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THE ROLE OF CIVIC EDUCATION IN BUILDING NATIONAL CHARACTER IN THE DIGITAL ERA

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Abstract

The purpose of this research is to find out the role of education in building the moral character of students in the modern era. The digital era marked by the rapid development of information and communication technology has a significant impact on various aspects of life, including the formation of national character. This study aims to examine the role of civic education in building national character in the digital era. Through literature studies and qualitative data analysis, this study shows that civic education has a crucial role in equipping the younger generation with national values, digital ethics, and critical thinking skills. This is the impact of globalization, on the other hand we have experienced the development of science and technology, besides that we can be creative in creating new innovations according to the development of science and technology and globalization. However, we do not remember the negative impact, namely the decline in social values due to the small impact of the increasingly advanced technology that exists today. However, challenges such as the rapid flow of information, hoaxes, and digital polarization require innovation in teaching methods and the development of civic education curricula.

Keywords : Civic Education, National Character, Digital Era

Introduction

The digital era has brought significant transformations in various aspects of life, including education. The rapid development of information and communication technology has created a broad and diverse digital public space. On the one hand, this opens up new opportunities for people to interact, share information, and develop themselves. However, on the other hand, various new challenges have emerged that can erode national values. One of these challenges is the rampant hoaxes, hate speech, and polarization that can divide the unity of the nation. In this context, civic education has a very crucial role in building a strong national character amidst the rapid flow of digital information. Civic education is an important foundation in forming individuals who are aware of their rights and obligations as citizens. Through this education, it is hoped that students can foster a sense of love for their homeland, understand the values of Pancasila, and have the ability to actively participate in national and state life. However, in the increasingly complex digital era, the role of civic education is increasingly urgent. Civic Education is defined as a field of study that has the object of study of citizenship policy and culture, using the disciplines of education and political science as the framework of the main scientific kingdom and other disciplines. Civic Education as a subject and as a course is one of the statuses of civic education that is practical in education in Indonesia today. As a subject in schools, PKn is based on Permendiknas no. 22 of 2006 concerning content standards. The rapid development of information and communication technology demands adaptation in learning models, so that citizenship education is not only limited to theory, but is also able to equip students with relevant skills to face challenges in the digital era.

Research Methodology

The method used for this research is literature review. The literature review research method is a research method that investigates circumstances, conditions, speech, behavior, or other things, the results of which are presented in the form of a research report. This method was chosen because the research design aims to obtain information about moral behavior towards students in elementary schools. By describing the results of the data analysis comprehensively, this journal shows that the Role of Civic Education in Building National Character in the Digital Era will have a positive impact on society in the future.

Result & Discussion

Civic education

Citizenship Education is a subject that focuses on the formation of diverse self in terms of religion, socio-culture, language, age, and ethnicity to become intelligent, skilled, and characterful Indonesian citizens based on Pancasila and the 1945 Constitution. Citizenship Education lessons function as a vehicle to become good citizens (to be good citizenship), intelligent, skilled, and characterful who are loyal to the Indonesian nation and state who reflect themselves in the habit of thinking and acting according to Pancasila and the 1945 Constitution. By studying Citizenship Education, they can understand the rights and obligations as citizens and are able to solve problems related to citizenship, such as national unity, maintaining values and norms, human rights, power and politics, democratic society, Pancasila and the state constitution, and globalization. Therefore, it can be required for citizens to master Citizenship Education and be able to develop the following abilities:

1. Thinking critically, rationally and creatively in dealing with citizenship issues including globalization issues.
2. Participate actively and responsibly and act intelligently in social, national and state activities.
3. Developing positively and democratically to shape ourselves based on the character of Indonesian society so that we can live side by side with each other.
4. Interacting with other nations in the world arena directly or indirectly by utilizing information and communication technology without abandoning national identity.

Regarding the definition of Civic Education, it is an educational program that is based on political democracy that is expanded with other sources of knowledge, positive influences from school education, society, parents, all of which are processed to train students as the younger generation to think critically, analytically, behave and act democratically in preparing for a democratic life based on Pancasila and the 1945 Constitution. Civic Education is defined as a field of study that has the object of study of citizenship policy and culture, using the disciplines of education and political science as the framework of the main scientific kingdom and other disciplines. Civic Education as a subject and as a course is one of the statuses of civic education that is practical in education in Indonesia today. As a subject in schools, PKn is based on Permendiknas no. 22 of 2006 concerning content standards. According to these provisions, PKn is a subject that focuses on the formation of citizens who understand and are able to carry out the rights and obligations to become intelligent, skilled, and characterful Indonesian citizens as mandated by Pancasila and the 1945 Constitution.

Understanding Values and Morals

a) Mark

Value in English is Value, comes from the word *valere* in Latin or *valoir* in old French, which is usually interpreted as price, appreciation, or estimate. It means the price attached to something or appreciation for something. Bambang Daroeso (1986:20) states that value is a quality of appreciation for something, which can be the basis for determining a person's behavior. Value education is education that socializes and internalizes values in students. Elementary School Civics is a subject that functions as value education, namely a subject that socializes and internalizes the values of Pancasila/national culture as contained in the Elementary School Civics curriculum. The implementation of value education can be done through taxonomy as well as using affective levels, in the form of value assessment (receiving), value response (responding), value appreciation (valuing), value organization (organization), value characterization (characterization).

b) Moral

Etymologically, the word moral comes from the Latin word *mos*, the plural of which is *mores*, which means 'customs' or 'customs'. In the big dictionary of the Indonesian language (1989:592), morals are defined as morals, manners or ethics. Terminologically, there are various formulations of the meaning of morals, which

in terms of their material substance there is no difference, but their formal forms are different. According to Harlock (1990), Morals are manners, habits, customs and rules of behavior that have become habits for members of a culture. Meanwhile, according to Wantah (2005), Morals are something that must be done or have nothing to do with the ability to determine who is right and good and bad behavior. Psychology Dictionary (Chaplin, 2006): morals are morals that are in accordance with social regulations or concerning laws or customs that regulate behavior. So morals are an absolute thing that must be possessed by humans. Moral traits are taught in schools and humans must have morals if they want to be respected by others. Morals are an action/behavior/speech of a person in their interaction with humans. If the person does it according to what is applicable in society and the society can accept and please, then the person is considered to have good morals, and vice versa.

National Character

Character is unique values-good (knowing the value of goodness, or wanting to do good, and real good life) that are embedded in oneself and manifested in behavior. Character coherently seeks from the results of the thought process, the heart process, the feeling process, and the will process and the sports of a person or group of people. Character is a characteristic of a person or group of people that contains values, abilities, capacities, morals and fortitude in facing the difficulties and challenges of globalization. National character is a systematic collective effort of a nation state to realize the life of its nation and state in accordance with the foundation and ideology, constitution, state direction and its collective potential in the context of civilized national, regional and global life. All of that is to form a strong, competitive, noble, moral, virtuous, tolerant, cooperative, patriotic nation, dynamically developing, oriented, science and technology, all of which are inspired by faith and piety to God Almighty based on Pancasila. The term national character, in Western literature with "*national character*" is very closely related to the problem of social physiology. Morgenthau experts (Budimansyah and Suryadi 2008: 77) define national character in the context of the nation state as one element of national power in international politics. De Vos (1968: 14) defines national character as follows : *the term "national character" is used to describe the enduring personality characteristics and unique life style found among the populations of particular nation states* . In other words, that national character is used to describe the fixed personality traits and distinctive lifestyles found in the population of a particular nation state, because it is related to personality issues which are part of the psychological aspect, it is acknowledged by De Vos that in the context of behavior, national character is considered an abstract term related to cultural aspects and is included in the psychological mechanisms that are characteristic of a particular society.

The Current of Globalization in Indonesia

In the 79th year of the independence of the Republic of Indonesia, of course, much progress has been achieved. However, on the other hand, the list of homework is still long to be determined, one of which is the many types of electronic media broadcasts in it that bring up violence, from physical to symbolic which is seen as an inevitability for the imitation of the young generation of the nation. A reliable, structured and trained security sector that can help provide a safe and protected environment from the negative effects of globalization is greatly needed for the Indonesian people and our children and grandchildren. Indeed, the development of globalization has not a few bad impacts on the future of the nation's children. Moreover, if the variety of foreign cultures is accompanied by violence, then our nation's ideology will be eroded by uncontrolled globalization, it can be realized that the ideology of a nation has different characteristics and characteristics according to the nature and characteristics of the nation itself. If our nation's ideology is eroded by globalization, then our nation no longer has the characteristics and characteristics of a Pancasila state. Therefore, as the younger generation as well as good citizens, we must be able to build the character of the nation and state in accordance with the ideology of our nation and state, namely Pancasila. This is the impact of globalization, on the other hand we have experienced the development of science and technology, besides that we can be creative in creating new innovations according to the development of science and technology and globalization. However, we do not remember the negative impact, namely the decline in social values due to the small impact of the increasingly advanced technology that exists today. Therefore, it is very necessary to revive the Character Education program which will later straighten the path of the younger generation in accordance with the ideals of the nation.

Conclusion

As the next generation of the nation, of course we feel anxious to see a reality of declining morals as part of the nation's character among citizens of the nation in the midst of the flow of globalization, of course balanced by a sense of faith and devotion to God Almighty with technological advances like a world without limits. The nation's current big project should be to restore the character of the Indonesian nation to be better, which of course starts from the education process and solution ideas from various parties, because we can see that currently there is a decline in the concept of morals and mentality of an original ideology of the Indonesian nation. Thus, character education is right to restore the personality values of every citizen, but it must be appreciated by all parties, even though the results will be achieved after one generation of the Indonesian nation.

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