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## APPROACH TO THE DEVELOPMENT OF PKN IN INDONESIA AFTER THE PROCLAMATION OF INDEPENDENCE

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### Abstract

Citizenship Education (PKN) is a multifaceted field of study with a cross-disciplinary context. Philosophically, PKN has a basic ontology of political science, especially the concept of political democracy for the aspects of duties and rights of citizens (Chreshore: 1886). From this basic ontology, the concept of Civics developed, which literally (in Latin) is civicus, which means citizen in ancient Greek times. Starting from this understanding, it then developed and was academically recognized as the embryo of civic education. In Indonesia, civic education was adapted into Citizenship Education (PKN). Epistemologically, PKN as a field of science is a development of one of the five social studies traditions, namely citizenship transmission (Barr, Barrr, and Shermis: 1978). The social studies tradition has developed rapidly so that it has now become a body of knowledge that has a systemic paradigm containing three domains of citizenship education, namely: academic, curricular, and socio-cultural domains. Civics pragmatically has a socio-pedagogical vision to educate democratic citizens in a broader context, including formal and non-formal education contexts. Civics is one of the subjects that is very important to be taught at all levels of school, especially elementary school. Ruminiati (2007: 1.15) states that Civics lessons are one of the lessons that are directly related to community life and tend to be affective education. However, in the implementation of learning, not a few misinterpret that Civics and Civics are the same thing. In fact, both have different definitions and functions in learning.

**Keywords :** The approach to the development of PKN in Indonesia after the proclamation of independence

### Introduction

PKN is national citizenship education, which is a social subject that aims to form good citizens, namely citizens who know, want and are able to do good, while PKN is citizenship education, education that concerns the formal status of citizens which contains information about citizenship, naturalization regulations or obtaining status as an Indonesian citizen (Ruminiati, 2007: 1 – 25). Civic Education is a conscious effort made to provide basic skills to students about defending the country and understanding the relationship between citizens and the state with the aim of becoming citizens who can be relied on by the nation and state (Somantri, 2001: 154). Referring to this understanding, Civic Education has an important role in maintaining the dignity and honor of a nation. Therefore, Indonesia includes Civic Education Citizenship into the national education system through the Minister of National Education Regulation No. 22 of 2006 concerning content standards, which explains that Citizenship Education is a subject that focuses on forming citizens who are able to understand and carry out their rights and obligations as citizens, as well as become intelligent, skilled, and characterful Indonesian citizens in accordance with Pancasila and the 1945 Constitution. Based on this, Sunarso, et al. (2008: 1), stated citizenship is one of the subjects that has a mission to educate the life of the Indonesian nation through the corridor of "value-based education", or in other words, value-based education. From the several definitions above, it can be said that Citizenship Education is a special subject that teaches how to be a good citizen, namely a citizen who is intelligent,

skilled, has character and is able to carry out rights and obligations in a balanced manner based on laws and regulations.

- a) Civic Education aims to provide students with the skills so that students are able
- b) Think critically, rationally and creatively in responding to citizenship issues
- c) Participate in a quality and responsible manner, and act intelligently in community, national and state activities
- d) Develop positively and democratically to form ourselves based on the character of Indonesian society so that we can live together with other nations.

### *Principles of Citizenship Education*

Forming a society that is able to play an active role in a democratic government system. Based on this principle, the purpose of learning Citizenship Education is to form good citizens, namely to form students to be able to play an active and responsible role in the continuity of democratic government through the development of knowledge, character, and citizen skills. The mission of citizenship education according to Winarno (2006: 29) includes the following:

1. Education as a national insight, meaning that education is a means to prepare students to be able to understand the principles and spirit of nationalism in social, national and state life in accordance with Pancasila and the 1945 Constitution
2. Democratic education, meaning that education is a means to prepare students to be able to carry out their rights and obligations as citizens democratically in community, national and state life
3. Character education, meaning that education is a means to prepare students to have an awareness of defending the country, respect for human rights, national diversity, environmental preservation, social responsibility, obedience to the law, obedience to paying taxes, as well as an attitude of anti-corruption, collusion and anti-corruption behavior. The scope of Civic Education material in Permendiknas No. 22 of 2006 is classified in the scope of learning in the content standards, which include

### *National Unity and Integrity*

Unity and oneness is a concept that refers to the spiritual bond and spirit of togetherness between individuals or groups in a society, nation, or country. This concept emphasizes the importance of collaboration, cooperation, and solidarity between citizens, regardless of differences in ethnicity, religion, culture, race, and socio-economic background.

### *Meaning of Unity and Oneness*

1. Combining Diversity in One Unity. Unity is very important in a diverse society like Indonesia to create harmony and appreciate differences. It is recognized and appreciated that diversity is the wealth of a nation in this process
2. Uniting the Nation The spirit of nationalism encourages unity and togetherness throughout society, which encourages national development and progress
3. Building a Sense of Brotherhood, A sense of brotherhood and high tolerance can be built by people who understand and appreciate their differences. As a result, a sense of cooperation and brotherhood can develop in society
4. Defending the integrity of the country, unity and integrity encourage citizens to protect and defend the integrity of the country from internal and external threats

### *The Importance of Unity and Oneness for Indonesia*

1. Ethnic and Cultural Diversity Indonesia is a country with many ethnic groups, cultures, languages, and religions. Unity and integrity allow all groups of people to live side by side in peace and respect each other, without having to worry about ethnic or cultural conflicts
2. Political and Social Stability Unity and integrity reduce the possibility of political and social conflict. Political stability, which enables economic growth and progress, results from national and global togetherness
3. National Resilience National strength depends on solidarity in facing domestic and foreign threats. United countries have greater capacity to handle security and defense issues

### *Examples of Behavior in Daily Life that Reflect Unity and Oneness*

1. Interfaith Tolerance Recognizing and respecting various religions in our environment. Breaking the fast with friends or neighbors of different religions shows unity in welcoming religious events
2. Mutual Cooperation, Participating in mutual cooperation activities in your home, such as cleaning the environment, helping neighbors in need, or participating in joint projects, shows a spirit of togetherness for the greater good.

### **Research Methodology**

Literature review method Citizenship Education (PKn) is a multifaceted field of study with a cross-disciplinary context. Philosophically, PKn has a basic ontology of political science, especially the concept of political democracy for the aspects of duties and rights of citizens (Chreshore: 1886). From this basic ontology, the concept of Civics developed, which literally (in Latin) is civicus, which means citizens in ancient Greek times. Starting from this understanding, it then developed and was academically recognized as the embryo of civic education. In Indonesia, civic education is adapted into Citizenship Education (PKn). Epistemologically, PKn as a field of science is a development of one of the five traditions of social studies, namely citizenship transmission (Barr, Barrt, and Shermis: 1978). Thinking critically, rationally and creatively in responding to citizenship issues Participating in a quality and responsible manner, and acting intelligently in community, national and state activities. Building a Sense of Brotherhood, A sense of brotherhood and high tolerance can be built by people who understand and appreciate their differences. As a result, a sense of cooperation and brotherhood can develop in society. Interfaith Tolerance Recognizing and respecting the various religions in our environment. Breaking the fast together with friends or neighbors of different religions shows unity and togetherness in welcoming religious events.

### **Result & Discussion**

#### *Citizenship Education in Indonesia*

The long journey of Indonesian history that began in the era before and during colonization, then continued with the era of the struggle for and maintaining independence until the era of filling independence gave rise to different conditions and demands according to the era. These different conditions and demands were responded to by the Indonesian people based on the similarity of the values of the nation's struggle that continue to grow and develop. The similarity of these values is based on the soul, determination, and spirit of nationalism. All of that grew into a force capable of driving the process of realizing the Unitary State of the Republic of Indonesia in the framework of the archipelago. The spirit of the nation's struggle that never gives up has been proven in the War of Independence on August 17, 1945. The spirit of the nation's struggle is based on faith and piety to God Almighty and sincerity to sacrifice. The foundation of this struggle is the values of the struggle of the Indonesian nation. The values of the struggle of the Indonesian nation in the physical struggle to seize, maintain, and fill independence have experienced ups and downs according to the dynamics of life in society, nation, and state. The spirit of the nation's struggle has decreased to a critical point. This is caused by, among other things, the influence of globalization. This globalization is characterized by the strong influence of international social institutions, developed countries which are involved in regulating politics, economy, socio-culture, defense, and global security. This condition will give rise to various conflicts of interest, both between developed and developing countries, between developing countries and international institutions, and between developing countries. In addition, global issues that follow democratization, human rights and the environment also influence national conditions. Furthermore, in the 1975 curriculum, the term was replaced with Pancasila Moral Education (PMP), which contains Pancasila material as described in the Guidelines for Understanding and Practicing Pancasila or P4. This change is in line with the educational mission mandated by Tap. MPR II/MPR/1973. This PMP subject is a compulsory subject for elementary, junior high, senior high, SPG and vocational schools. This PMP subject continues to be maintained both in terms and content until the implementation of the 1984 curriculum which is basically a refinement of the 1975 curriculum.

#### *Functions and Objectives of Citizenship Education*

Civic education functions to foster an understanding and awareness of students as citizens of their relationship with the State and other countries, so that they know, appreciate, and can carry out properly what are the rights and obligations of a citizen. Fostering morals that are expected to be realized in everyday life, namely behavior that radiates faith and piety towards god almighty in a society that stands alone, various groups, religions and behavior

that is just and civilized humanity, behavior that supports national unity in a society with diverse cultures and interests, behavior that supports democracy that prioritizes individual and group interests so that differences of thought and group so that differences of thought, opinion or interest are above through deliberation and consensus and behavior that supports efforts to realize social justice for all Indonesian people.

1. Think critically, rationally and creatively in responding to citizenship issues.
2. Participate intelligently and responsibly and act intelligently and responsibly and not unconsciously in social, national and state activities
3. Develop positively and democratically to form oneself based on the characteristics of Indonesian society so that one can live together with other nations
4. Interact with other nations in world regulations directly by utilizing information and communication technology
5. Understand and master rationally the concepts and norms of Pancasila as a philosophy, ideological basis and perspective
6. Be aware of the constitution (UUD 1945) and the laws applicable in the Republic of Indonesia
7. Embrace and believe in the moral order contained in the points above
8. Instilling and standardizing the above as attitudes and behavior in one's life with full confidence and reason. Citizenship (PKn) includes the following aspects (a) Human rights, including the rights and obligations of children, the rights and obligations of members of society, national and international human rights instruments, promotion, respect and protection of human rights (b) Power and Politics, including village and sub-district government, regional government and autonomy, central government, democracy and political systems, political culture, democratic culture towards civil society, government systems, the press in a democratic society (c) Power and Politics, including village and sub-district government, regional government and autonomy, central government, democracy and political systems, political culture, democratic culture towards civil society, government systems, the press in a democratic society.

#### Development of Pkn after the Proclamation

Cholisin (2000: 2.15) in more detail traces the history and development of PKn when the 1945 Constitution was reinstated. With the reinstatement of the 1945 Constitution, it appears that there has been a change in direction in the field of education. This change is the introduction of Civics lessons in junior high and senior high schools, the contents of which include National History, History of the Proclamation, the 1945 Constitution, Pancasila, Presidential State Speeches. Fostering national unity. The source books used are "CivicManusia Indonesia Baru" and "Tujuh Bahan Pokok Indokritinasi" which are better known by the abbreviation TUBAPI. The teaching method is more Indokritinasi. There is no handbook for students yet (Cholisin, 2000: 2.15), TUBAPI contains. The birth of Pancasila, the 1945 Constitution, Manipol, was the President's speech on August 17, 1959 entitled "The Rediscovery of Our Revolution", the essence of which was emphasized in the President's speech on August 17, 1960 including chess, namely: National spirit, National concept, National security, National action. JAREK (Our Revolutionary Path), the President's speech in front of the UN General Assembly on September 30, 1960 entitled "Building a New World" (The World A New) is considered as one of the historical milestones in the establishment of the GNB (Non-Aligned Movement). MANIPOL-USDEK, President's Message on Planned Universal Development in front of DEPERNAS, January 9, 1960 (Cholisin, 2000: 2.16). Citizenship Education (PKN) (1972) In 1972, a National Seminar on Civics Teaching and Education was held in Tawangmangu-Surakarta. The results included establishing the term Civics (IKN) as a replacement for the term Civics, and Citizenship Education (PKN) as a replacement for the term Civics Education. IKN is a discipline and PKN is an educational program. Developing and fostering students to become complete Indonesian people who are aware of politics, law, and the constitution of the Republic of Indonesia based on Pancasila. Fostering understanding and awareness of the relationship between citizens and the state, between citizens and fellow citizens, and preliminary education on national defense so that they know and are able to properly implement their rights

- a) For Elementary Schools: Civics, Indonesian History, Earth Science
- b) For junior high schools, Pancasila, MPRS decrees
- c) For High School: Description of articles of the 1945 Constitution related to State Administration, History, Geography, and Economics (1) Pancasila Education, (2) Religious Education, (3) Citizenship Education, (4) Indonesian, (5) Reading and Writing, (6) Mathematics (including arithmetic), (7) Introduction to Science and Technology, (8) Earth Science, (9) National history and general history, (10) Handicrafts and arts (11) Physical education and health, (12) Drawing, and (13) English

Civics, together with Pancasila Education and Religious Education, is a general basic education program as follows :

1. PKn can stand alone because its mission and scope are stated to be different from Pancasila Education and Religious Education (See explanation of Article 39 paragraph
2. Civics can be integrated with other subjects (See explanation of Article 39 paragraph (3) Developing and fostering students to become complete Indonesian people who are aware of politics, law and the constitution of the unitary state of the Republic of Indonesia based on Pancasila
3. Fostering understanding and awareness of the relationship between citizens and the state, between citizens and fellow citizens, and preliminary education in national defense so that they know and are able to properly carry out their rights and obligations as citizens.

## Conclusion

Based on the research conducted, it can be concluded that after the proclamation of Indonesian independence in 1945, Civic Education (PKN) developed as a means of forming character, nationalism, and understanding of the Pancasila ideology. Initially, PKN emphasized more on fostering nationalism and unity to strengthen the identity of the newly independent nation. During the Old Order, the focus of civic education focused on understanding the Pancasila ideology as the basis of the state. Entering the New Order era, PKN became more intensive in teaching Pancasila through P4 (Guidelines for Understanding and Practicing Pancasila) and Pancasila moral education to maintain political stability. After the 1998 reform, the PKN approach changed, becoming more democratic and focused on developing a critical understanding of the values of Pancasila, human rights, and democracy. The curriculum continues to be updated to suit the demands of the times and global issues, making PKN an important part of character education and the formation of active and responsible citizens.

## References

- Barr, Barrr, and Shermis (1978). The social studies tradition has experienced rapid development so that it has now become a body of knowledge that has a systemic paradigm containing three domains of citizenship education, namely: academic, curricular, and socio-cultural domains.
- Cholisin (2000: 2.15) traces the history and development of PKn in more detail.
- Cholisin (2000:2.20) analyzed that Pancasila Education (PP) places more emphasis on the mission of moral education,
- Chreshore (1886) From this basic ontology then developed the concept of Civics which literally (in Latin)
- Ministry of Education and Culture, Directorate General of Higher Education, 1982: 52-55). S1 PMP at IKIP and FKIP through the 1982 curriculum. Speech by the President of the Republic of Indonesia before the UN General Assembly on September 30, 1960 entitled "Building a New World" (The World A New)
- Somantri (2001: 154). Referring to this understanding, Civic Education has an important role in maintaining the dignity and honor of a nation. 1990s.[7] In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization.
- The UUDS 1950 was abolished by Presidential Decree of July 5, 1959, and the UUD 1945 was reinstated. With the reinstatement of the UUD 1945, it appears that there has been a change in direction in the field of education.