



## International Journal Pedagogy of Social Studies

DOI Prefix 10.17509/ijposs by Crossref

p-ISSN : [2550-0600](#)  
e-ISSN [2549-6530](#)

### The Actualization of Social Care Characters in Academic Society in Responding to the Covid-19 Pandemic

Dimas Febriansyah Krisna Dwiputra<sup>1</sup>, Dadang Sundawa<sup>2</sup>, Muhammad Iqbal<sup>3</sup>  
Social Studies Education, Faculty of Social Sciences Education, Universitas Pendidikan Indonesia,  
Bandung, Indonesia

**Abstract.** WHO categorizes Covid-19 as a pandemic that has an impact on various aspects of life. In this condition, it turns out that there are still individuals who care to help others, one of which is the FPIPS Academic Society. Therefore, researchers are interested in raising this issue to be a study that aims to describe in-depth the actualization of the FPIPS Academic Society's caring character in responding to the pandemic based on moral knowing, moral feeling/attitude, and moral activity. This research study used a qualitative approach with the case study method. While the data collection techniques through observation, documentation study, and interviews online to selected participants based on snowball sampling technique. The general result is the actualization of social care characters FPIPS Academic Society's involve three-component characters, is knowing the good, desiring the good, and activity the good. The specific result of this research such as First, the academic community has good knowledge of social care by having knowing the moral values of social responsibility, awareness the factual issue related to Covid-19 and their impacts, have moral awareness, and moral reasoning so that they deciding social care is necessary for responding to the Covid-19 pandemic. Besides, they able to analyze, evaluate, and even contribute an idea related to social care. Second, the academic community shows a good sense of social care with a sense of empathy, a feeling of happiness to help, a feeling of confidence to help, and a growing desire to continue taking social care activities. The last, the social care actions practiced by the academic community are very diverse, both in light and weight scales, which can generally be classified as four classes, that is sharing, donating, cooperative, and donating.

**Keyword:** Covid-19, Social Care Characters, Academic Society

**Correspondence.** [dimasfk22@student.upi.edu](mailto:dimasfk22@student.upi.edu)

**Article History.** Received, Received in revised, Accepted

©2020. International Journal Pedagogy of Social Studies. Department of Social Studies Education

#### A. Introduction

World Health Organization on March 11, 2020, declared Covid-19 a pandemic (WHO, 2020). In fact, as of August 11, 2020, based on Worldmeter (2020) data, the Covid-19 case has infected 213 countries and regions in the world with cases reaching 20,275,611 people, the death toll of 656,852 people and the cure rate of 13,201,357 people. Meanwhile, data in Indonesia as of 11 August 2020 based on the same source contained 128,776 confirmed cases of Covid-19, a death rate of 4,838 people and a cure

rate of 83,710 people. Where these cases every day still have a tendency to continue to increase. Covid-19 as a pandemic does not only have an impact on the health aspect, but also affects various aspects of the life of the Indonesian people.

This is inseparable from the enactment of policies such as physical distancing and large-scale social restrictions (PSBB). At least some of the impacts arising from the Covid-19 include: (1) Indonesia's economic growth decreased in the first quarter to 2.97%, even in the second quarter it

*DIMAS FEBRIANSYAH KRISNA DWIPUTRA, DADANG SUNDAWA, MUHAMMAD IQBAL/*  
The Actualization of Social Care Characters in Academic Society in Responding to the  
Covid-19 Pandemic

experienced minus 5.32% (BPS, 2020); (2) teaching and learning activities at all levels of education are carried out by distance learning (PJJ) (Kompas, 2020); (3) there were 2,084,593 workers who were affected by Covid-19, either in the form of Termination of Employment (PHK) or being sent home (Liputan 6, 2020); (4) Indonesia's poverty rate in the worst condition could reach 12.37% (33.24 million people), where this figure has increased from 2019 which was only 9.22% (24.79 million people) (The SMERU Research Institute, 2020, p.10); and (5) The emergence of stigma or negative view from society, especially to a patient infected or health worker

Based on the data above, it can be seen that Covid-19 has hit various aspects of life. Even though the government is the party most responsible. However, it is impossible for the government to solve various problems simultaneously without the active participation of all levels of society. Hamid (2020, p.2) argued that the active participation of the community has a vital role in efforts to overcome the conditions of the Covid-19 pandemic. Therefore, in the current condition, it is necessary to have a character of social care from every level of society. This is because the character of social care is the actualization of human consciousness as social beings who cannot live alone (Hurri, 2015. p. 37). The social care character of each individual will make each individual help each other, so that active community participation will be created to mutually ease the burden of people affected by the Covid-19 pandemic.

However, speaking of characters is certainly not a simple matter of knowledge. However character itself is related to moral knowledge, feelings/attitudes about morals, and moral actions (Lickona, 2013, p. 82). Thus, a good character will manifest when individuals knowing the good, desiring the good, and finally activity the good.

In addition, talking about character is certainly closely related to personality. Because character is the basic values that are embedded, internalized and become a personal characteristic of a person and become a guide for his thoughts, attitudes and behavior in dealing with God, himself, fellow humans, the environment, and the nation which are embedded in himself and manifested in thoughts, attitudes, feelings, words, and behavior based on prevailing norms (Ali, 2018; Muhtarom, 2019; Samani & Haryanto, 2013; Samrin, 2016; Wijayanti & Fatimah, 2018; Yaumi, 2016). Therefore, it can be drawn a common thread that the character of social care is the basic values that guide a person to provide assistance to others which is shown through knowledge to provide assistance, an attitude of wanting to provide assistance, and concrete actions to provide assistance.

Research on the actualization of the character of social care in society is actually not new, because there have been several previous studies that have examined this matter. However, in the previous research, there was no research that specifically examined the actualization of the character of social care based on the components of moral knowledge, moral feelings / attitudes, and moral actions in response to a disaster or emergency. Whereas as has been said before, the actualization of a good character consists of three components.

Therefore, researchers are interested in complementing previous research by examining more deeply the actualization of the Academic Society's social care character based on moral knowledge, moral feelings / attitudes, and moral actions, especially in one of the environmental work units at the University of Education of Indonesia in responding to the Coronavirus Disease pandemic conditions. 2019 (Covid-19) namely the Faculty of Social Sciences Education (FPIPS). This is because the work unit has quality policy with the aim of

improving the quality of the education process in order to produce graduates with national character. Besides that, FPIPS UPI is one of the work units that is active in carrying out social care activities for students and communities in need.

## **B. METHOD**

The research process was carried out through a qualitative approach with a case study method. The case referred to in this research is related to the actualization of the character of the nation in the life of the nation and society, especially in responding to disaster or emergency conditions. Where the focus of the case by the researchers was limited to the actualization of the social care character of the Academic Society FPIPS UPI in responding to the Coronavirus Diseases 2019 (Covid-19) pandemic conditions. This is because:

1. Covid-19 is a pandemic that has a wide impact on anyone and in various aspects.
2. UPI FPIPS is one of the work units that carries out social awareness activities in the midst of the Covid-19 pandemic conditions.
3. UPI FPIPS develops a quality policy that aims to produce graduates with national character.

The research this time in determining the participants using the Snowball Sampling technique. Where the researcher chooses one participant first. After selecting the first person, the researcher asked the first participant to recommend other people that the researcher could become participants. Likewise for the second participant, until the answers given by the participants reached a saturation point. In this study, 24 participants were produced with details of 19 students and 5 lecturers.

In the data collection process, the researcher used three methods, namely: (1) observing the type of observer as a full participant, which was carried out by the researcher being involved in social care actions carried out by the FPIPS Academic Society; (2) structured interviews via digital

devices such as Whatsapp Call, Whatsapp Voice Note, and Google Meet; and (3) documentation study as supporting data.

## **C. RESULTS AND DISCUSSION**

### **1. Knowledge of Social Care for Academic Society of FPIPS UPI in Responding to the Conditions of the 2019 Coronavirus Disease Pandemic (Covid-19)**

The findings show that the FPIPS Academic Society has knowledge of moral values by being able to know one of the 18 national character values. Knowledge of a value is fundamental before individuals are able to apply that value. Lickona (2013, p. 87) argues that knowing a value means that the individual understands how to apply that value in various situations at hand.

In the context of this research, the moral value in question is social care. Social care can be defined as a knowledge, feelings, and actions of individuals who always want to voluntarily alleviate other people's problems through various forms of action without thinking about what benefits the individual will get. So that it can have a positive impact on individuals or communities who are helped both physically and psychologically (Baron & Branscombe, 2012; Bashori, 2017; Desmita, 2009; Diana, 2019; Hilmy, Stanislus, & Mabruri, 2019; Rini & Sugiharto, 2017). Therefore, the character of social care is an important thing, especially in the conditions of the Covid-19 pandemic. Because, with the character of social care, each individual can help each other to ease the burden on the people affected.

Apart from having knowledge of moral values, the FPIPS Academic Society also knows and is able to explain the current factual problems, namely the Covid-19 pandemic. Where the things conveyed by the FPIPS Academic Society are in line with those expressed by several researchers that Covid-19 as an epidemic caused by Severe Acute Respiratory Syndrome Coronavirus 2 (SARS CoV 2) can cause symptoms such as

*DIMAS FEBRIANSYAH KRISNA DWIPUTRA, DADANG SUNDAWA, MUHAMMAD IQBAL/*  
The Actualization of Social Care Characters in Academic Society in Responding to the  
Covid-19 Pandemic

fever, sore throat, dry cough, fatigue, headache, as well as acute shortness of breath in patients and can even cause death in some cases (N. Chen et al., 2020; Ye et al., 2020; Zhu et al., 2020). So that on March 11, 2020 by the World Health Organization (2020) was declared a pandemic.

This shows that the FPIPS Academic Society has the ability to remember which is a basic level in the cognitive realm. Self-remembering is the ability to regain knowledge from memory or memories both recently acquired and those that have long been obtained. Remember includes recognition and recall (Gunawan & Palupi, 2012; Husamah, et al, 2018). In fact, the FPIPS Academic Society was able to identify the impacts caused by the Covid-19 pandemic on the lives of Indonesian people.

Based on the identification carried out, the FPIPS Academic Society was able to conclude that in the conditions of the Covid-19 pandemic, the character of social care was very important. Because through the character of social care, it will increase the active participation of the community to help each other. As is Mu'in (2011, p. 231) stated that caring is the glue of a society. Because, caring makes the perpetrator feel what other people feel, knowing how it feels to be someone else, so that it raises the desire to show the act of giving or accompanying when seeing other people is difficult. There are at least four points that become the background of the need for social care in responding to the conditions of the Covid-19 pandemic, namely (1) social care is an obligation in religion; (2) the impact of the Covid-19 pandemic is very broad; (3) the character of social care is able to foster a harmonious relationship between communities; and (4) the government has not been able to fully solve the problem of the Covid-19 pandemic itself.

Moving on from this, it shows that there is a moral awareness of the FPIPS Academic Society, namely an understanding

of information related to problems, and able to use his thinking to determine whether the problem requires moral assessment or not (Lickona, 2013, p. 85). Even what was expressed by the FPIPS Academic Society showed that they already had a moral thought in responding to the Covid-19 pandemic problem. Moral thinking itself is one of the components of moral knowledge that involves understanding what is meant by morals and why you should do those moral aspects (Lickona, 2013, p. 88). This moral thinking is what encourages the FPIPS Academic Society to be able to consider why the need for social care is needed in responding to the conditions of the Covid-19 pandemic.

Although the FPIPS Academic Society considers that social care is important in the conditions of the Covid-19 pandemic, they are still able to respect when other individuals / groups have different views. This is because the results of the analysis from the FPIPS Academic Society show that in general the social care of the Indonesian people can be said to have been good. However, it is undeniable that there are also people who lack social awareness in the midst of the Covid-19 pandemic conditions. Because character cannot easily be formed and character is also basically formed because of repeated habits or behavior in response to a situation (Bahri, 2015; Rachman, 2013).

Referring to the results of the analysis related to the social concern of the Indonesian people in responding to the Covid-19 pandemic conditions, the FPIPS Academic Society was able to provide an evaluation regarding these conditions. Evaluating is basically the ability to provide an assessment by referring to existing criteria and standards or determined by individuals. The criteria that are usually used are quality, effectiveness, efficiency and consistency. This evaluation includes checking and criticizing (Gunawan & Palupi, 2012; Husamah, et al, 2018). Some of the points evaluated by the FPIPS

Academic Society include (1) sensitivity and concern for the surrounding environment; (2) long-term consistency of social care actions taken; (3) management of social care actions that are not well managed and seem reactionary; and (4) educational literacy related to Covid-19 and the importance of social awareness is still lacking.

In fact, the FPIPS Academic Society was able to provide an idea of social concern in responding to the conditions of the Covid-19 pandemic. At least some of the ideas conveyed by the FPIPS Academic Society include: (1) forming a community that is engaged in making video / audio lessons; (2) holding mental health activities; (3) the need for professional management of the social care of the Indonesian people so that it can be maximized; and (4) intensifying educational movements related to the Covid-19 pandemic, new normal and social awareness by utilizing various existing media including social media.

This shows that the Academic Society has the ability to think at a high level in the cognitive domain of Bloom's Taxonomy, namely creating. Where Creating is the ability to combine existing elements together, be it knowledge, understanding, analysis results, or evaluation results so as to produce a product / idea (Gunawan & Palupi, 2012; Husamah, et al, 2018).

## **2. Social Care Attitude of UPI FPIPS Academic Society in Responding to the Coronavirus Disease 2019 (Covid-19) Pandemic Conditions**

Having knowledge related to social care is not a guarantee that individuals will take social care actions. Of course there also needs to be a desire or attitude that encourages the individual to take real action. Lickona (2013, p. 91) says that the moral feeling that drives a person to take action according to consciousness, both on the cognitive and emotional side is called conscience.

Based on the research findings, it is known that feelings of sadness and concern arose from the FPIPS Academic Society

when they heard or even saw directly the people who were greatly affected by the presence of Covid-19, whether it was directly or indirectly affected. In fact, there is also an attitude and a desire to try to take the slightest action in order to ease the burden on the affected community. Referring to the affective domain of Bloom's Taxonomy, it is a response category level, namely the attitude to actively participate in an activity and is always motivated to immediately react and make decisions on an event (Utari, 2013). There are at least two main factors that lead to the emergence of an attitude to take social care actions from the FPIPS Academic Society, namely:

- a. The religious factor is one of the reasons for the emergence of the FPIPS Academic Society's attitude to take social care measures, especially in the conditions of the Covid-19 pandemic. As research results Haryati (2013, p. 171) that there is a relationship between individual religiosity towards prosocial behavior, where when the level of religiosity is high, there will also be a high tendency to take social / prosocial care actions. This is also in line with the research results (Mahaarcha & Kittisuksathit, 2013, p. 81) that adolescents who apply and follow religious teachings will tend to have better prosociality than adolescents who do not apply and follow religious teachings.
- b. The emergence of a sense of empathy, the FPIPS Academic Society said that there was confusion when they saw many elements of society affected by Covid-19. Empathy is an individual's ability to understand other people's feelings and position themselves in that person's place. So, the individual will have a sensitivity to the circumstances or suffering of others (Lickona, 2013). Tiyas (2017, p.9) stated that it is empathy that will encourage someone to take social care. Thus, when individuals have empathy for others, social care will appear in that individual.

The attitude to take social care actions gets stronger when there is a love for taking the action. Based on the findings, it is known that the FPIPS Academic Society have a sense of joy, emotion, pride, and more motivation when they are able to take social care actions, especially in responding to the conditions of the Covid-19 pandemic. This is referred to by Lickona (2013, p. 95) as loving the good, which is a happy attitude when doing good and hating bad things. So that when an individual loves a good thing, he will gladly do a good action, no longer because of a moral obligation, but because he has a moral desire to do it.

Based on the findings, it turns out that the FPIPS Academic Society has the confidence / confidence to be able to provide assistance to other people, especially people affected by the Covid-19 pandemic. This self-confidence can be said to be self-esteem, namely the ability to judge, respect and respect yourself. When an individual has a positive self-respect he will not depend on the perception or permission of the other party. In addition, these individuals will be better able to treat others in positive ways as well (Sudrajat, 2011, p. 51). As stated by the Academic Society of FPIPS, when they are sure of what they have done, when there are other individuals / groups who comment negatively, they will continue to act on social care.

This indirectly shows that the FPIPS Academic Society has shown an attitude to be able to control their own feelings and actions in order to remain in accordance with moral values when they get something that is not in accordance with their wishes or what Lickona (2013, p. 96) calls attitude. Self-control. The attitude of confidence / confidence in the affective domain of Bloom's Taxonomy is said to be characterization, namely the ability to control behavior by referring to the values adopted and able to improve interpersonal, intrapersonal, and social relationships. So, will create an attitude of consistency in

carrying out these values (Husamah, et al, 2018; Utari, 2013). However, the FPIPS Academic Society are also able to respect the views of other individuals / groups.

This by Lickona (2013, p. 97) is called a feeling of humility, which is an open attitude towards truth and a desire to act to correct weaknesses and help individuals to avoid arrogance and bad deeds.

### **3. Social Care Actions for UPI FPIPS Academic Society in Responding to the Coronavirus Disease 2019 (Covid-19) Pandemic Conditions**

Social care which the Ministry of National Education (2010, p. 10) categorizes as one of the eighteen national characters is certainly not only limited to knowledge and feelings, but also the need for real action. As stated by Lickona (2013, p. 82), character is related to moral knowledge, feelings about morals, and moral actions. Thus, good character is manifested from knowing good things, wanting good things, and doing good things. This is in line with what Diana said (2019, p.46) that the character of social care is not just knowing and feeling sorry. But there also needs to be a willingness to take the slightest action as a tangible manifestation of social care.

However, as stated by Lickona (2013, p. 98), if the individual already has the quality of knowledge and good feelings, it is likely that the individual will be able to do what is known and felt. At least based on the form of its activities, the social care actions that the FPIPS Academics have taken in response to the Covid-19 pandemic conditions can be grouped into the following four categories (Bashori, 2017; Eisenberg & Mussen, 1989) :

- a. Sharing is done in two ways. First, to help disseminate information to others, be it fundraising information or information related to Covid-19 that has been made by other parties. Second, providing education to the public with the aim of providing understanding to the

public regarding all information about the Covid-19 pandemic, especially information that is useful to prevent transmission. In essence, sharing is an activity that provides opportunities for other people to participate in feeling something that is owned by the individual who performs this action, including in the form of sharing expertise and knowledge.

- b. Donating is done by contributing funds to trusted parties who are holding fundraising activities. Where in essence, donating is an act that provides material assistance to a person or group in need, either on the basis of a request or from personal encouragement.
- c. Collaboration is carried out by raising funds either directly or by using social media. The results of the fundraising by the Academic Society are allocated to buy the needs of the community. So, after the fundraising, the Academic Society will distribute masks, distribute food, or distribute basic foodstuffs to people who really need it. Where in essence, cooperation is a form of joint activity carried out with other people to achieve a common goal, in which each individual considers each other, provides input, and respects different opinions.
- d. Helping what FPIPS Academics do by volunteering is providing assistance in the form of personnel, services, abilities, time and even funds to help others in the conditions of the Covid-19 pandemic, be it volunteering in the surrounding environment and in the city scope. Where in essence helping is an act of helping others physically with the intention of reducing the burden that is being experienced by that person.

These four forms show that there are various forms of participation in social care actions that have been carried out by the FPIPS Academic Society. This is in line with the research results Umeidini, Nuriah, & Fedryansyah (2019) that the form of community participation to help others in disaster conditions can be done by in the form

of thought participation, labor participation, skills participation, goods participation and money participation. The diversity of forms of participation in social care actions for the FPIPS Academic Society can be seen in the picture below:



Figure 4.13 Pyramid of Social Care Actions for the Academic Society of FPIPS  
(Source: Processed by Researchers in 2020)

It can be seen that the social care actions of the FPIPS Academic Society began from light actions such as helping disseminate information, to serious actions by volunteering. When volunteering, of course, many things are sacrificed, be it time, energy, material, even safety. This shows that the social concern of the FPIPS Academic Society is not only limited to sympathy and empathy, but has reached the stage of self-sacrifice. Mahardi (2010, p. 13) stated that the level of self-sacrifice is a sincerity of the heart to sacrifice one's interests or personal property in order to do something real so that other people can share in the benefits we have. So that other people can feel less burdened by the problem, both psychological and physical.

#### D. CONCLUSION

The actualization of the social care character of the FPIPS Academic Society in responding to the Covid-19 pandemic was carried out by involving three components of good character. First, moral knowledge by assessing the importance of social care in responding to the conditions of the Covid-19 pandemic. Second, moral feelings with the

emergence of empathy for those affected by the Covid-19 pandemic and feel confident and confident to be able to provide assistance. Third, moral action by taking social care actions according to their capacity. In this case, knowledge related to social care increases a strong sense of social care, and a strong sense of social care motivates the FPIPS Academic Society to take social care actions in response to the Covid-19 pandemic. So it can be said that they already know good things,

The implication of this research is that it can expand knowledge and insight about the actualization of the nation's character in dealing with an emergency. Especially in this case related to the character of social care in responding to the conditions of the Covid-19 pandemic. Another implication obtained from this research reveals the importance of a harmony between moral knowledge, moral feelings, and moral action. So that the expected good character, especially the character of social care, can truly be actualized in the life of the nation and state. Because it is known that the character of social care is able to foster harmonious relationships between communities. In addition, this study also reveals that social care can actually take various forms according to the individual's capacity.

For further researchers, follow-up research can be carried out to complement the results of this study by (1) conducting direct observations with a certain period of time on research participants; (2) conduct research related to how to actualize the social care character of the FPIPS Academic Society after the Covid-19 pandemic or to adaptation to new habits; (3) conduct more specific research related to the main factors of the FPIPS Academic Society in taking social care actions; and (4) conduct research related to the process of cultivating social care characters in the FPIPS Academic Society.

## ACKNOWLEDGEMENT

Thank's to the Social Studies Education Study Program, Faculty of Social Science Education, Universitas Pendidikan Indonesia, who have provided support so that this research can be completed.

## REFERENCES

- Ali, A.M. (2018). *Pendidikan Karakter: Konsep dan Aktualisasinya*. Kencana: Jakarta.
- Badan Pusat Statistika. (2020). *Pertumbuhan Ekonomi Indonesia Triwulan II-2020*. Jakarta: BPS
- Bahri, S. (2015). Aktualisasi Pendidikan Karakter dalam Mengatasi Krisis Moral di Sekolah. *Ta'allum: Jurnal Pendidikan Islam*, 3(1), 57–76. <https://doi.org/10.21274/taalum.2015.3.1.57-76>
- Baron, R.A. & Branscombe, N.R. (2012). *Social Psychology 13<sup>th</sup> ed*. New Jersey: Pearson.
- Bashori, K. (2017). Menyemai Perilaku Prosocial di Sekolah. *Sukma: Jurnal Pendidikan*, 1(1), 57–92. <https://doi.org/10.32533/01103.2017>
- Chen, N., Zhou, M., Dong, X., Qu, J., Gong, F., Han, Y., ... Zhang, L. (2020). Epidemiological and clinical characteristics of 99 cases of 2019 novel coronavirus pneumonia in Wuhan, China: a descriptive study. *The Lancet*, 395(10223), 507–513. [https://doi.org/10.1016/S0140-6736\(20\)30211-7](https://doi.org/10.1016/S0140-6736(20)30211-7)
- Desmita. (2009). *Psikologi Perkembangan Peserta Didik*. Jakarta: PT Remaja Rosdakarya.
- Diana, L. (2019). *Peranan Guru dalam Mengembangkan Karakter Peduli Sosial Peserta Didik Kelas IV di MIN 9 Bandar Lampung*. (Skripsi). Fakultas Tarbiyah dan Keguruan, Universitas Islam Negeri Raden Intan Lampung
- Eisenberg, N., & Mussen, P. H. (1989). *The roots of prosocial behavior in children*



- 4th Ed. UK: Cambridge, University Press.
- Gunawan, I., & Palupi, A. R. (2012). Taksonomi Bloom Revisi Ranah Kognitif: Kerangka Landasan untuk Pembelajaran, Pengajaran, dan Penilaian. *Premiere Education: Jurnal Pendidikan Dasar Dan Pembelajaran*, 2(2), 98–117. <https://doi.org/DOI:10.25273/pe.v2i02.50>
- Hamid, A. R. A. H. (2020). Social Responsibility of Medical Journal: a Concern for COVID-19 Pandemic. *Medical Journal of Indonesia*, 29(1), 1–3. <https://doi.org/10.13181/mji.ed.204629>
- Haryati, T. D. (2013). Kematangan Emosi, Religiusitas Dan Perilaku Prosocial Perawat Di Rumah Sakit. *Persona: Jurnal Psikologi Indonesia*, 2(2), 162–172. <https://doi.org/10.30996/persona.v2i2.109>
- Hilmy, H. F., Stanislus, S., & Mabruri, M. I. (2019). Perilaku Prosocial Masyarakat Arab yang Berelasi dengan Masyarakat Jawa, 11(1), 64–68. <https://doi.org/10.15294/intuisi.v11i1.20119>
- Husamah, dkk. (2018). *Belajar dan Pembelajaran*. Malang: UMM Press
- Kompas. (2020, 27 Maret). *Dari UN hingga Belajar di Rumah, Berikut Sejumlah Kebijakan Mendikbud Saat Pandemi Corona*. [Online]. Diakses dari <https://www.kompas.com/tren/read/2020/03/27/142500065/dari-un-hingga-belajar-di-rumah-berikut-sejumlah-kebijakan-mendikbud-saat?page=1>
- Lickona, T. (2013). *Educating For Character: Mendidik untuk Membentuk Karakter*. Jakarta: Bumi Aksara.
- Liputan 6. (2020, 22 April). *Menaker: 2 Juta Pekerja Kena PHK Akibat Corona*. [Online]. Diakses dari <https://www.liputan6.com/bisnis/read/4234423/menaker-2-juta-pekerja-kena-phk-akibat-corona>
- Mahaarcha, S., & Kittisuksathit, S. (2013). Relationship between Religiosity and Prosocial Behavior of Thai Youth. *Silpakorn University Journal of Social Sciences, Humanities, and Arts*, 13(2), 69–92.
- Muhtarom, M. (2019). Aktualisasi Revolusi Mental dalam Kurikulum Pendidikan Dasar. *Tatar Pasundan : Jurnal Diklat Keagamaan*, 13(2), 169–180. <https://doi.org/10.38075/tp.v13i2.24>
- Okezone.Com. (2020, 1 April). *Stop Stigmatisasi Penderita COVID-19 dan Tenaga Medis*. [Online]. Diakses dari <https://www.okezone.com/tren/read/2020/04/01/620/2192476/stop-stigmatisasi-penderita-covid-19-dan-tenaga-medis?page=2>
- Rachman, M. (2013). Pengembangan Pendidikan Karakter Berwawasan Konservasi Nilai-Nilai Sosial. *Forum Ilmu Sosial*, 40(1), 1–15. <https://doi.org/10.15294/fis.v40i1.5497>
- Rini, A. M. F., & Sugiharto, D. Y. P. (2017). Pengaruh Layanan Bimbingan Kelompok Terhadap Perilaku Prosocial. *Indonesian Journal of Guidance and Counseling : Theory and Application*, 6(2), 15–20. <https://doi.org/10.15294/ijgc.v6i2.16744>
- Samani, M., & Hariyanto. (2013). *Konsep dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.
- Samrin. (2016). Pendidikan Karakter (Sebuah Pendekatan Nilai). *Jurnal Al-Ta'dib*, 9(1), 120–143.
- Sudrajat, A. (2011). Mengapa Pendidikan Karakter, 1(1), 47–58. <https://doi.org/10.21831/jpk.v1i1.1316>
- Suryahadi, A., Izzati, R.A., & Suryadarma, D. (2020). *The Impact of COVID-19 Outbreak on Poverty: An Estimation for Indonesia [Draft]*. Jakarta: The SMERU Research Institute.
- Syarbini, A. (2012). *Buku Pintar Pendidikan Karakter: Panduan Lengkap Mendidik Karakter Anak di Sekolah, Madrasah, dan Rumah*. Jakarta: As@-Prima Pustaka.

DIMAS FEBRIANSYAH KRISNA DWIPUTRA, DADANG SUNDAWA, MUHAMMAD IQBAL/  
The Actualization of Social Care Characters in Academic Society in Responding to the  
Covid-19 Pandemic

- Tiyas, E. N. (2017). *Pengaruh Empati Terhadap Kepedulian Sosial Remaja*. (Skripsi). Fakultas Psikologi, Universitas Muhammadiyah Malang, Malang
- Umeidini, F., Nuriah, E., & Fedryansyah, M. (2019). Partisipasi Masyarakat Dalam Penanggulangan Bencana Di Desa Mekargalih Kecamatan Jatinangor. *Focus : Jurnal Pekerjaan Sosial*, 2(1), 13–22.  
<https://doi.org/10.24198/focus.v2i1.23115>
- Utari, R. (2013). *Taksonomi Bloom: Apa dan Bagaimana Menggunakannya*. Jakarta: Pusdiklat KNPk.
- Wijayanti, & Fatimah, N. (2018). Aktualisasi Pendidikan Karakter Di Sekolah. *An-Nisa'*, 11(1), 83–92.
- World Health Organization. (2020, 25 Maret). *WHO Director-General's opening remarks at the media briefing on COVID-19 - 11 March 2020*. [Online]. Diakses dari <https://www.who.int/director-general/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020>
- World Meter. (2020, 28 Juli). *Covid-19 Coronavirus Pandemic*. [Online]. Diakses dari <https://www.worldometers.info/coronavirus/>
- Yaumi, M. (2016). *Pendidikan Karakter: Landasan, Pilar, & Aktualisasi*. Jakarta: Prenadamedia Group
- Ye, G., Pan, Z., Pan, Y., Deng, Q., Chen, L., Li, J., ... Wang, X. (2020). Clinical characteristics of severe acute respiratory syndrome coronavirus 2 reactivation. *Journal of Infection*, (xxxx), 3–6.  
<https://doi.org/10.1016/j.jinf.2020.03.001>
- Zhu, N., Zhang, D., Wang, W., Li, X., Yang, B., Song, J., ... Tan, W. (2020). A Novel Coronavirus from Patients with Pneumonia in China, 2019. *New England Journal of Medicine*, 382(8), 727–733.  
<https://doi.org/10.1056/NEJMoa2001017>