



DEVELOPMENT OF CITIZENSHIP EDUCATION IN BUILDING THE CHARACTER OF THE NATION IN ELEMENTARY SCHOOL STUDENTS

Dinda Ikhwani¹

¹Elementary School Teacher Education, Universitas Muhammadiyah Sumatera Utara

Email: ¹ ikhwanidinda5@gmail.com

Abstract

Indonesia has various problems, but the character of the younger generation is still far from Pancasila beliefs. Citizenship Education as a study that develops three competencies, namely citizenship knowledge, citizenship character, and citizenship skills is a solution to the character problems of Indonesia's young generation. The purpose of this study is to determine the evolution of Citizenship Education in the development of National Character, as well as the function of Citizenship Education in formal education. This study uses a qualitative approach through the use of library research tools. Content data analysis is a data collection approach that includes documentation and data analysis. Since the founding of the Indonesian state, citizenship education has developed from year to year, with modifications to the subjects presented and the terminology used to teach students, especially elementary schools. Citizenship Education can be delivered in all educational channels, from informal, formal to non-formal, because civics education is the spearhead of strengthening the Pancasila precepts. Through civic education it is hoped that students will be able to understand and apply the ideals of Pancasila so that they become good citizens. ranging from informal, formal to non-formal, because civics education is the spearhead of strengthening the Pancasila precepts. Citizenship Education can also be utilized as a vehicle for democratic education, with the aim of building citizens with democratic character based on Pancasila and the 1945 Constitution. Citizenship Education can also be used as a vehicle for democratic education, with the aim of building citizens with democratic character based on Pancasila and the 1945 Constitution. Through civic education it is hoped that students will be able to understand and apply the ideals of Pancasila so that they become good citizens.

Keywords : Development, Citizenship Education, National Character

Introduction

The state essentially has ideals that have been formulated and formed by the founding fathers of the state, which will be continued by the next generation of the nation. The role and participation of the nation's successors is needed to create a strong nation and guarantee the welfare of the people. Indonesia is a country whose independence fell on August 17, 1945, where it was led by Soekarno, Sutan Syahrir, Muhammad Hatta and others and formulated the state basis "Pancasila" and the state constitution "UUD 1945". As for the national goals of the Indonesian state as stated in the Preamble of the 1945 Constitution, paragraph IV, must be realized for the benefit of the Indonesian people. This is one of the tasks of the next generation because Indonesia will be led by someone in the future to create a bright future, Today, many of the next generation, such as young people, are experiencing a crisis of character, many of them are involved in illegal behavior. According to Astuti (2010:41), youth are experiencing a character crisis. While giving the opening remarks of the KAA, Pdt. Nahrowi explained that the current youth behavior shows a character crisis, which will have an impact on the future of the Indonesian nation or the failure of the nation's future leadership relay and leadership only benefits a handful of people. Regarding hegemony and capitalism Cahyono (2015). The character crisis that appears in the young generation in Indonesia is

very worrying for the future of the Indonesian state, because the proverb states that whoever controls the youth will control the future (Tilaar, 1991: 34). So therefore,

Building the character of the younger generation such as elementary school students can be based on the ideals of Pancasila, namely through various ways, such as instilling character education in students. Character education according to Muslich (2011: 1) is the foundation of the nation's growth. On the other hand, Law no. 20 of 2003 article 3 concerning the National Education System functions to develop skills and form recognized national character and civilization in order to educate the nation's life, while the aim is to develop students to become human beings who believe and fear God Almighty. , have a noble character, healthy, knowledgeable, capable, creative, independent, and citizens of democracy and responsibility. In essence, the function and purpose of character is developed through national education. Character education can be carried out in several ways, including informal education (family), non-formal education (majelis taklim, youth organizations, etc.), and formal education (schools and colleges), but formal education is highly demanded by the community so that to build the character of elementary school students. In general, informal and non-formal education is one of the pillars of character building. Character education in essence must be applied in all subjects, but has not given the best effect, therefore subjects and subjects are needed that can improve the character of the younger generation who are studying through formal education, especially civics education. Article 37 of Law Number 23 of 2003 states that the curriculum for primary, secondary and higher education must include citizenship education, so universities cannot build youth character through compulsory citizenship education which is taught in primary, secondary and higher education.

Research Methodology

This study uses a qualitative strategy and bibliographic research methodology and documentation data collection techniques (journal articles, national and international conferences, books or e-books, dissertations, theses, online and print media, magazines, and others). The in-depth data analysis method of this research is content analysis. Fraenkel and Wallen report the following steps in content analysis or content analysis: 1) target determination, 2) term definitions, 3) content classification, 4) related data discovery, 5) connection of data concepts with research objectives, 6) sampling , and 7) the performance category (Sari and Asmendri, 2020).

Result & Discussion

The use of Citizenship education terminology in Indonesia often changes, and the evolution of citizenship in Indonesia becomes increasingly complex. Even though the essence of forming and developing intelligent, democratic, and religious citizens was confirmed in 1947, however, it was not accommodated by special subjects with names such as Citizenship, Citizenship Education, or the like. However, the Moral Education subject is included in subjects from class I to class VI, as well as the subject of Religious Education from class IV to class VI (Winataputra, 2012: 9). In 1957, the Minister of Education and Culture established a policy by designing the 1957 curriculum and civics education classes. When President Sukarno issued a Presidential Decree on July 5, 1959, it had a systemic impact on education in Indonesia, especially the use of the word learn. Changing citizenship is associated with history, the rebirth of the nation, the Basic Law of 1945, the President's State Speech which is directed at the formation of the state and character (Sapriya, 2007: 92). Educators used two books at that time: "Human Civils and Society in New Indonesia" and "Indoctrination of the Seven Staples", also known as TUBAPI (Wuri and Fathurrohman, 2012:2). Ir. Soekarno and several of his colleagues wrote two volumes covering the history of Indonesia's war of independence. Civics lessons at that time were too focused on the cognitive component and more brainwashing. because most Indonesian people, especially those who live far away. In 1962, Suhardjo characterized Citizenship teaching as a more settled indoctrination, as suggested by the Minister of Justice to replace the word Kewarganegaraan with Kewarganegaraan Negara. The proposal was approved by Prijono as Minister, even though the Ministry of Education and Culture had yet to finalize the formal terminology changes (Wuri and Fathurrohman, 2012: 2). At that time, the Indonesian school system coined two terms for lessons about citizenship, namely Civics and Citizenship. The two phrases are used interchangeably in the elementary, middle, and high school curricula. The second difference is that Civic Education teaches about the history of the Indonesian nation's struggle, while Citizenship teaches about awareness of life as a state with the position of bearer of rights and obligations. There was a change of order in the government system in 1966, namely the change of regime from Soekarno to Suharto. The reforms also had an impact on policy changes in the education sector, such as the issuance of Kepmendikbud No.31 of 1967, the first to include Pancasila, the 1945 Constitution, MPRS Decrees, and UN knowledge in Citizenship Lessons. The content of Civics lessons is expected to be able to build Indonesian people to become Pancasila people. At that time, many wanted to return to Pancasila as a whole and continuously (if only in theory), so In 1968, the curriculum known as Curriculum 1968 was released. This was later replaced by the Citizenship Education (PKN) moniker. The material specified in the 1968 Curriculum, namely for Elementary

School includes knowledge of State Citizenship, Indonesian history, and geography, while Middle School covers national history, events after independence, the 1945 Constitution, Pancasila, and MPRS decisions, and High School is more tense about article descriptions -articles of the 1945 Constitution related to State Administration, History, Earth Sciences, and Economics (Wuri and Fathurrohman, 2012: 3). In 1975, the curriculum previously used by the Pioneer School Curriculum Development Project (PPSP) was replaced with the Elementary School Curriculum. Citizenship Education becomes Pancasila Moral Education (PMP) in the curriculum, which is a compulsory subject for elementary, middle, high school, SPG, Vocational Dam School (Winataputra, 2012: 4). In 1978, following the results of the second MPR election during the New Order era, MPR Decree No.II/MPR/1978 was issued which contained Guidelines for the Living and Practice of Pancasila or Eka Prasetya Pancakarsa, hereinafter known as P4. According to the MPR Perpu, studying Moral Education and Pancasila (PMP) has greater substance in the Guidelines for Implementing and practicing Pancasila (P4). Subjects taught in elementary school, junior or junior high school, and senior high school or high school,

The implementation of the 1975 curriculum, especially the subject of Moral Education and Pancasila (PMP) after several years, drew criticism and suggestions because the lesson still focused on cognitive aspects. In 1984 to correct weaknesses in the 1975 curriculum the Ministry of Education and Culture issued Decree no. 0461/U/1984 concerning Improvement of Primary and Secondary Education Curriculum and Decree No. 0209/U/1984 concerning Upper Level Intermediate Curriculum Improvement. This decision is expected to be able to improve the education system in schools, so that it is able to cover the cognitive, affective, and psychomotor domains. The curriculum change also affected the term change in the Pancasila Moral Education (PMP) lesson which became Pancasila and Citizenship Education (PPKn). These changes occurred almost the same as the problems that arose in the 1984 curriculum, which still emphasized more on the cognitive domain and did not touch the affective domain. Research conducted by Sunarno explains that the teaching and learning process has not reached the expected PMP goals, because teachers still prioritize aspects of knowledge only, so they have not reached the realm of skills and personality (Chotimah, 2011: 3). Curve adjustments were made, in addition to the findings of studies conducted by various academics and experts, because some parties considered that Pancasila Moral Education (PMP) could only reach a moral component. Pancasila is a very broad material that includes aspects of values, morals, and norms. Because it has a broader meaning, the name change from Pancasila Moral Education (PMP) to Pancasila and Citizenship Education (PPKn) is considered more acceptable. Even though the information given to students in Pancasila and Citizenship Education (PPKn) is the same as that taught in Pancasila Moral Education (PMP). The essence of the shift is simply a change in terminology; no change in subject content. Some researchers believe that the reforms were pointless and that state funds were wasted.

That is what happened in 1998 when political unrest in Indonesia erupted. Large student demonstrations ensued, and the leader later resigned from his role as President. On May 21, 1998, the leader of that period announced his resignation as President, and the constitutional system in Indonesia which was widely recognized as an era of renewal. Fundamental changes to the constitution will soon have an impact on policy changes in the field of education, especially changes to the substance of Pancasila and Citizenship Education (PPKn) material. Material Requirements in 1998, appreciation and practice of Pancasila (P 4) was abolished, so PPKn no longer teaches about P-4. Considering that the previous curve had a weakness, namely that it was still based on memory, it was changed to the 2004 Competency-Based Curriculum (CBC). Even though the curriculum had changed, the phrase Citizenship Education and compulsory subject topics were still used. When the Competency-Based Curriculum was implemented in 2006, revisions were made to the Education Unit Level Curriculum Provisions (KTSP). Citizenship Education is still used because the word is considered appropriate to implement students to become good and insightful citizens. The Ministry of Education and Culture stated in 2013 that the KTSP curriculum in Indonesia would be changed to the 2013 curriculum, and the title Citizenship Education was still used. In 2014, the Ministry of Education and Culture broke the completion prayer, which includes the Ministry of Primary and Secondary Education and Culture, and the Ministry of Higher Education and Research. Every year, the Minister of Culture and Primary and Secondary Education determines the curriculum in Indonesia which is based on two curricula: the 2013 Curriculum and the KTSP. Schools that are unable to implement the 2013 Curriculum are allowed to return to KTSP, while schools that are able to implement the 2013 Curriculum (for three semesters) are required to continue. Even though in Indonesia there is a dualistic curriculum, the phrase Citizenship Education has not changed and remains a topic of conversation among elementary school students.

The Role of Citizenship Education

Education is a deliberate effort to educate students for their future roles through supervision and/or training activities (Bakry, 2009: 2). Citizenship Education is one of the character building techniques for the younger generation so that they can become good citizens based on Pancasila principles. The character that animates

Pancasila as the basis of the Unitary State of the Republic of Indonesia consists of five values, namely a nation that is religious, a nation that upholds humanity, a nation that upholds unity, a nation that promotes democracy based on national personality, and a nation that upholds justice. Citizenship education is essentially a value education that forms the moral ideals of the nation. Pancasila ideology is instilled to produce superior citizens (good citizens). Citizenship education can be formed in various settings or institutions, including formal education (schools and universities), non-formal (organizations, taklim assemblies, course institutions, and so on), and informal (environment, family, and community). Informal education is the first megaphone in transmitting virtuous ideals, which then shape the character of students in formal and non-formal education. The role of formal education in this context is to help students acquire knowledge, character and abilities so that they can become citizens of that country after graduating from school. The core of Citizenship education research is a multidisciplinary study, so Sapriya (2007: 178) argues that from an educational point of view, civics education is a scientific discipline, namely a study that is included in multidisciplinary studies with two tasks, namely first, building a body of knowledge that can be included in education citizenship as a field of study, this field is related to the task of studying civic education strengthening citizenship. This field is related to efforts and activities on how to transform and or pass on concepts, values, morals, norms, and ideals of national and state life through the learning process of civics education to citizens. On the other hand, the teacher must play an active and maximum role as an educator,

In order for educators to be able to create quality future generations for the future of the Indonesian nation, they must have the attitudes reflected in Pancasila, so that the term *digugu* and imitated can be re-implemented. The term *digugu lan* is being imitated at this time, it has begun to disappear in society because many teachers and lecturers do not fulfill their role as a complete educator. Based on Law Number 14 of 2005 concerning Teachers and Lecturers in article 10 paragraph 1 it explains that educators must be able to master 4 (four) competencies, namely pedagogic, personality, professional, and social. These four abilities must be owned by educational educators to form and grow a new generation that is insightful, has character, and is skilled in achieving national resilience. Citizenship education also plays an important role in education in Indonesia, because students who study citizenship in formal, informal and non-formal education are expected to be able to participate in the world of education, politics and so on. Bakry (2009: 11) explains that successful civic education will foster a mental attitude of students who are smart, full of responsibility, and accompanied by the behavior of faith and piety to God Almighty, noble character, nationalism, and professionalism. attitude, and being active in using technology for the common good. Citizenship education has a very important role in shaping the younger generation who are able to manage the future of Indonesia, because without the value of education, it is difficult to build a quality young generation. Citizenship can also be used as character education that can be used in the family environment before receiving non-formal and official education.

Citizenship education can essentially operate as democratic education in the formal education pathway. As stated by Azra Zaromi in Ubedillah et al (2009: 7) that civics education is democratic education which aims to prepare citizens to think critically and act democratically, through awareness raising activities for the new generation about this awareness. Democracy is the type of social life that best guarantees people's rights; democracy is a learning process that cannot be imitated from anything else; Democratic independence depends on the ability to change democratic principles. In the end, there are many people who carry out anarchist actions in the name of freedom of expression and Indonesia is a democracy, and there are also other organizations that try to make Indonesia a liberal country that provides individual freedom and puts aside collective interests. However, democracy in Indonesia is not the same as democracy in Western countries such as the United States. Democracy in Indonesia is a democracy that gives freedom to each individual, buying and selling rights while upholding shared ideals based on Pancasila. Historically, Indonesia is a democratic country in making decisions because it always uses debate to reach consensus. Democratic education is expected to be able to give birth to a generation of civic values among the next generation such as elementary school students. In Citizenship Education, the virtue of citizenship refers to the manners or character (character) and dedication needed to maintain and improve citizenship and democratic governance (Kalidjernih, 2010: 21). Because the younger generation largely determines the prosperity of the country in the future, the younger generation in Indonesia must be democratic if the country wants to achieve the national goals outlined in paragraph IV of the Preamble of the 1945 Constitution. The personality of someone who has democratic character according to Inkeles in Cholisin (2013: 92), is as follows : (1) Accept and open to others (2) Have an openness to new experiences and new ideas (3) Have a responsible attitude (4) Tolerance (5) Can control emotions. It is hoped that these characters will be instilled in every Indonesian citizen, especially the younger generation, so that the unity and oneness of the Indonesian nation as reflected in the third Pancasila precept can be achieved. Citizenship Education, as education for democracy, has an important role in building the nation's character, especially the character of democracy, so that disputes that developed in the past in Indonesia, such as primordial attitudes, intolerance, and so on, can be overcome.

Conclusion

The character crisis is a problem that is currently befalling Indonesia's next generation, therefore a way is needed to overcome this challenge. Because the parameters and substance of the development of citizenship education in Indonesia are always changing, teaching students is always evolving. Citizenship education is one of the solutions to develop the character of Indonesian youth, because citizenship education teaches students three competencies: citizenship knowledge, nationality skills, and citizenship character. Integrity education can be applied to formal education, informal education, and non-formal education; In addition, an educator must have four (4) competencies to shape the character of students, namely pedagogic, professional, personality, and social. Citizenship Education can also be used as a vehicle for democracy based on Pancasila and the 1945 Constitution in order to create the next generation of the nation in a democratic manner. These teachings hold a very important role and task in determining the future destiny of the Indonesian nation. Citizenship Education, as education for democracy, has an important role in building the nation's character, especially the character of democracy, so that disputes that developed in the past in Indonesia, such as primordial attitudes, intolerance, and so on, can be prevented and resolved.

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