Increasing Constitutional Understanding of Young Muhammadiyah Activists through Madrasah Sadar Konstitusi in Yogyakarta

Iwan Satriawan\textsuperscript{1,\*}, King Faisal Sulaiman\textsuperscript{2}, Nur Aini Rakhmawati\textsuperscript{3}, and Devi Seviyana\textsuperscript{4}

\textsuperscript{124}Faculty of Law Universitas Muhammadiyah Yogyakarta, Indonesia  
\textsuperscript{3}Information System, Institut Teknologi Sepuluh Nopember Surabaya, Indonesia

Abstract. This article aims to analyze the level of understanding and awareness of the constitution among young Muhammadiyah activists in Yogyakarta. This study adopted a normative and empirical approach, utilizing a literature review and field research by administering a questionnaire to the respondents. The program employed interactive learning methods, including discussions with constitutional experts and the use of a Chat-Bot application, as well as pre-test and post-test simulations to engage the participants actively. The results show that, firstly, Madrasah Sadar Konstitusi (MASAKO) program can enhance the understanding of the constitution among young activists through the delivery of materials by constitutional law and information technology experts, as well as the use of the ChatBot application. Secondly, the post-test conducted after the educational program provides concrete evidence of the improved understanding of the constitution among young Muhammadiyah activists. Thirdly, through the mapping of understanding, education by experts, and systematic evaluation, this program provides an opportunity for young activists to enhance their understanding of the Constitution. This article contributes to the discourse on constitutional education and emphasizes the importance of involving young people in democratic societies. The MASAKO program serves as a good example for other youth organizations seeking to enhance their understanding of the Constitution among their members. It highlights the significance of empowering young activists with constitutional knowledge to promote democratic values, human rights, and social justice.

Keywords: Constitution, Constitutional Awareness, Youth Activists, Madrasah Sadar Konstitusi (MASAKO), Democratic Values.

1 Introduction

In its journey of statehood, after the 1998 reform, the wave of demands for democracy has grown stronger in Indonesia [1]. The implementation of citizens' constitutional rights is that the government of the Indonesian state must be based on the will of the people [2]. The people have a role in every state's policy-making [3]. This is because the true sovereign is the people [4]. The lack of constitutional awareness in Indonesia is believed to be due to the lack of knowledge and awareness of citizens' constitutional rights [5]. The constitution is the main foundation of running a country and guaranteeing the rights and freedoms of individuals. The awareness of constitutional rights becomes an important point in building a better Indonesian nation [6]. Constitutional awareness should not only begin in adulthood, when exercising one's right to vote but should also start at an early age for the children of the Indonesian

\* Corresponding author: iwansatriawan@umy.ac.id
nation. Family, society, and schools serve as means of instilling these constitutional rights [7]. The constitution is a fundamental legal foundation in a state. As the highest norm, the constitution regulates basic principles, government structure, human rights, as well as the duties and obligations of citizens [8]. However, understanding of the Constitution often remains limited to a certain segment of the population.

In many cases, the media often reports that Islamic groups are not receptive to the concept of a democratic state [9]. Therefore, some Islamic groups are accused of being radical, intolerant, and exclusive [10]. Some Islamic groups are believed to still hold onto dreams of an Islamic state, even though the debate was settled during the PPUPKI Session on August 18, 1945, with the leaders' acceptance of Pancasila as the foundation of the Indonesian state. Do these accused Islamic groups not understand the history and development of the Indonesian constitution well? Does these Islamic groups' harsh and critical attitude towards the state stem from their lack of understanding of the Constitution? These assumptions need to be academically proven, whether these Islamic groups indeed do not understand the concept of the Indonesian constitution well or whether their harsh and critical stance is simply an expression of their feelings due to the failure to uphold constitutional principles in state practices [11]. Are these Islamic groups' stances more rooted in the perceived detrimental state policies towards Islamic groups and the widespread criminalization of Islamic movement activists? Understanding the constitution well is crucial, especially for young activists who play a role in building a society based on the rule of law.

The young activists of Muhammadiyah Yogyakarta are part of the next generation committed to fighting for the values of justice, democracy, and humanity. However, a deep understanding of the Constitution poses a challenge that needs to be overcome to strengthen their role as quality agents of change. Some issues faced by young activists include:

1. Not all activists have a legal background, so they may not study the Constitution in-depth or may lack a foundational understanding.
2. Activists who do not understand the Constitution may not know what rights are protected by the Constitution.
3. Activists who are unaware of their rights as citizens may not be motivated to fight for their rights as citizens.
4. Activists also do not know how to advocate for their rights as citizens.

To address this issue, the implementation of the Madrasah Sadar Konstitusi (MASAKO) program is needed for young Muhammadiyah activists. This innovative program aims to enhance understanding of the constitution and strengthen the national spirit and constitutional values among young Muhammadiyah activists. MASAKO allows young activists to delve deeper into the Indonesian constitution. Therefore, this article will highlight the importance of efforts to improve constitutional understanding among young Muhammadiyah activists in Yogyakarta through the MASAKO program.

2 Methodology

The research method used in the service of "Increasing Constitutional Understanding of Young Muhammadiyah Activists through Madrasah Sadar Konstitusi in Yogyakarta" involved several approaches and techniques to obtain relevant and comprehensive data. The methods used in this paper were literature review and field research by presenting a questionnaire to the respondents. Some methods and approaches used in community empowerment were as follows: First, mapping the understanding and awareness of the constitution among Islamic groups using a ChatBot application with young Muhammadiyah activists in the Special Region of Yogyakarta. Second, analyzing the index of understanding and awareness of the constitution among young Muhammadiyah activists in the Special
Region of Yogyakarta. Third, conducting a Constitution Madrasah for young Muhammadiyah activists in the Special Region of Yogyakarta to enhance their understanding and awareness of the constitution. Fourth, conducting a post-test to measure the understanding of the constitution among activists after participating in the Constitution Madrasah, as well as monitoring and evaluation. In community empowerment programs, the involvement of partners in providing solutions to the issues at hand is the key to the program's success. The partners' contribution to this service was that the activists participate as attendees in the activities, starting from the pre-test, the implementation of the Constitution Madrasah, and the post-test.

3 Result and Discussion

1.1. Definition of Constitution

Constitution is a term often used in the context of law and governance. Here are several definitions of the Constitution according to some experts:

a. Carl J. Friedrich: According to Friedrich [12], the constitution is "a set of rules that govern the division of powers within a government and establish limitations on governmental authority."

b. Ferdinand Lassalle: Lassalle defines the constitution [13] as "the result of historical struggle, which determines how the highest power in a state is acquired and utilized."

c. Max Weber: Weber regards the constitution [14] as "the fundamental law and rules that govern the functioning of the state and the determination of political power."

d. Hans Kelsen: According to Kelsen [15], the constitution is "the highest fundamental law that encompasses the basic principles regarding power, state organization, and the protection of citizens' fundamental rights."

e. John Locke: Locke defines the constitution [16] as "a social contract between the government and the people that establishes limits on governmental power and protects individual rights."

f. James Madison: Madison states that the constitution [17] is "the separation and division of powers among government institutions, as well as the protection of individual rights."

Although there are variations in the definitions provided by experts, the essence of the Constitution is that it is a set of rules and fundamental principles that govern the organization of a state, the division of powers, fundamental rights, and the relationship between the government and the people. The constitution serves as the legal and principled foundation that regulates a country's political, social, and legal life.

Specifically, the Constitution encompasses several important aspects [18], including:

a. Separation of Powers: The constitution governs the division of powers among government institutions, such as the executive, legislative, and judicial branches. The principle of separation of powers aims to prevent the abuse of power and maintain a balance of power among state institutions.

b. Protection of Fundamental Rights: The constitution also guarantees individual fundamental rights, such as freedom of religion, freedom of speech, the right to privacy, and others. Protecting these rights is crucial to ensure every citizen's justice, freedom, and well-being.

c. Formation of Government: The constitution establishes the legal basis and procedures for the formation and regulation of the government. This includes
general elections, the structure of the government, the establishment of state institutions, and the allocation of government duties and responsibilities.

d. Constitutional Amendments: The Constitution also provides mechanisms for changing or updating its content. The amendment process usually involves stricter requirements than ordinary legislative changes, as the constitution is considered higher fundamental law.

The importance of the Constitution in a country cannot be underestimated. The constitution provides a clear and stable framework for governance, limits government power, protects individual rights, and establishes the foundational values and principles that form the basis of the state. In the context of democracy, the constitution ensures the continuity of a government that is fair, transparent, and accountable to the people.

A good understanding of the constitution is crucial for every citizen, as it enables them to comprehend their rights, duties, and responsibilities within the governance system and actively participate in building a democratic and just country.

1.2. The Importance of Citizen Constitutional Awareness

Citizen constitutional awareness is crucial in building a democratic, participatory, and just society. Here are several reasons why citizen constitutional awareness is highly important:

a. Enhancing Democratic Participation: Constitutional awareness enables citizens to understand their rights, obligations, and responsibilities within the political system. By understanding the Constitution, citizens can actively participate in democratic processes such as general elections, decision-making, and policy debates. They can appreciate the importance of their voice in shaping the government and driving positive change.

b. Protecting Individual Fundamental Rights: Constitutional awareness allows citizens to know and protect their fundamental rights. With a good understanding of the Constitution, they can recognize violations of their rights and actively advocate for justice and equality. Awareness of fundamental rights also helps prevent the abuse of power by the government or authorities.

c. Building Compliance with the Law: Constitutional awareness helps foster an understanding of the importance of the law and compliance with it. When citizens understand and respect the Constitution, they are more likely to abide by its regulations and rules. This contributes to fair law enforcement, social stability, and the growth of a strong legal culture within society.

d. Encouraging Government Accountability: Constitutional awareness allows citizens to monitor and evaluate government actions based on the principles outlined in the Constitution. They can demand government accountability in cases of violations or abuses of power. Thus, constitutional awareness plays a role in maintaining a transparent, accountable government responsible to the people.

e. Building National Identity: Constitutional awareness also helps strengthen national identity and unity among citizens. Constitutions often reflect a nation's values, aspirations, and common goals. By understanding and respecting the Constitution, citizens can develop a sense of solidarity, appreciate cultural diversity, and work together to build an inclusive and harmonious society.

Enhancing citizen constitutional awareness can strengthen the foundations of democracy, human rights, justice, and good governance. Through education, training, and active participation in political and social life, constitutional awareness can be increased, enabling citizens to act as responsible agents of change in building a better society.
1.3. Mapping and Enhancing Constitutional Understanding of Muhammadiyah Youth Activists

Youth activists are crucial in building social and political change within society. In the context of Muhammadiyah, an active Islamic organization in Indonesia, understanding the constitution is essential for young activists in carrying out their tasks. Mapping and enhancing constitutional understanding among Muhammadiyah youth activists is important in building constitutional awareness and strengthening their participation in political and social life. This discussion will address the mapping and enhancement of constitutional understanding among Muhammadiyah youth activists and efforts made to increase awareness and understanding of the Constitution.

a. Mapping of Constitutional Understanding

Before enhancing constitutional understanding, the first step is to map the level of constitutional understanding among Muhammadiyah youth activists. This mapping aims to identify their knowledge and understanding of the Constitution and gaps or deficiencies in their understanding that need to be addressed. This can be done through a pre-test to assess their knowledge of the constitution, basic principles, government structure, fundamental rights, and the role of society in a democratic system.

Mapping provides an overview of the extent to which Muhammadiyah youth activists already possess the constitutional understanding and highlights areas that need improvement. In mapping constitutional understanding, the authors have prepared 30 basic questions about the Constitution. These questions test the knowledge and understanding of Muhammadiyah youth activists regarding the constitution. Here are some example questions that can be used in the mapping process:

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<th>No</th>
<th>Question</th>
<th>Keywords</th>
<th>Answer</th>
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<tbody>
<tr>
<td>1.</td>
<td>What is meant by the Constitution?</td>
<td>definition of the constitution, the meaning of the constitution</td>
<td>K. C. Wheare defines the constitution as the entire system of a country's statehood, consisting of a collection of rules that shape and govern the governance of a country.</td>
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| 2. | What is the purpose of establishing the 1945 Constitution? | Purpose of Establishing the 1945 Constitution | The purposes of having a constitution can be divided into three, as follows:  
(1) The constitution aims to provide limitations and supervision of political power. This objective restricts the authorities' power from taking actions that harm the public.  
(2) The constitution aims to release control of power from self-domination. It can also protect human rights so that with the constitution's existence, every ruler and society is obliged to respect human rights and have the right to protection in exercising their rights.  
(3) The constitution aims to provide limits for the rulers in exercising... |
their power. In addition to setting limits for the rulers in exercising their power, this also aims to guide state officials so that the state can stand firmly.

3. What is regulated in a constitution?  
Contents of the Constitution  
Miriam Budiardjo in Winarno 2009: 69 states that the constitution or the Basic Law contains the following provisions:  
1. State organization, such as dividing powers between the executive, legislative, and judiciary bodies. In a federal state, it involves the division of powers between the federal government and state governments and procedures for resolving jurisdictional violations.  
2. Human rights.  
3. Procedures for amending the constitution.  
4. It sometimes includes prohibitions on changing certain characteristics of the Constitution. This prevents repeating issues that have been addressed and are no longer desirable.

4. Why is the Constitution referred to as the supreme law of a country?  
Constitution as the supreme law  
Constitution as the supreme law is referred to as the supreme law because the constitution is given the position of the highest law in a country's legal system. This means that the rules in the constitution have a higher (superior) hierarchical position than others.

5. What are the implications of the constitution being referred to as the supreme law of a country?  
1945 Constitution, implications of the Constitution as the supreme law  
The constitution becomes the legal basis for the entire functioning of the state. It is referred to as the supreme law because the constitution is given the position of the highest law in a country's legal system. This means that the rules in the constitution have a higher (superior) hierarchical position than others. Therefore, other rules made by lawmakers must be in accordance with the Constitution or not contradict it.
| 6. | What are the principles of the Indonesian constitution? | The principles of the constitution | Principles of the Constitution According to Prof. Dr Jimly Asshiddiqie, the principles of the Constitution can be divided into nine, namely:  
1. Belief in God Almighty.  
2. The principle of the rule of law or nomocracy.  
3. The principle of popular sovereignty or democracy.  
4. Direct democracy and representative democracy.  
5. Separation of powers and the principle of checks and balances.  
7. The principle of unity in diversity in a unitary state.  
8. Economic democracy and social market economy.  
9. The ideal of civil society. |

<p>| 7. | What is meant by the principle of belief in God Almighty? | Meaning of the principle of belief in God Almighty | According to the first principle of Pancasila, as stated in the preamble of the Constitution, acknowledges every Indonesian citizen as a religious being based on the belief in God Almighty. The conviction of the principle of belief in God Almighty is manifested in the second principle of Pancasila, which states, &quot;Just and civilized humanity.&quot; The second principle provides an understanding of the equality of humanity (egalitarianism) that guarantees a just life. Through justice, the quality of the nation's civilization can continually improve to the best possible extent. In the governance of the state, the principle of belief in God Almighty is manifested in the concept of popular sovereignty (democracy) and, at the same time, the concept of the rule of law (nomocracy), which are intertwined. As a consequence of this principle, there should be no constitutional provisions and legislation that contradict the values of God Almighty, and even the law and constitution embody the noble values of religious teachings believed by the citizens. |
| 8. | <strong>What is the principle of the rule of law and The Rule of Law?</strong> | <strong>Definition of the principle of the rule of law</strong> | The principle of the rule of law is affirmed in the constitution, stating that Indonesia is a Rechtsstaat (state under the rule of law), not a Machtsstaat (state based on power). It encompasses the recognition of the principle of the supremacy of law and the constitution, the adherence to the principle of separation and limitation of powers according to the constitutional system stipulated in the Constitution, the guarantee of human rights in the Constitution, the existence of an independent and impartial judiciary ensuring the equality of all citizens under the law, and ensuring justice for everyone, including against abuses of power by those in authority. Therefore, a rule of law state means that law holds the highest authority in the functioning of the state. This aligns with the principle of the Rule of Law and not of Man, which aligns with the concept of nomocracy, meaning exercising power through law. |
| 9. | <strong>What is meant by the principle of sovereignty and democracy?</strong> | <strong>The principle of sovereignty and democracy</strong> | The principle of sovereignty and democracy refers to a political system of governance in which sovereignty resides in the hands of the people. |
| 10. | <strong>What is meant by the principle of separation of powers and the principle of checks and balances?</strong> | <strong>The principle of separation of powers and the principle of checks and balances?</strong> | The principle of separation of powers refers to dividing powers among different branches of government. The principle of checks and balances means that powers have mutual oversight and control. The checks and balances system is a mechanism that serves as a benchmark for the stability of the rule of law concept in achieving democracy. |
| 11. | <strong>What is meant by a presidential system of government?</strong> | <strong>Presidential system</strong> | A presidential system is a form of government in which the country is led by a president who serves as both the head of state and the head of government. The people directly elect the president and vice president through general elections. The characteristics of a presidential system of government include the president serving as both the head of state and the head of government, the president being directly elected by the people through elections rather than by the parliament, the president appointing ministers in the cabinet to carry out... |</p>
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<td>12.</td>
<td>What does the principle of unity in diversity mean in a unitary state?</td>
<td>The principle of unity in diversity refers to recognizing and respecting differences within society and allowing different groups to maintain their unique cultural identities.</td>
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<td>13.</td>
<td>What is meant by the principle of an ideal civil society?</td>
<td>The principle of an ideal civil society refers to a social institution that protects citizens from the excessive exercise of state power. Civil society is the main pillar of democratic political life. It is mandatory for every civil society to protect citizens in dealing with the state and formulate and voice the community's aspirations.</td>
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<td>14.</td>
<td>What if the state does not implement the principles stated in the Constitution?</td>
<td>When the state violates the constitution, it acts authoritarian towards its citizens.</td>
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<td>15.</td>
<td>What is meant by State Institutions?</td>
<td>The Constitution has no specific definition of state institutions or derivative rules. However, Wicaksana Dramanda, S.H., in the article &quot;Pejabat Negara dan Pejabat Pemerintahan&quot; (State Officials and Government Officials), explained the functions of state institutions based on Bagir Manan's categorization of three types of state institutions according to their functions: (1) State institutions that directly carry out state functions or act on behalf of the state, such as the Presidency, the DPR (People's Consultative Assembly), and the Judiciary. These institutions are referred to as state apparatus. (2) State institutions that perform administrative functions and do not act on behalf of the state. These institutions solely perform non-state administrative tasks. They are referred to as administrative institutions. (3) Supporting state institutions or auxiliary organs/agencies that function to support the functions of state apparatus. These institutions...</td>
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<td>16.</td>
<td>What is the purpose of establishing state institutions?</td>
<td>The purpose of establishing state institutions in Indonesia is to realize sovereignty in the hands of the people as implemented according to the 1945 Constitution. This is achieved by forming state institutions that assist the government in implementing the 1945 Constitution to achieve common goals for the country's benefit.</td>
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<td>17.</td>
<td>What is meant by the Separation of Powers (Trias Politika)?</td>
<td>The Separation of Powers, also known as the <em>Trias Politika</em>, is a political concept that advocates for the division of powers. Montesquieu first introduced the concept. The theory of the separation of powers states that the powers of the state should be divided into several branches. By separating powers, no single branch holds absolute power, and there is a possibility for cooperation among the branches in carrying out their tasks. The division of powers in Indonesia is categorized into legislative, executive, and judicial functions.</td>
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<td>18.</td>
<td>What is meant by the legislative body?</td>
<td>The legislative body is a deliberative government body with the authority to make laws. In other words, it represents the entire population in formulating laws and participates in supervising the implementation of existing laws by the executive branch. Members of the legislative institution are elected through general elections and directly chosen by the people. Examples of legislative institutions in Indonesia are the People's Representative Council (DPR), the People's Consultative Assembly (MPR), and the Regional Representative Council (DPD).</td>
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<td>19.</td>
<td>What is meant by the executive body?</td>
<td>The executive body in Indonesia includes the President, Vice President, and their supporting ministers. The President is the</td>
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<td>Question</td>
<td>Authority to amend the Constitution</td>
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<td>20. Who has the authority to amend the Constitution?</td>
<td>According to Article 4, paragraph (1) of the 1945 Constitution of the Republic of Indonesia, it states that the President of the Republic of Indonesia holds the power of government in accordance with the Constitution, and in performing his duties, the President is assisted by one Vice President. The tasks of the President as the Head of State, as regulated in the 1945 Constitution, include holding the highest authority over the Army, Navy, and Air Force (Article 10). The President appoints ambassadors and consuls (Article 13, paragraph 1). The President, as the Head of Government, as stated in the 1945 Constitution, receives the placement of ambassadors from other countries, considering the considerations of the People's Consultative Assembly (Article 13, paragraph 3). According to the Constitution, the President of the Republic of Indonesia holds the power of government (Article 4, paragraph 1). The President establishes government regulations to implement the laws as necessary (Article 5, paragraph 2). The President appoints and dismisses ministers (Article 17, paragraph 2). The President approves draft laws that have been approved together to become laws (Article 20, paragraph 4). The draft of the state budget is submitted by the President to be discussed with the People's Consultative Assembly, considering the balance of the Regional Representative Council (Article 23, paragraph 2). Members of the Supreme Audit Board are selected by the People's Representative Council, taking into account the considerations of the Regional Representative Council. They are inaugurated by the President (Article 23F, paragraph 1). Candidates for the Supreme Court justices are proposed by the Judicial Commission to the People's Representative Council for approval and are appointed as justices by the President (Article 24A, paragraph 3). Members of the Judicial Commission are appointed</td>
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and dismissed by the President with the approval of the People's Representative Council (Article 24B, paragraph 3). The Constitutional Court consists of nine constitutional justices appointed by the President, three of whom are proposed by the Supreme Court, three by the People's Representative Council, and three by the President (Article 24C, paragraph 3). As for the authority of the President and Vice President, according to the 1945 Constitution, the President has the right to propose draft laws to the People's Representative Council (Article 5, paragraph 1). With the approval of the People's Representative Council, the President declares war, makes peace, and enters into agreements with other countries (Article 11, paragraph 1). In making other international agreements that have broad and fundamental implications for the people's lives and are related to the financial burden of the state and/or require changes or the formation of laws, the President must obtain the approval of the People's Representative Council (Article 11, paragraph 2). The President declares a state of emergency. The conditions and consequences of a state of emergency are determined by law (Article 12). The President grants pardons and rehabilitation, considering the Supreme Court's considerations (Article 14, paragraph 1). The President grants amnesty and commutation, considering the considerations of the People's Representative Council (Article 14, paragraph 2). The President confers titles, decorations, and other honours as regulated by law (Article 15). The President establishes an advisory council tasked with providing advice and considerations to the President, which is further regulated by law (Article 16). In urgent matters, the President has the authority to establish government regulations as a substitute for laws (Article 22, paragraph 1).

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<tr>
<th>Question</th>
<th>Definition</th>
<th>Explanation</th>
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<tr>
<td>21. What is meant by the judicial institution?</td>
<td>Definition judicial institution</td>
<td>Definition of the judicial institution, meaning of judicial power. According to Article 24, paragraph (2) of the 1945...</td>
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<td>22. Can citizens sue state officials?</td>
<td>Lawsuit against state officials</td>
<td>Yes, citizens can sue state officials.</td>
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<td>23. Where can citizens sue state officials?</td>
<td>Place to sue state officials.</td>
<td>The Administrative Court (Pengadilan Tata Usaha Negara/PTUN) and the Constitutional Court (Mahkamah Konstitusi/MK).</td>
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<td>24. What are the reasons that can lead citizens to sue state officials?</td>
<td>Reasons for suing state officials.</td>
<td>According to Article 53, paragraph (2) of Law No. 9 of 2004, jo. Law No. 51 of 2009, the reasons that citizens can use in their lawsuits against state officials include the following: (1) The challenged administrative decision is contrary to the prevailing laws and regulations. (2) The challenged administrative decision is contrary to the principles of good governance. Furthermore, based on Article 51 of the Constitutional Court Law, the petitioner for a judicial review in the Constitutional Court is a party who considers that the enactment of a law has harmed their constitutional rights and/or authorities. Based on this article, citizens who believe that the enactment of a law has harmed their constitutional rights and/or authorities can submit a request to examine legislation to the Constitutional Court. In such cases, citizens can sue state officials who are involved, such as the Parliament (DPR) and the President, as the Respondents.</td>
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<td>25. What is meant by Citizens' Rights?</td>
<td>Citizens' Rights</td>
<td>Definition of Citizens' Rights. Citizens' Rights refer to the powers that an individual possesses as a citizen of a country to receive or engage in activities that a citizen is entitled to and cannot be forcibly deprived of by any other party.</td>
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<td>26. What is meant by Human Rights?</td>
<td>definition of Human Rights</td>
<td>According to Article 1, paragraph 1 of the Republic of Indonesia Law No. 39 of 1999 concerning Human Rights, human rights refer to a set of rights inherent to the nature and existence of human beings as creatures of God Almighty. They are bestowed by God which must be</td>
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<td>27. Where can citizens defend their rights when the state does not fulfil those rights?</td>
<td>Where can citizens defend their rights When citizens' rights are not fulfilled, they can file a lawsuit in court.</td>
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<td>28. Can the Constitution be amended?</td>
<td>Constitutional amendments Yes, the Constitution can be amended. The specific procedures for amending the Constitution are regulated in Chapter XVI of the 1945 Constitution.</td>
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<tr>
<td>29. Who has the authority to amend the Constitution?</td>
<td>Who authorized to amend the Constitution The authority to amend the Constitution in Indonesia (1945 Constitution) lies with the People's Consultative Assembly (MPR), which consists of the People's Representative Council (DPR) and the Regional Representative Council (DPD). This provision is in accordance with Article 3 (1) of the 1945 Constitution, which states that the People's Consultative Assembly is authorized to amend and establish the Basic Law.</td>
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<td>30. Whether the 1945 Constitution of Indonesia ever changed?</td>
<td>Constitutional Amendments in Indonesia Yes, the 1945 Constitution has changed four times. First, from August 18, 1945, to December 27, 1949, the establishment of the 1945 Basic Law. Second, from December 27, 1949, to August 17, 1950, the Basic Law of the Republic of the United States of Indonesia (RIS) was established. Third, from August 17, 1950, to July 5, 1959, the establishment of the Interim Basic Law. Finally, from July 5, 1959, until now, the reestablishment of the 1945 Basic Law.</td>
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The questions can cover various important aspects of understanding the Constitution, such as definition, functions, government structure, human rights, government institutions, and important principles in the Constitution. By answering these questions, young activists from Muhammadiyah can demonstrate their understanding of the Constitution and provide useful information in the stage of mapping constitutional understanding. Furthermore, using question types in the form of choices allows for more comprehensive information about their constitutional knowledge.

This mapping survey was conducted online using Google Forms, so the accuracy level of the answers immediately generated scores and determine which answers are correct or incorrect. The data collected from this online questionnaire can be used to design a more specific and effective program to enhance constitutional understanding. By knowing the initial level of understanding, the program can be tailored to meet the needs and challenges faced by young activists from Muhammadiyah in better understanding the constitution.
b. Constitution Education Program with Experts

Based on the mapping results, the next step is to design and implement a constitutional education program that suits the needs and characteristics of young Muhammadiyah activists. This program included various activities such as training, discussions, and simulations to improve a comprehensive understanding of the Constitution. The Constitution Education Program, conducted by providing materials to activists by experts in Constitutional Law, is a crucial step in enhancing the understanding of the Constitution among young Muhammadiyah activists in Yogyakarta. By involving experts in Constitutional Law, this program can provide an in-depth and accurate understanding of the Constitution and its underlying principles.

The participation of Constitutional Law experts as speakers in this program has several benefits. First, the experts can convey their detailed and profound knowledge of the Constitution, Constitutional Law, and other related aspects. They have specialized expertise in this field and can provide a more comprehensive and insightful understanding to young activists.

Second, the presence of Constitutional Law experts can also provide the latest updates on constitutional-related issues. By involving experts who constantly follow the latest developments in law and policies, young activists can acquire a more up-to-date and relevant understanding of the Constitution.

Additionally, this program can cover various topics related to the Constitution, such as government structure, human rights, legal systems, citizenship, regional autonomy, and other relevant issues. The materials presented by experts can be tailored to the needs and knowledge level of the participants, making the learning process more effective and targeted.

During the program, young activists could directly interact with Constitutional Law experts through question-and-answer sessions, discussions, and exchange of viewpoints. This allowed them to ask questions, discuss complex issues, and gain a deeper understanding through direct dialogue with the experts.

Furthermore, this program can be followed by reflection and internal discussions among young activists after they received the materials from the experts. These discussions allowed them to share thoughts, reinforce
understanding, and apply the concepts they have learned in the context of their activities and social movements.

Overall, a constitution education program involving Constitutional Law experts significantly enhanced the understanding of the constitution among young Muhammadiyah activists. With a strong understanding of the Constitution, young activists can be more effective in advocating for the rights and interests of the community and contribute to building a democratic, fair, and just society.

In addition to the materials presented by constitutional law experts, the discussion session involved speakers from information technology experts who use a ChatBot application as a medium to deliver constitution-related content. This approach was innovative and engaging. In the digital era and with the advancement of information technology, the use of ChatBot applications provide interactive learning experiences that can be customized to the needs and preferences of young activists.
Speakers from information technology experts who develop ChatBot applications explained constitutional concepts through interactions with specially designed ChatBots. This ChatBot application contains constitution-related content such as the constitution's definition, basic principles, human rights, government structure, and other important issues. Young activists can interact with the ChatBot, ask questions, receive answers, and engage in relevant case simulations.

The advantage of using a ChatBot application is that young activists could learn independently and flexibly. They can access constitutional materials anytime and anywhere through their digital devices. The ChatBot application can also be designed interactively, offering answer choices, providing further explanations, and giving feedback to test participants' understanding.

Furthermore, involving information technology experts added a new dimension to understanding the Constitution. They can explain how information technology and digitization play a role in the context of the constitution, such as personal data protection, freedom of expression in the online world, cybersecurity, and other technology-related challenges. This is important considering the significance of understanding the Constitution in an increasingly advanced digital era.

Combining materials from constitutional law experts and speakers from information technology experts using ChatBot applications makes the constitutional education program more comprehensive and engaging. Young activists not only gained a traditional understanding of the Constitution but also could apply these concepts in relevant information technology contexts that relate to their daily lives. This approach can maximize learning, enhance participant engagement, and provide a different and exciting learning experience for young Muhammadiyah activists in Yogyakarta.

c. Post-Test Simulation

After providing constitutional education materials by experts, it is important to conduct a post-test to evaluate the level of understanding of the constitution among young Muhammadiyah activists. The post-test could be an effective tool to measure the extent to which participants have comprehended the materials conveyed in the educational program. By conducting a post-test after the education program, young activists and organizers gained a clearer picture of the extent to which constitutional understanding has improved. These steps helped identify individual and group needs and ensure that the constitutional education program effectively achieved its goal of enhancing constitutional understanding among young Muhammadiyah activists in Yogyakarta.

d. The Results of the Pre-Test and Post-Test

With the presence of pre-tests and post-tests on the constitutional understanding of young Muhammadiyah activists, it can be concluded that there has been an improvement in constitutional understanding after participating in the educational program. The comparison between pre-test and post-test results will provide a clear picture of the achieved improvement in constitutional understanding.
Based on the pre-test and post-test results above, there is an improvement between the pre-test and post-test scores, indicating that the constitutional education program has successfully enhanced the constitutional understanding of young Muhammadiyah activists in Yogyakarta. This improvement can be observed through an increase in the number of correct answers and a better understanding of the Constitution's definition, basic principles, government structure, human rights, and other important issues covered in the educational materials.

Additionally, the differences between the pre-test and post-test results can also provide insights into areas that still need attention and improvement in the education program. Suppose some specific questions or topics are still difficult for young activists to grasp. In that case, this can be a focus for reevaluating and developing more effective teaching methods or strategies to address those difficulties.

The post-test results also provide valuable feedback for the organizers of the MASAKO service program. By knowing that the constitutional understanding of the young activists has improved, they can feel satisfied with the efforts made and see the program's success. Furthermore, the post-test results can be used to strengthen future constitutional education programs by adjusting the content, methods, or approaches based on the participants' needs and responses.

Thus, by implementing pre-tests and post-tests on constitutional understanding, we can obtain concrete evidence that the constitutional education program has successfully enhanced the constitutional understanding of young Muhammadiyah activists. This highlights the importance of efforts to provide better education and understanding of the Constitution to the younger generation, enabling them to become quality agents of change committed to democratic principles and the rule of law.
Monitoring and Evaluation

To ensure the effectiveness of the program and the improvement of constitutional understanding, it is important to conduct monitoring and evaluation. By conducting an evaluation, young Muhammadiyah activists can identify successes and challenges in enhancing constitutional understanding. This evaluation can serve as a basis for adjusting future programs to be more effective in achieving their goals.

Improving constitutional understanding among young Muhammadiyah activists is crucial in strengthening their participation in building a better and more just society. With a deep understanding of the constitution, young Muhammadiyah activists can become responsible agents of change and actively contribute to advancing democratic values, human rights, and social justice.

3 Conclusion

Through the MASAKO program, several conclusions can be drawn: first, the Madrasah Sadar Konstitusi (MASAKO) program can enhance the constitutional understanding of young Muhammadiyah activists in Yogyakarta. Through the delivery of materials by experts in Constitutional Law and Information Technology and using the ChatBot application, participants can acquire better knowledge about the Constitution. Second, the post-test conducted after the educational program provides concrete evidence of the increased constitutional understanding among young Muhammadiyah activists. The post-test results show an improvement in the number of correct answers, understanding of the constitution's definition, basic principles, government structure, human rights, and other important issues covered in the educational materials. Third, through the mapping of constitutional understanding, education by experts, and systematic evaluation, this program provides an opportunity for young Muhammadiyah activists in Yogyakarta to enhance their constitutional understanding. With a better understanding of the Constitution, they can become quality agents of change, committed to democratic principles, and capable of contributing to building a society based on the supremacy of law. Therefore, the Madrasah Sadar Konstitusi (MASAKO) Program brings benefits in improving the constitutional understanding of young Muhammadiyah activists in Yogyakarta through structured steps and careful evaluation. This program opens opportunities for continuous learning and empowers the younger generation to understand and apply constitutional principles effectively.

References


