GLOBAL JOURNAL OF
BUSINESS AND MANAGEMENT INNOVATION
E-ISSN: XXXX-XXXX

GJBMI, Vol. 01 No. 03 (2025)

"SURABAYA HERO MONUMENT ICON": APPLICATION OF *CITY BRANDING* AND *BRAND AWARENESS OF* PANCASILA STUDENT PROFILE

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Abstract

The city branding of the city of Surabaya, which is synonymous with the Tugu Pahlawan icon and the historic city of Indonesia's independence, is the background for the author to choose the destination University for undergoing the Independent Student Exchange Batch 3 (PMM 3) program. The Archipelago module (Modnus), as a characteristic of PMM, produces four outcomes, including: (1) students experience an increased understanding of the beauty of diverse traditions and cultures; (2) students experience an increased understanding of brotherhood between religious believers; (3) students experience increased awareness and skills in preventing violent conflict; and (4) students could practice knowledge and skills to solve problems around them. The output of Modnus UWKS is in carrying out four main activities (including Diversity, Reflection, Inspiration, and Social Contribution), namely forming the character and behavior of Pancasila Student Profiles who believe, have faith in God Almighty, have noble character, have global diversity, work together, be independent, reason critically, and creative. The UWKS Modnus implemented resulted in Pancasila students' brand awareness of the city of Surabaya, including monuments, museums, and places of worship (for example mosques and temples).

Keywords: ***City Branding, Brand Awareness, Pancasila Students***

INTRODUCTION

"City of Heroes", "Arek-Arek Suroboyo", "Tugu Pahlawan Monument" are the icons and city branding of Surabaya. Surabaya, which is the capital of East Java Province (the largest city), is also the center of government and economic center. Surabaya is one of the four major growth centers in Indonesia (along with Medan, Jakarta, and Makassar). Behind the history of the battle of November 10, 1945, which created the history of the struggle of "Arek-Arek Suroboyo" (Surabaya youths) in defending the independence of the Indonesian nation from invaders. At that time, Surabaya became the largest city in the Dutch East Indies and also became the center of commerce in the archipelago which was parallel to Hongkong and Shanghai at that time.

Alsayel, et al (2022), Arwanto, et al (2020), Alamsyah (2014), and Wraae (2015) explain the city branding that affects the development of the city, if this branding runs smoothly and successfully, then target consumers such as migrants, local tourists, foreign tourists, and even investors will be attracted and will later affect the settlement pattern, profession, and city environment positively in the economic field. The iconic Surabaya City includes Majapahit Hotel building, Darmo Hospital building, Tugu Pahlawan Monument, Bambu Runcing Monument, Sura and Crocodile Monument, and many more. This is what makes Surabaya nicknamed as the City of Heroes as well as making Surabaya a historical tourism city that is quite visited by tourists both locally and internationally. Jazulli (2015), Tresyanto & Ayu (2020), Husein & Satiawan (2021), and Indrawan, et al (2022) explore in depth the Tugu Pahlawan Monument as the iconic city of Surabaya.

Received: May 20, 2025	Revised: May 20, 2025	Accepted: May 21 , 2025	Online: May 21, 2025

Since 2021, the Government has launched the Merdeka Belajar Kampus Merdeka (MBKM) program, which is a learning innovation created by the Ministry of Education and Research by implementing a policy to transform the Higher Education system in Indonesia, which will produce more relevant graduates. Furthermore, 4 (four)

The policy pillars implemented by the Government include: (a) the opening of new study programs, (b) the university accreditation system, (c) legal entity universities, and (d) the right to study outside the study program.

The Nusantara Module (Modnus) is a hallmark of the Merdeka Student Exchange (PMM) program. The Unidha Civil Team chose Wijaya Kusuma University Surabaya (UWKS) as the destination university because the Modnus UWKS program is thick with Indonesian history and Modnus is packaged as interestingly as possible by Modnus lecturers so that from this activity it adds knowledge about the history of Indonesia, especially Surabaya as "the icon of the Hero Monument". This provides brand awareness for Pancasila students which has been echoed in the last 3-4 years by the Government in implementing the Pancasila student profile. Kristanti (2021), Munthasor (2017), Prakoso (2017), Sidharta, et al (2017), Tiffany, et al (2020), and Wisesa & Purba (2021) explain in depth about brand awareness, the importance of applying this concept in marketing products and services.

The term Pancasila students is a form of realization of Indonesian students who have global competence and behave in accordance with the values of Pancasila. The six main characteristics of Pancasila learners include (1) faith, fear of God, and noble character, (2) global diversity, (3) mutual cooperation, (4) independence, (5) critical reasoning, and (6) creativity. Susilawati, et al (2021), Suwartini (2017), Suyadi (2013), Kosim (2011), Omeri (2015), and Qomaruzzaman (2017) describe the condition of the world of education which is still experiencing the challenge of "moral degradation". The three big sins in the world of education, namely intolerance, sexual violence, and bullying, still often occur today. The above phenomenon illustrates that the deviant behavior and character of students is still far from the attitude of the Pancasila student profile so that awareness is needed to instill character.

Furthermore, Gultom (2023), Kahfi (2022), and Juliani & Bastian (2021) explained that the behavior and character of the Pancasila student profile needs to be formed and fostered as an effort to improve quality human resources and also align the vision and mission of the Ministry of Education and Culture. The implementation of the Pancasila student profile is still considered less than optimal and its implications for the formation of student behavior and character. Therefore, this Pancasila student profile needs to be optimized in its implementation so that a Pancasila student character is formed.

One of them is in the implementation of this Modnus UWKS activity. The objectives of the implementation of Modnus UWKS include: (1) students experience an increased understanding of the beauty of the diversity of traditions and cultures; (2) students experience an increased understanding of brotherhood between religious believers; (3) students experience increased awareness and skills to prevent violent conflicts; and (4) students are able to practice knowledge and skills to solve problems around them. With the implementation of Modnus UWKS activities, the brand awareness of UWKS inbound students and the city branding of Surabaya as a historical city has become stronger, so that the six main characteristics of the Pancasila student profile are formed by themselves.

LITERATURE REVIEW

City Branding

City Branding is a strategic process of creating and managing a city's unique image or identity to attract tourists, investors and residents. Through an approach that encompasses cultural, historical, environmental and economic aspects, city branding aims to build a positive reputation that reflects the city's distinctive advantages and character. This process involves visual elements, such as logos and slogans, to tangible experiences offered to visitors and local communities. With strong city branding, cities can increase their competitiveness at the national and global levels.

Brand Awareness

Brand Awareness according to Durianto, et al (2017) is the ability of a prospective buyer to recognize or recall a brand as part of a particular product category. This opinion is reinforced by Hasbun and Ruswanty (2016) who state that Brand awareness is the ability of a brand if consumers think about a product, the brand will appear in the minds of consumers. From several Brand Awareness theories from experts, it can be interpreted that Brand Awareness is the ability of consumers to recognize a product or brand as well as recognition from consumers that the brand they recognize is the best of other similar brands.

RESEARCH METHODS

The following are the implementation steps of this Nusantara Module activity:

1. Planning
   Modnus lecturers, Liaison Officer (LO), and UWKS Inbound Students conducted the following activity planning: (a) surveys and interviews in the UWKS cultural campus environment; (b) surveys and interviews with the Surabaya City Reog Village Management; (c) surveys and interviews with Tengger Probolinggo natives; (d) surveys and interviews at places of worship; (e) surveys and interviews at Hindu Kingdom heritage temples; (e) preparation for Reflections and Talkshows; (f) surveys and interviews to volunteer at Nursing Homes and Orphanages.
2. Implementation
   Modnus lecturers, LOs, and UWKS Inbound Students carry out Modnus activities consisting of Diversity, Reflection, Inspiration and Social Contribution.
3. Monitoring and Evaluation
   After every Modnus activity, Modnus lecturers and LOs conduct monitoring and evaluation. The goal is to minimize shortcomings and mistakes that occur.
4. Feedback
   The LO asked UWKS Inbound Students to provide feedback regarding the Modnus activities that have been carried out.

The implementation process of the UWKS Inbound Student Modnus includes:

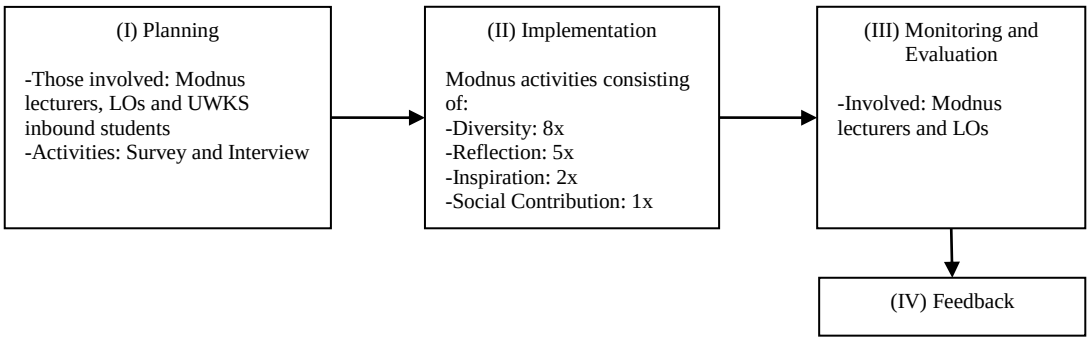


Figure 1. Flow of UWKS Modnus Implementation

In Figure 1. UWKS Modnus Implementation Flow, there are 4 (four) stages of the implementation process. Stage I, Modnus lecturers and LOs prepare plans with technical teams in the field of each Modnus activity, which consists of Diversity, Reflection, Inspiration, and Social Contribution. The LO ensures that each designed activity has reached 70-90%. Here the LO will explain to the UWKS Inbound Students the survey and interview of each activity according to the timeline determined by the Modnus Lecturer.

Phase II, Modnus Lecturers, LOs, and UWKS Inbound Students carry out Modnus activities consisting of Diversity, Reflection, Inspiration and Social Contribution. First, Diversity Activities include:

a) Getting to know the culture of Kemajapahitan and the noble values of Kewijayakusumaan, with the aim of getting to know more closely the replica of Penataran Temple and Ratu Boko replica (MURI Record) as one of the cultural destinations of Surabaya City.
b) Getting to know Surabaya City Reog Village with the management of Reog Village, with the aim of direct interaction of UWKS inbound students with Reog Players and trying out performance equipment and participating in performances.
c) Getting to know Tengger Tribal Culture in the Millennial Era, with the aim of direct interaction of UWKS inbound students with Tengger natives and Tengger Traditional Leaders.
d) Cooking a variety of Surabaya specialties. Facilities used are cooking utensils and food ingredients.
e) A visit to Al-Akbar National Mosque and Sanggar Agung Temple in Surabaya City, with the aim of recognizing places of worship in Surabaya City.
f) A visit to Penataran Temple, Blitar, with the aim of getting to know more closely the relics of the Hindu Kingdom.
g) A visit to Segara Temple and the Catholic Church of the Nativity of the Blessed Virgin Mary, with the aim of recognizing places of worship in the city of Surabaya.
h) A visit to the H.O.S Tjokroaminoto Museum and Bung Karno's Birthplace, with the aim of recognizing history, conflict simulation & conflict resolution with the museum manager.

Second, Reflection Activities include:

a) Reflection using cards "Who am I? and Who are you? Location of UWKS Penataran Temple Replica Court.
b) Reflection using traditional games. UWKS field location using gundu, congklak, and gobak sodor.
c) Reflection on tolerance between religious communities. Location UWKS Hall with question and answer method with students.
d) Hindu interfaith reflection. Segara Temple location using microphone and sound system
e) Reflections on raising awareness and skills for preventing violent conflict at the Tugu Pahlawan Monument.

Third, Inspiration Activities include:

a) Exemplifying East Javanese Artists. Location of Surabaya City Painting Studio. The aim was to emulate the story of a cultural figure / artist in East Java. At the end of the activity, students were asked to make a resume of inspirational figures and a poster containing the profile of East Java Artist figures.
b) Talk show with leaders to prevent violent conflict. Location Pendopo Agung, Mojokerto

Fourth, Social Contribution Activities include:

a) Volunteering at nursing homes and orphanages around the UWKS campus. At the end of the activity, students in groups are asked to formulate a form of social contribution through an activity proposal to the Modnus Lecturer.

Phase III, Modnus lecturers and LOs conduct monitoring and evaluation of each Modnus activity. Monitoring is carried out by identifying problems and prevention efforts. Evaluation is

carried out by preparing documentation of each activity and reviewing the benefits / impacts caused. Finally, Phase IV, UWKS inbound students provide feedback through the selected Tribal Chief and/or Deputy Chief. Then the results of this feedback will be forwarded to the LO and Modnus Lecturer.

RESEARCH RESULTS AND DISCUSSION

The Modnus activity which lasted for 4 (four) months, consisted of 4 (four) activities, including: 8 (eight) Diversity, 5 (five) Reflection, 2 (two) Inspiration, and 1 (one) Social Contribution. This activity produces 4 (four) *outcomes*, including:

a. Students experience an increased understanding of the beauty of the diversity of traditions and cultures



Figure 2. The temple of Sanggar Agung Kenjeran Surabaya

Figure 2. above is a survey and interview at a Buddhist place of worship located at the Sanggar Agung Temple in Kenjeran, Surabaya. Here UWKS inbound students are given an explanation of the history and traditions that exist in the Sanggar Agung Temple by seeing firsthand the procession of worship in the place. Students are also directed to tour and observe the giant statue of She Mien Fo Statue which is covered in gold and shaded by a canopy in the form of a typical Thai stupa.

b. Students have an increased understanding of brotherhood between religious believers



Figure 3. Segara Temple

Figure 3. above is a diversity activity about surveys and interviews at a Hindu place of worship, namely Segara Temple. Segara Temple is the largest temple in East Java, which around 1970 was built by Hindus, especially by Hindus from Bali, so the concept of building this temple uses the concept of temple buildings in Bali. Here, UWKS inbound students are given an explanation of the places in Segara Temple and the rules that must be obeyed when entering Segara Temple.

c. Students experience increased awareness and skills of violent conflict prevention



Figure 4. Tugu Pahlawan monument

Figure 4. is an archipelago module activity with the theme "Reflection on Increasing Awareness and Skills for Preventing Violent Conflict at the Tugu Pahlawan Monument". This activity was carried out using the question and answer method and discussions about history and students were invited to visit historical places including the Tugu Pahlawan Monument and the 10 November Museum as a form of historical knowledge to find out about violent conflict events that have occurred in Indonesia, especially those in the city of Surabaya.

d. Students are able to practice knowledge and skills to solve problems around them.



Figure 5. H.O.S Tjokroaminoto Museum

Figure 5. is a diversity activity by visiting the H.O.S Tjokroaminoto Museum. The learning method used is question and answer and discussion with the museum manager to find out the history in this museum. The museum, located on Jalan Peneleh VII No.29 Surabaya, has a high historical value. This is motivated by its frequent use as a meeting place for nationalist leaders to discuss ideology and strategies to achieve national independence. Important figures include Ir. Soekarno, Alimin, Musso, Soeherman Katrowisastro, and others.

First *Outcome*, which consists of 4 (four) Diversity, 2 (two) Reflections, and 1 (one) Inspiration. One of the activities is visiting Al-Akbar National Mosque Surabaya. UWKS inbound students were asked to conduct surveys and interviews at a place of Islamic worship, namely the Al-Akbar National Mosque Surabaya. This mosque (known as Al-Akbar Mosque or Great Mosque of Surabaya) is a national mosque located in Surabaya City.



Al-Akbar National Mosque Surabaya

It is the second largest mosque in Indonesia after the Istiqlal Mosque (located in Jakarta), in terms of maximum capacity. The mosque (located beside the Surabaya-Gempol Toll Road), is characterized by its large vertical dome, accompanied by four small blue domes, and a 99-meter-high minaret.

The Second *Outcome*, which consists of 3 (three) Diversity and 2 (two) Reflections. Here the participants walked around the UWKS campus environment.



Figure 7. UWKS Culture Campus

UWKS inbound students conducted surveys and interviews in the UWKS Cultural Campus environment with the Chairperson of the Surabaya Wijaya Kusuma Foundation Management, Drs. H. Soedijatmiko. He explained and presented material about the culture of bitterness and noble values as the identity of citizenship. UWKS was established in 1980 under the Wijaya Kusuma foundation. The naming Wijaya Kusuma was inspired by Raden Wijaya (founder of the Majapahit kingdom), where Majapahit was the largest kingdom in the archipelago. Wijaya Kusuma Campus is a campus that stands with a thick culture in it.

Third *Outcome*, which consists of 1 (one) Diversity, 1 (one) Reflection, and 1 (one) Inspiration. One of them is the Inspiration activity by emulating artist figures in East Java.



Exemplifying East Javanese Artist Figures

The learning method used during the Modnus activity in the Inspiration category was to visit one of the painting studios in East Java. This painting studio is owned by an artist named Mr. Anggik Suyatno. He gave students an understanding of the art of painting and the techniques used in painting. In addition, the resource person also gave students the opportunity to practice how to paint according to the techniques he had previously conveyed.

Fourth *Outcome*, which consists of 1 (one) Social Contribution. Social contribution activities, namely by volunteering at the Surabaya Muslim Orphanage. The assistance distributed in this program is in the form of basic necessities and school supplies.



Muslim Orphanage Surabaya

In this activity, UWKS inbound students interacted directly with the orphanage children by playing several games (including guess the picture). This *game* activity aims to entertain the Surabaya Muslim Orphanage children, and not to forget the small gifts from UWKS inbound students given to each group.

CONCLUSIONS

The application of the UWKS mode is closely related to the history of Indonesia and the struggle of the heroes. Icon Tugu Pahlawan as a *city branding of* Surabaya City forms *brand awareness*, mindset, and character profile of Pancasila students in line with the program launched by the Indonesian Government in the last 3-4 years. In its implementation, although the Modnus Lecturer and the team still experienced obstacles such as weather factors, delays in fund disbursement, and crowd permits, the enthusiasm of UWKS inbound students in undergoing Modnus both diversity, inspiration, reflection, and social contribution was quite high.

The author would like to thank the Ministry of Education, Culture, Research and Technology (Kemendikbudristek) for the selection of the Unidha Civil Team as many as 4 (four) people in the Batch 3 Independent Student Exchange program in 2023. The author also expresses his gratitude to the institution, supervisors, and fellow students of Dharma Andalas University (Unidha) who have provided assistance and support to the author so that this program can be completed properly. Especially to the Coordinator of the Sending PT as well as being a Companion Lecturer in this PKM-AI.

Authors One, Two, Three, and Four as the Unidha Civil Team who passed the Batch 3 Merdeka Student Exchange program (PMM 3) with the destination university, namely Wijaya Kusuma University Surabaya (UWKS). The Unidha Civil Team, which underwent this program for approximately 5 (five) months, prepared *manuscripts*, and searched for *literature reviews* related to this article. Author Five (Last) conducted research direction, experiment design, and *manuscript* completion.

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