student ethics and morality.
Sundawa & Wadu, (2021)	Jurnal Moral Kemasyarakatan	Implementing religious character values through local traditions (Bersih Desa) reinforces national culture and moral identity.
Prayogi, Sapriya, Komalasari K et al., (2024)	ASANKA: Journal of Social Science and Education	<i>Civic Education fundamentally serves as moral education, aimed at developing students' moral awareness, civic responsibility, and character formation through technology-integrated learning models such as the Value Clarification Technique (VCT) and Human Modeling in the digital era.</i>

The impact of social media on student character is profoundly ambivalent, serving simultaneously as a dynamic tool for global connection and a catalyst for moral challenges. According to Naikofi, C. K. et al. (2025), digital media algorithms and identity-based online communities often create "echo chambers" that hinder the implementation of national values, leading to social fragmentation. This phenomenon aligns with the concerns of Karo (2025), who identifies a "digital moral crisis" in the post-truth era, where personal emotions often override objective facts, potentially leading to ethical decay among students. In the Indonesian context, this era requires a strong ideological filter grounded in the "Pancasila Student Profile" to prevent the dilution of national identity amid technological disruption (Irawan et al., 2023).

However, this negative trajectory is not inevitable if filtered through a robust educational framework. When technology, such as Artificial Intelligence and digital platforms, is harnessed for pedagogical purposes, it can enhance student engagement and understanding of national values. For instance, Afriansyah & Salsadila (2025) demonstrate that optimizing tools such as ChatGPT in Civic Education can foster interactive learning and strengthen understanding of kebangsaan (nationality). The key lies in the student's ability to maintain interpersonal intelligence, which Sakman, S., Abdulkarim, A., Komalasari, K., & Masyitoh (2024) identify as the essential basis for character, determining a student's ability to communicate and interact effectively in social environments.

Beyond individual resilience, educators must transform digital platforms into arenas for character manifestation. By integrating local wisdom and traditional values, such as the religious character values found in the *Bersih Desa* tradition (Sundawa & Wadu, 2021) or core life values in *Living Values Education* (Komalasari & Sapruji, 2022), Civic Education can provide a "moral firewall" for students. Furthermore, Salwa et al. (2025) suggest that using popular platforms like TikTok can be an innovative way to deliver civic materials, making them more accessible and engaging for diverse learners, provided that educational objectives guide their use.

Ultimately, the role of the educator is critical in this transition. Wulandari et al. (2025) emphasize that the role modeling and exemplary behavior of Civic Education teachers are the most vital factors in strengthening student character in the digital age. By anchoring student behavior in a conscious internal moral compass, supported by collaboration among schools, families, and communities (Shofiyah, N. et al., 2025), Civic Education can ensure that the digital experience shifts from passive consumption to active, value-oriented contribution. This approach fosters a digital environment where ethical conduct becomes the norm, effectively preventing social disintegration (Wulansari et al., 2025).

Modern Civic Education (PKn) faces a critical pedagogical gap that must be addressed to remain relevant in the 21st century. Wulansari et al. (2025) identify a primary challenge in character development as the inconsistency in practicing Pancasila values, often due to a lack of teacher role modeling. This gap in pedagogical exemplary behavior can leave students vulnerable to digital ethical dilemmas without proper guidance. Furthermore, Karo (2025) emphasizes that in the "post-truth" era, Civic Education must move beyond cognitive memorization and offer a conceptual framework for value education that utilizes active methods such as debate, self-reflection, and digital action projects to cultivate ethical digital citizens.

To bridge this gap, the curriculum must prioritize the development of digital integrity and interpersonal intelligence. Sakman, S., Abdulkarim, A., Komalasari, K., & Masyitoh (2024) argue that interpersonal intelligence serves as the essential basis for character, focusing on the ability to navigate complex social and digital landscapes through effective communication and interaction skills. These competencies are crucial for maintaining national identity and moral

resilience amidst technological disruption (Irawan et al., 2023). To achieve this, Afriansyah & Salsadila (2025) advocate optimizing modern technologies, such as ChatGPT, to create an interactive learning environment that stimulates critical discussion and deepens understanding of national values.

Instructional strategies must also evolve to include innovative media that resonate with the digital habits of Generation Z. Salwa et al. (2025) demonstrate that using platforms like TikTok can clarify complex civic concepts and increase motivation to learn, particularly for students with diverse learning needs. This is further supported by Pinandhita & Damayanti (2025), who highlight that Civic Education is most effective when it integrates values into a curriculum directly relevant to students' fast-paced digital lives. Such integration requires a systemic focus on forming national character to withstand the complexities of globalization and digitalization (Agustianingsih, 2025).

Ultimately, reorienting the curriculum toward digital ethics requires a departure from traditional, static instructional models. This shift demands that educators embrace the "Pancasila Student Profile" as a living guide for character development in the era of disruption (Irawan et al., 2023). By positioning teachers as moral role models and "co-navigators" in digital spaces, schools can foster a more authentic learning environment. This approach ensures that students are not just technically literate but also morally grounded, effectively preventing social disintegration and the erosion of national identity in the digital age (Wulandari et al., 2025).

The character education framework in the Indonesian digital landscape serves as a comprehensive model for merging moral reasoning with technological proficiency. As conceptualized in the Pancasila Student Profile, education provides a systematic foundation for teaching students how to balance their rights and responsibilities through six key dimensions, including global diversity and noble morality (Irawan et al., 2023). A central element of this approach is promoting global awareness without losing national identity, ensuring that students remain "locally grounded" through the implementation of religious character values and local traditions (Sundawa & Wadu, 2021).

The implementation of this moral framework also involves addressing the tension between foundational values and the growing trend of sociopolitical polarization. Naikofi, C. K., et al (2025) suggest that educators must facilitate dialogues that help students navigate "echo chambers" and fragmented digital spaces, thereby developing moral resilience. Moreover, Shofiyah, N. et al. (2025) argue that Civic Education must reinforce social solidarity and national values as a filter against the negative influences of globalization and social media. This dual focus allows students to see themselves as part of a global community while maintaining the patriotic values essential for national cohesion (Agustianingsih, 2025).

Furthermore, the current educational model emphasizes the importance of digital agency and social responsibility. Karo (2025) argues that students should be encouraged to use social platforms for "digital action projects," transforming digital engagement from a self-centered activity into a civic-centered one. This aligns with the findings of Sakman, S., Abdulkarim, A., Komalasari, K., & Masyitoh (2024), who posit that strengthening interpersonal intelligence is vital for ensuring students use their digital literacy for positive social interaction and cooperation. By grounding technological proficiency in these values, the framework ensures that the next generation of citizens is not only digitally literate but also civically motivated.

The long-term viability of this character-building effort rests on its ability to manifest as a lived experience in the classroom through the exemplary behavior of educators. Emphasize that "digital citizenship" should not be treated as an isolated module but as an omnipresent ethical standard practiced through daily teacher role-modeling. As students begin to see the correlation between their online conduct and national stability, the educational process

transcends theory and becomes a foundational element of their civic identity. In this light, the integration of Pancasila values serves as a bridge between personal integrity and the collective stability of the digital public sphere (Wulansari et al., 2025).

The future of Civic Education lies in integrating innovative technologies that resonate with the digital-native generation. Salwa et al. (2025) demonstrate that instructional innovations, such as the use of TikTok, can significantly increase motivation to learn and clarify complex civic concepts through interactive, visually engaging short videos. This approach is crucial for capturing student interest and fostering a deeper understanding of civic responsibilities in a fast-paced environment. Furthermore, Pinandhita & Damayanti (2025) highlight that integrating a curriculum that is relevant to digital life is strategic for fostering nationalism and critical thinking among Gen Z students.

In addition to social media, the rise of Artificial Intelligence (AI) presents new ethical opportunities and challenges that must be addressed. Afriansyah & Salsadila (2025) argue for optimizing ChatGPT in Pancasila Education to provide interactive explanations and stimulate critical discussion. Preparing students for an AI-driven future is a vital component of modern character education, ensuring they remain critical consumers of digital content rather than passive recipients of misinformation. As Artificial Intelligence becomes more integrated into daily life, Civic Education must provide the moral framework needed to ensure that technology strengthens national values such as critical reasoning and creativity (Shofiyah, N. et al., 2025).

Beyond the classroom, the sustainability of digital character education requires a collaborative effort between schools, families, and the digital community. Shofiyah, N. et al. (2025) advocate for a holistic reinforcement model in which all social stakeholders participate in nurturing children's character. This communal approach reimagines traditional *Gotong Royong* (cooperation) in a digital context, where students use their digital skills to promote social harmony and prevent disintegration (Wulansari et al., 2025). By fostering this sense of online social responsibility, Civic Education ensures that noble national values continue to adapt and flourish in an ever-evolving digital landscape.

Looking forward, the synthesis of tradition and innovation will be the defining characteristic of a successful character education paradigm. While Artificial Intelligence and interactive media provide the technical scaffolding to engage modern students, the "soul" of Civic Education must remain rooted in the timeless principles of Pancasila. Daffa et al. (2025) and Agustianingsih (2025) emphasize that digital progress must always be balanced by moral accountability and a strong national identity. By fostering a culture of digital participation that mirrors the spirit of cooperation, we ensure that the digital future remains a vessel for the enduring values that define a virtuous society.

Beyond social media, a closely related digital force is reshaping the same moral terrain. Among the various digital forces reshaping Generation Z, the rapid normalization of Artificial Intelligence (AI) platforms such as ChatGPT, Gemini, and Copilot represents one of the most consequential moral frontiers for Civic Education. George (2023) explains that Artificial Intelligence is engineered to emulate human reasoning in processing information and generating automated responses. This capability is rapidly permeating classrooms from secondary schools to universities (Supriyono & Prihandono, 2024). When approached as a cognitive partner rather than an answer-dispensing oracle, AI can catalyze the reflective, evidence-based reasoning that civic virtue requires. Sopacua et al. (2026), through a meta-analysis of twelve empirical studies, found that AI-based adaptive learning systems produced a moderate to strong positive effect (Hedges' $g = 0.826$) on students' critical thinking and problem-solving capacity, while Guo & Lee (2023) demonstrated that structured use of ChatGPT meaningfully strengthened students' ability to analyze and evaluate information. These findings

echo the spirit of digital civic agency emphasized throughout this study: technology becomes virtuous only insofar as it is harnessed to deepen, rather than replace, human judgment.

However, this same technology carries a distinctly moral hazard that extends beyond cognitive decline into the territory of character and integrity that defines Civic Education's core mandate. Daffa et al. (2025) found that passive and uncontrolled Artificial Intelligence use, where students rely on instant answers without engaging in deliberate reasoning, significantly weakens independent analysis, synthesis, and decision-making, while Islami et al. (2026) confirm that sustained dependence on Artificial Intelligence to complete tasks, absent genuine conceptual understanding, erodes the evidence-based evaluation that underlies both critical and ethical reasoning. This dependency is not merely an academic concern; it is a question of moral character formation, since a generation that outsources its judgment to algorithms risks losing the very capacity for self-reflection and accountability that the Pancasila Student Profile seeks to cultivate. Supriyono & Prihandono (2024) further note that uncritical use of Artificial Intelligence elevates the risk of plagiarism and academic dishonesty, a digital-era manifestation of the broader erosion of communication ethics already observed among Generation Z (Daffa et al., 2025).

Reconciling these opposing tendencies positions the Civic Education teacher as what this study terms an "AI literacy navigator," a role that extends the broader concept of the teacher as digital moral co-navigator discussed throughout this paper. This study argues that the teacher's function in the AI era shifts decisively from being the primary source of knowledge to guiding students toward wise, critical, and responsible use of technology, a transformation directly aligned with the moral navigator role this study assigns to Civic Education teachers. In practice, this means teaching students not only how to prompt and interpret Artificial Intelligence outputs, but when Artificial Intelligence assistance is ethically appropriate and when independent moral and analytical reasoning must take precedence (George, 2023). Embedding this Artificial Intelligence literacy within the Pancasila Student Profile, alongside existing emphases on interpersonal intelligence and digital ethics, ensures that Generation Z approaches Artificial Intelligence not as a substitute for conscience but as another digital space in which national character, critical thinking, and moral accountability must be deliberately practiced.

Conclusion

This systematic literature review concludes that social media and AI function as a double-edged force in students' character formation within Civic Education: they simultaneously create risks of moral decadence and echo-chamber polarization while offering innovative platforms for value-based civic learning. The central finding is that technical digital proficiency alone is insufficient to safeguard moral integrity; it must be anchored in a robust ethical framework rooted in the Pancasila Student Profile and supported by Self-Regulated Learning (SRL) as the internal mechanism that enables students to monitor and align their digital behavior with national values consciously. The proposed integrative model of Digital Ethics-Based Civic Education reorients pedagogy from cognitive content delivery toward a living curriculum that cultivates interpersonal intelligence, digital volunteerism, and moral resilience, with educators serving as moral navigators and role models in the digital space. This study therefore answers its research question by affirming that the effective reorientation of Civic Education pedagogical strategies requires the explicit integration of digital ethics, the Pancasila Student Profile, and Self-Regulated Learning as interconnected pillars, with future research encouraged to empirically validate this framework and examine the moderating role

of SRL in the relationship between Artificial Intelligence and social media use, critical thinking skills, and student creativity in Social Studies Education contexts.

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