



Influencers' Impact on Moral Degradation of Betawi Generation Alpha in Shaping Pancasila Character Values

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Article Info

Article history:

Received Nov 24, 2025
Revised Dec 16, 2025
Accepted Jan 16, 2026
Online First Jan 20, 2026

Keywords:

Alpha Generation
Elementary School
Influencers
Social Media
Teacher Competence

ABSTRACT

Purpose of the study: This study aims to analyze the impact of social media influencers on the moral degradation of Betawi Generation Alpha and its implications for shaping character based on Pancasila values.

Methodology: This research employed a qualitative design using a phenomenological approach. Data were collected through in-depth interviews, classroom and social observations, and documentation. Informants consisted of five Generation Alpha children, two teachers, two parents, and two community leaders selected through purposive and snowball sampling techniques. Data analysis followed the interactive model proposed by Miles and Huberman.

Main Findings: The findings reveal that social media influencers exert a substantial influence on the character development of Betawi Generation Alpha. Early exposure to digital technology, intensive social media use, and limited parental supervision position influencers as prominent role models in children's daily lives. Consequently, there is a noticeable decline in religious commitment, moral and ethical conduct, responsibility, national (Pancasila) values, and Betawi socio-cultural identity, as reflected in changes in behavior, language patterns, discipline, and cultural awareness.

Novelty/Originality of this study: This study contributes novel insights by contextualizing the influence of social media influencers within Betawi local culture and Pancasila-based character education. It highlights the interaction between digital exposure, moral internalization failure, and the erosion of local cultural values, offering an integrated perspective that enriches current discussions on character education in the digital era.

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1. INTRODUCTION

Generation Alpha, born between 2010 and 2024, is considered the most digitally literate generation and is said to have intelligence that surpasses previous generations [1]. Bekasi Regency, Jakarta, and Depok, where the majority of the population is from Generation Alpha with a Betawi ethnic background, face serious challenges related to moral degradation among the younger generation. Based on the Neurosensum Indonesia Consumers Trend 2021: Social Media Impact on Kids study, around 87 percent of children in Indonesia have started using social media even before the age of 13. On average, they start using it at the age of 7. In fact, children from low-income families are exposed to it even earlier, reaching 92 percent. This phenomenon shows that social media has

become an integral part of children's lives, including Generation Alpha. However, not all content accessed is educational or has a positive influence [2].

Several social media influencers, have received warnings from the Indonesian Child Protection Commission because their posts were considered to contain negative elements. For instance, in one of music videos, the statement "It's okay to be naughty, as long as it's still within reasonable limits" can become a behavioral reference for their followers. Such content is often used as a model of behavior by children and adolescents, even though it carries values that do not align with expected positive norms or character traits. Exposure to non-educational social media content affects the development of attitudes, behavior, and character among Generation Alpha; while positive content may motivate and provide new insights, negative content can encourage inappropriate behaviors, such as normalizing mischief or unproductive lifestyles. It also shapes children's mindsets, leading them to perceive behaviors or phrases in viral content as normal and worth imitating, which in turn may erode social norms and ethical values in daily life. Furthermore, children exposed to negative content from an early age are at risk of experiencing character changes that may impact their social interactions, academic performance, and the overall character development of the younger generation in the future [3], [4].

In a report by Kompas.com [5] a tragic incident occurred in Subang, where a third-grade elementary school student became the victim of alleged bullying by three older students. The victim suffered physical violence and died after refusing to give in to extortion. Not only that, in a report by Liputan6.com [6], there was another case that reflected the decline in students' ethics and manners towards teachers. One example was the action of an elementary school student who scolded a teacher for sending a message to a teacher whom she considered her idol. This behavior shows a lack of respect for teachers, where students treat teachers as if they were peers. Previous research conducted by Anugrah [7] on students at Sideak 6 Public Elementary School found that the use of language that does not conform to norms by students continues to increase, especially to harass people they dislike. In addition, they also imitate the brawls often seen on social media to be considered cool. Teachers give warnings and instructions to improve behavior and manners, but the behavior recurs. Based on the researcher's interviews with students in grades 1 to 6 at Sideak Public Elementary School, it is known that they are exposed to this rude language and behavior through the TikTok application. Students consider this to be cool, so they tend to imitate it.

Previous studies have shown that digital media and social media influencers play a significant role in shaping children's moral development and character values. Research indicates that exposure to influencer content can influence children's moral attitudes, communication styles, and behavioral norms, particularly when character education and parental supervision are weak [8], [9]. Other studies emphasize the importance of internalizing character education in preparing Generation Alpha and strengthening moral behavior [10], as well as the crucial role of parents in guiding children's moral development amid intensive social media use [11]. However, these studies generally approach children's morality from a broad national perspective and do not sufficiently incorporate local cultural values or explicitly frame moral analysis within Pancasila-based character education.

Generation Alpha, who are currently at the elementary school level, represent a key foundation for Indonesia's future development. In the context of rapid digital globalization and increasing social media exposure, the internalization of Pancasila values as the nation's moral foundation becomes increasingly urgent to shape ethical, dignified, and culturally grounded character. Therefore, this study positions itself by examining the influence of social media influencers on the moral degradation of Betawi Generation Alpha through the integration of local Betawi cultural values and Pancasila-based character education. This research is particularly relevant in the current digital era, where negative information and influences are easily accessible to children, especially among Betawi communities in Bekasi Regency, Jakarta, and Depok, thereby offering a culturally contextualized contribution to research on digital morality and character development [12]-[14].

2. RESEARCH METHOD

2.1. Research Design

This study employs a qualitative method with a phenomenological approach, aiming to explore and understand individuals' subjective experiences regarding the influence of social media influencers on the formation of Pancasila character values among Betawi Generation Alpha. The phenomenological approach emphasizes participants' interpretations, worldviews, and lived experiences, allowing researchers to capture meanings without imposing personal assumptions or biases [15].

2.2. Research Subjects and Location

The research informants consisted of five Generation Alpha children from the Betawi ethnic community, two elementary school teachers, two parents, and two community leaders. Informants were selected using purposive sampling based on their exposure to and direct experiences with social media influencer content. To enrich and validate the data, this study also applied snowball sampling. The research was conducted in Bekasi

Regency, Jakarta, and Depok, regions characterized Betawi cultural identity and high levels of digital media exposure.

2.3. Data Collection Techniques and Instruments

Data were collected through in-depth interviews, field observations, and documentation studies. The research instruments included semi-structured interview guidelines, observation sheets, and supporting documents, such as screenshots of influencer content and field notes. In qualitative research, the researcher functions as the primary instrument to ensure sensitivity to social, cultural, and contextual dynamics [16].

2.4. Data Analysis Techniques

Data analysis referred to the interactive analysis model proposed by Miles and Huberman, which consists of data collection, data reduction, data display, and conclusion drawing. The analysis process was conducted continuously and iteratively to identify patterns, themes, and meanings related to character values and moral behavior. This approach was used to ensure the credibility, consistency, and depth of qualitative data analysis [17], [18].

2.5. Research Procedures

The research procedures were carried out through several stages, including initial observation and determination of research informants, data collection through interviews, observations, and documentation, data validation through source triangulation, data analysis using the Miles and Huberman interactive model, and formulation of conclusions regarding the influencers' impact on the moral degradation of Betawi Generation Alpha in shaping Pancasila character values.

3. RESULTS AND DISCUSSION

3.1. Factors Influencing Influencers as Role Models Among Generation Alpha

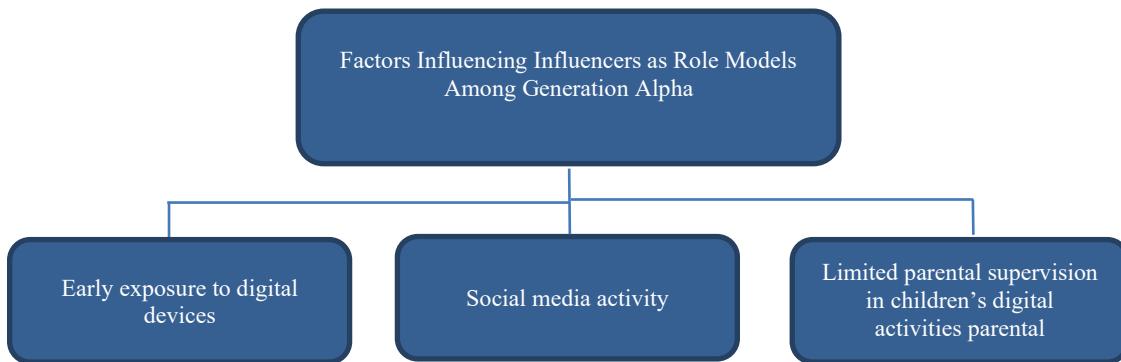


Figure 1. Factors Influencing Influencers as Role Models Among Generation Alpha

Based on the results of interviews and observations, several factors influence influencers becoming significant role models for Betawi Generation Alpha. These factors can be analytically understood through the lens of character values formation, particularly religious values, moral and ethical values, responsibility values, national values (Pancasila), and Betawi socio-cultural values.

The first factor is early exposure to digital devices (smartphones). Generation Alpha, often referred to as digital natives, has been exposed to technology from a very early age [1]. This condition is evident among Betawi Generation Alpha living in Jakarta, Depok, and Bekasi urban areas with fast internet access. Interview findings indicate that children routinely use digital devices either through personal ownership or by borrowing their parents' devices, confirming that digital media has become an integral part of their daily lives. Early digital exposure directly affects the development of moral and ethical values, as children encounter various behavioral models before possessing adequate moral judgment. Although schools implement regulations prohibiting smartphone use during school hours, unrestricted access at home weakens the internalization of moral discipline and self-control values, especially when parental supervision is limited [3], [19]. According to Bandura's Social Cognitive Theory, children learn social behavior primarily through observational learning, by imitating models they frequently observe and perceive as attractive or successful. This theory explains why influencers easily become moral reference figures when digital exposure begins before the internalization of ethical character values is firmly established [20].

The second factor is the high intensity of social media engagement. Platforms such as YouTube, TikTok, Instagram, and online games dominate children's digital activities [7], [21]. These platforms function not only as

entertainment media but also as primary sources of information, lifestyle orientation, and behavioral modeling. From the perspective of responsibility character values, excessive social media engagement weakens children's ability to regulate time, attention, and learning focus. Algorithm-driven content continuously reinforces similar videos, encouraging prolonged consumption without awareness of time limits. Algorithmic repetition intensifies children's emotional attachment to online figures, increasing the likelihood of imitation and dependency. This condition undermines responsibility values such as self-discipline and learning commitment, which are essential components of character education at the elementary level.

The third factor is limited parental supervision in children's digital activities. Studies consistently indicate that minimal parental involvement allows children to access age-inappropriate and non-educational content freely [3], [11], [22]. As a result, influencers are perceived as attractive, trendy, and worthy of imitation, particularly in language use, lifestyle choices, and patterns of thinking. This condition reflects a failure in the internalization of religious and moral character values, as parents play a central role in transmitting ethical norms, spiritual awareness, and behavioral boundaries. Without guidance, children tend to prioritize entertainment over moral reflection and responsibility [23].

Beyond individual behavior, influencer dominance also affects Betawi socio-cultural values and national (Pancasila-based) character values. The frequent adoption of global slang, trends, and behavioral styles reduces children's attachment to Betawi cultural identity and local norms of politeness and respect, a concern also noted in studies on moral degradation and declining etiquette among elementary school students [7], [24].

From a Pancasila education perspective, this phenomenon indicates a weakening of character values related to mutual respect, social harmony, and national identity [25], [26]. If left unaddressed, influencers may replace parents, teachers, and community figures as dominant social role models. The emergence of influencers as role models for Betawi Generation Alpha is not merely a technological phenomenon but reflects a broader character education challenge. Early digital exposure, high social media engagement, and limited parental supervision interact to weaken the internalization of moral, responsibility, socio-cultural, and Pancasila-based character values. These findings confirm that schools must function as agents of social education, reinforcing character values through structured guidance, digital literacy, and culturally grounded education.

3.2. The Impact of Influencers as Role Models on Betawi Generation Alpha

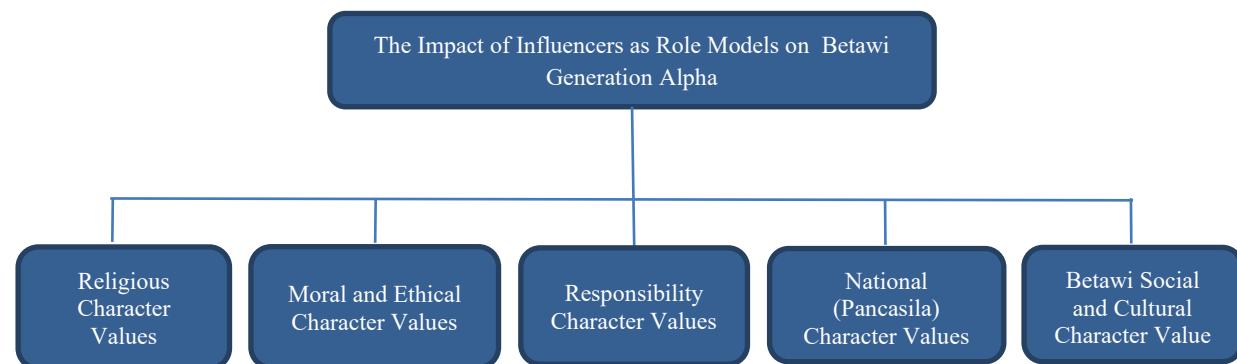


Figure 2. The Impact of Influencers as Role Models on Betawi Generation Alpha

Based on interview and observation data, influencers play a significant role in shaping the character values of Betawi Generation Alpha students. The impact is not limited to surface-level behavioral imitation but extends to deeper aspects of character formation. These impacts emerge through repeated exposure to influencer content on social media platforms such as TikTok, YouTube, and Instagram, which function as informal learning spaces for children.

a. Religious Character Values

The findings indicate a decline in religious character values among some students, particularly related to discipline in worship and respectful attitudes. Teachers reported that several students often delay prayer times and show reduced seriousness in religious learning activities, which they associate with excessive engagement with digital content. This condition reflects a weakening of value internalization, where religious teachings are not fully internalized due to competing influences from digital media.

According to the theory of character internalization, values require consistent reinforcement through modeling and habituation. When influencers become dominant role models, religious figures such as teachers and parents lose their central influence [10]. From a theoretical perspective, this phenomenon aligns with the concept of failed moral internalization, where external stimuli override value transmission processes [20]. This finding indicates that religious character values are not merely weakened at the behavioral level but also at the level of internal moral commitment. When religious practices are replaced by digital engagement, children experience a

shift in value priorities, where entertainment overrides spiritual discipline. This condition reinforces the argument that character internalization requires continuous reinforcement from authoritative role models within family and school environments.

b. Moral and Ethical Character Values

Influencers significantly affect students' moral and ethical character values, particularly in language use and manners. Interview data revealed that students frequently imitate slang, harsh expressions, and disrespectful tones commonly used by influencers. A teacher explained, "Nowadays, the use of harsh language is often considered humorous, whereas in the past it was regarded as inappropriate." (W/GK6/2/220725) This finding supports previous studies showing that repeated exposure to inappropriate digital content contributes to moral degradation in children [2], [9]. One teacher stated, "Words like 'anjir' seem to be normal now. For example, during lessons, if they get annoyed with their friends, they sometimes say it reflexively, but as teachers, we always remind them" (W/GK5/2/220725). The normalization of such language reflects a shift in moral boundaries, where ethical considerations are replaced by trends and popularity. According to Social Cognitive Theory, children learn moral behavior by observing and imitating figures they perceive as successful [20]. Influencers thus function as powerful moral reference points. The normalization of harsh language reflects moral desensitization, where repeated exposure reduces children's sensitivity to ethical boundaries. Over time, this process reshapes children's moral judgment, causing inappropriate expressions to be perceived as socially acceptable. Such patterns indicate moral degradation rather than mere linguistic change [27].

c. Responsibility Character Values

The study also found a decline in responsibility character values, particularly related to learning discipline and time management. Many students showed reduced focus during lessons and tended to prioritize online content over academic tasks. One teacher stated, "Students often forget their assignments because they stay up late at night watching Social Media" (W/GK5/3/220725). These findings are consistent with research indicating that algorithm-driven platforms encourage prolonged screen time, leading to decreased self-regulation [28], [29]. Children's difficulty in managing responsibilities reflects limited self-control development, which is crucial in character education. International research highlights that excessive digital engagement disrupts the development of self-regulation skills in children [22]. The decline in responsibility character values suggests that digital habits interfere with the development of self-management skills, which are fundamental outcomes of character education. When children fail to regulate screen time independently, academic responsibilities and learning commitments become secondary, indicating a misalignment between digital behavior and educational expectations.

d. National (Pancasila) Character Values

Influencer culture also affects national character values, particularly those aligned with Pancasila, such as mutual respect, discipline, and social harmony. Teachers reported a decline in polite behavior and respect, which contradicts Pancasila principles. From a Pancasila-based character education perspective, this condition reflects a weakening of values such as discipline, respect, and social harmony, which are central to Indonesian national identity. When global influencer culture dominates children's daily references, national values risk being marginalized in favor of transnational digital norms.

These findings align with studies emphasizing the urgency of strengthening Pancasila-based character education to counteract moral erosion in the digital era [30], [31]. Influencer-driven global culture often overshadows national values, leading to identity disorientation among children. Global digital culture can weaken local and national values when not balanced by structured civic and character education [32], [33].

e. Betawi Social and Cultural Character Values

The influence of influencers also contributes to the erosion of Betawi cultural character values. Students were observed using more global slang than Betawi expressions and showing limited familiarity with local traditions. This shift indicates cultural displacement, where local identity is gradually replaced by global digital trends. Previous studies confirm that social media exposure reduces children's attachment to local cultural values when cultural education is weak [34]. Digital media accelerates cultural homogenization, especially among children, by promoting uniform global lifestyles and suppressing local identities. These findings highlight the urgent role of schools as social education agents responsible for reinforcing character education through structured learning, role modeling, and value-based habituation.

This cultural shift indicates that character education must also address cultural identity preservation. Without intentional integration of Betawi cultural values in school learning and daily practices, children are more likely to adopt globalized identities that weaken their connection to local traditions. The impact of influencers on Betawi Generation Alpha spans multiple dimensions of character values. Although positive effects such as confidence and creativity are evident, the dominant influence tends to weaken religious, moral, responsibility,

national, and socio-cultural character values. These findings emphasize that schools must function as active social education agents, systematically reinforcing character values through structured learning, consistent role modeling, and value-based habituation to counterbalance unregulated digital influences [35].

3.3. Implications for Character Education in Social Studies

The findings of this study have important implications for character education, particularly within Social Studies learning in elementary schools. The strong influence of social media influencers on Betawi Generation Alpha indicates that character formation no longer occurs solely through formal education and family environments but is increasingly shaped by digital spaces [36].

First, Social Studies education needs to function as a strategic medium for strengthening character values, including religious values, moral and ethical values, responsibility values, national (Pancasila) values, and Betawi social and cultural values. These values should not only be taught conceptually but also internalized through contextual learning that connects students' digital experiences with real-life moral considerations. This aligns with Pancasila-based character education, which emphasizes moral reasoning, social responsibility, and cultural identity [25].

Second, schools must reaffirm their role as agents of social education. Teachers are not only knowledge transmitters but also moral role models who mediate between global digital influences and local cultural values. When influencer culture promotes values that contradict Pancasila and Betawi norms, schools should act as corrective environments that guide students to critically evaluate digital content. Previous studies highlight that strong school culture and teacher role modeling are essential in counterbalancing negative digital influences on children's character development [14], [37].

Third, the integration of digital literacy and character education in Social Studies learning is crucial. Students need to be equipped with the ability to critically assess influencer content, understand implicit values conveyed through digital media, and distinguish between positive and negative behavioral models. This supports research emphasizing that digital literacy is a key component of contemporary character education in the digital era [38]-[40]. These implications emphasize that character education in Social Studies must adapt to digital realities by strengthening value internalization, reinforcing the role of schools, and integrating digital literacy to protect and develop the character values of Betawi Generation Alpha.

4. CONCLUSION

This study concludes that social media influencers have a significant influence on the character formation of Betawi Generation Alpha in the digital era. Early exposure to digital technology, high intensity of social media use, and limited parental supervision contribute to the emergence of influencers as dominant role models in children's daily lives.

The findings indicate that the strong influence of influencers tends to weaken the internalization of religious, moral and ethical, responsibility, national (Pancasila), and Betawi socio-cultural character values. Children increasingly imitate influencers' language, behavior, and lifestyle without sufficient moral filtering, which reflects a shift in moral reference from parents, teachers, and community figures to digital role models.

Therefore, strengthening character education is essential, particularly through the role of schools as agents of social education. The integration of Pancasila-based character education, digital literacy, and culturally grounded learning within Social Studies is crucial to help students critically navigate digital influences while maintaining national and local cultural identity. In addition, collaboration between schools and families needs to be reinforced to ensure balanced and sustainable character development in the digital age.

Future research is recommended to involve a larger and more diverse sample, including comparative studies across different ethnic or cultural groups, to obtain broader and more representative findings. The use of mixed-methods or longitudinal research designs is also suggested to explore the long-term impact of social media influencers on children's character values. In addition, future studies may focus on specific types of influencer content, digital platforms, and school-based character education programs to identify effective strategies for strengthening character education in the digital era.

ACKNOWLEDGEMENTS

The authors would like to express their sincere gratitude to the community leaders, teachers, parents, and Betawi Generation Alpha participants who willingly shared their time, experiences, and insights during this research. Special appreciation is also extended to the co-authors for their valuable contributions, collaboration, and academic support throughout the research and writing process.

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