

Pancasila as Ideology and Characteristics Civic Education in Indonesia

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ABSTRACT

The role of Civic Education in its era of globalization is very necessary, given its very strategic position, especially for the formation of nation and character building. The purpose of this study is to prove that Civic Education in Indonesia is inseparable from the values of Pancasila. The literature method is used to get conclusions in proving that Pancasila is an ideology and characteristic of civic education in Indonesia. The results prove that Civic Education must be in accordance with Pancasila values in all aspects of citizenship learning. Therefore Pancasila is a characteristic of the State of Indonesia as a philosophical system animating all the concepts of Citizenship teachings and must be applied in the life of the nation and state.

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1. INTRODUCTION

Pancasila as the basis of the country and the view of the nation that serves as a unifying life of a pluralistic state. Pancasila has a very big influence on the Indonesian people because the history of Pancasila influences the diversity of tribes, religions, regional languages, regions, customs, cultural habits, and skin colors that make Pancasila a symbol of agreement in bringing these things together. The history of Pancasila is part of the core history of the Indonesian state, so that Pancasila is considered very sacred and must be memorized and obeyed by all Indonesian people (Kaelan, 2007).

Pancasila has been accepted as the state foundation for the Indonesian people. The five principles of Pancasila contain principles or values, namely: The value of divinity, humanity, unity, democracy and justice. These five values are contained in the Indonesian state constitution, namely in the opening part of the 1945 Constitution paragraph IV (Will Kymlicka, 2001). Pancasila refers to citizenship theory and structural functionalism which can be said to be an idea of building good citizenship, is the result of community agreement, shared social values that contribute to life, and can be a source of social integration (George Ritzer, 2004).

The implementation and actualization of Pancasila in the community is very important for the survival of the life of the nation and state in Indonesia because it contains social values and virtues. Pancasila needs to get full concentration in its appreciation and practice. This is aimed at making Pancasila the spirit of the revival and struggle of the nation both before and after independence. According to Kaelan (2007), the actualization of Pancasila can be done by means of epistemological revitalization, which is to make it a foundation of ethical knowledge, to socialize it through education, and to make Pancasila a source of legal material in Indonesia. Sastrapetedja (2007) Pancasila can be actualized through educational channels which is a contextualizing mediation that implementation of Pancasila must be through interpretation, internalization of socialization.

Pancasila as the basis, outlook on life, philosophy of life, and state ideology since August 18, 1945 is one of the most important national cultures that need to be passed on to the younger generation through education. Basic education to higher education plays an important role in maintaining and developing Pancasila values in the life of the nation and state (Triyanto et al, 2012).

Every society in any part of the world craves the young generation to be prepared to be good citizens and can participate in the lives of the people and their country, this desire is more appropriately referred to as attention that continues to grow especially in democratic societies. that no country, including Indonesia has reached a level of understanding of rights and responsibilities as good citizens in supporting the life of constitutional democracy which aims to form citizens who are smart and good citizenship then Citizenship Education is developed in Indonesia which is in accordance with the ideals of the nation based on Pancasila (Sunarso, 2011). Politics influences the attitudes of young people about their concern about national political participation (Borge, 2016), so it is clear that citizenship education must be based on Pancasila as a filter for political education for the younger generation.

Provision 37 clause (2) Law No. 20 of 2003 concerning the National Education System in Indonesia must include the curriculum for Religious Education, Citizenship Education and Indonesian Language. The article clearly and explicitly mandates and requires that Citizenship Education must enter at every level and type of education from elementary school to tertiary education (Sunarso, 2011). Based on this we understand that schools have an important role and role that is so strategic in transferring and transforming civic education, therefore schools are called the most influential political socialization institutions or agents. (Fagan, 2016) Conceptually Citizenship Education aims to prepare young people to become good citizens, citizens who have the knowledge, skills and values needed to actively participate in their communities. Citizenship Education may not merely be a tool for the interests of the political regime, but must base itself on the politics of the State as contained in the national constitution (Winataputra, 2006).

Civic Education is a study of theories or disciplines that describe the rights and obligations of citizens in their role and position as good citizens. Citizenship Education for America is American theory (American of Americanization), while for Indonesia Citizenship Education is a teaching medium that will Indonesian citizens in accordance with the ideology of the Pancasila. Even though the person was born and raised in Indonesia, even left in Indonesia, he did not necessarily behave in accordance with the basic values of Pancasila which became the basis for realizing the life of society, nation and state as desired, in this case Pancasila democracy (Juliati, 2015) The uniqueness of education in Indonesia, between subject matter with each other collaboratively has uses that are very helpful and can complement each other. Like religious education that can support character education taught through citizenship education. Religious education is also important as a reinforcement of the civic education based on Pancasila, especially the first principle of the supreme divinity (Dewantara, 2015).

Civic Education is a subject in charge of how to form a good citizen. Good citizens are citizens who are aware of

their rights and obligations. With an awareness of their rights and obligations, a citizen is expected to be critical, participatory and responsible. Citizenship education is a scientific discipline that has a mission to shape citizens with their best behavior. Be aware and able to actualize what is their rights and obligations and prioritize tasks and responsibilities and be able to be well resolved. Then what is equally important is to make democracy a theoretical basis in political life (Frega, 2017). The importance of education as a process or effort in strengthening the values of Pancasila and Nationalism in order to become an important filter in various social aspects in the community (Maftuh, 2008). Pancasila and Citizenship Education (*PPKn*) as the Indonesian version of the Civic education which has a function in empowering citizens in every life of the nation and state based on Pancasila (Cholisin, 2005).

2. METHODS

This research is a study that uses literature studies by examining various journals and books relating to citizenship education as a reference source. This literature study will function in identifying comparisons and references (Muslim *et al*, 2017) on citizenship education in every country especially in Indonesia.

3. RESULTS AND DISCUSSION

3.1 The Concept of Civic Education in Indonesia

The concept or understanding of Civic Education in Indonesia cannot be separated from the development of Civics or Citizenship in the United States as the country of origin of Civics and Civic Education lessons. Discussing Civic Education cannot be without discussing about Civics which is often associated with Government. Conceptually Citizenship Education is a multifaceted field of study with a cross-disciplinary context called interdisciplinary and Multidimensional based on theories of social science disciplines, which are structurally based on political disciplines. A number of social sciences theories that have contributed to civics development which are rooted in political democracy and civic education from the main study of political science include consensus theory, social solidarity, collective awareness, individualism, sovereignty, social contracts, state power, modern liberals (Wahab *et al*, 2007). Juridical formal, the foundation of Citizenship Education in Indonesia is the 1945 Constitution of the Republic of Indonesia (Republic of Indonesia Constitution 1945) as a constitutional basis. Law Number 20 of 2003 concerning the National Education System (*Sisdiknas*) is the operational basis and Ministerial Regulation Number 22 of 2006 concerning the Standard of Content (SI) and Number 23 of 2006 concerning Graduates' Competency Standards (SKL) as the basis of curvatures (Wahab *et al* 2007).

3.2 Existence of Character Education in a Country

Character education has a function and social significance that are so crucial in the life of the nation and state. Character education is the forerunner of national sovereignty. A sovereign nation is a nation that is able to show its existence in the international arena. Having distinctiveness that distinguishes it from other nations. The existence of character education in a country is basically something that is absolute, as an effort to establish good citizens, and as an effort to form knowledgeable, intelligent, skilled human resources, able to solve various problems of life and life, improve the quality of life and life and to maintain the existence of the country. The real impact of bad character from the family environment or parents and other surrounding environment will be transmitted to children such as littering, impatience, being late, smoking. (Rachmah, 2013). So in the end character education in a country will be difficult without synergy with the environment. A good example is the best learning effort in teaching character education in the family and school environment. Good character is related to knowing well (loving the good), loving good (loving the good), and doing well (acting the good) (Sudrajat, 2011).

Theoretically, citizenship education can be interpreted as education to shape the character of citizens to be better. Or in other words, citizenship education is a teaching program designed not only as an enhancement of citizenship knowledge but as an effort to hone and develop the character of citizens (Siregar, 2014). The packaging of citizen character education in several countries recorded various nomenclatures, including citizenship education, including civic education in the United States (USA); *ta'limatulmuwatanah* or *attarbiyatul al watoniyah* in Middle Eastern countries; education civics in Mexico; *Sachunterricht* in Germany; in Australia it is called civics; New Zealand calls it social studies; South Africa calls it Life Orientation; Hungary called it the People and Society; Singapore calls it the term Civics and Moral Education (Winataputra in Rochmadi, 2015).

The practice of character education and character in Indonesia historically curricular in the beginning was a primary and secondary school curriculum known as Civics starting from around 1962, in 1968 State Citizenship and Citizenship Education, 1975 Pancasila Moral Education, 1994 Pancasila and Citizenship Education, and after the reform period changed again to Citizenship Education around 2004 until now. in the university, the National Pancasila and Estimation courses in the 1970s were known, starting in 1985 Pancasila Education and Estimation Education, then turning into Pancasila Education and Citizenship Education, and finally becoming Citizenship Education from 2003 to the present (Rochmadi, 2015).

3.3 Ideology of Pancasila as a Characteristic of Civic Education in Indonesia

Characteristics of humanity Indonesia has been known for a long time as a polite person or nation. Receive any differences that exist and have a noble soul and virtuous and of course religious. This is a fundamental idea for the founding fathers to formulate a State Ideology so that in the end it will become a guide, a guide for future generations and place the nation's character as the basic capital to shape the character of a Pancasila-based society, the importance of civic involvement engagement which is also part of the political participation of citizens (Expósito, 2014) therefore Citizenship Education based on Pancasila education should still be used as capital and socio-cultural assets of Pancasila democracy education (Muchtari, 2014), the main core in direct democracy is knowing the rights and obligations in politics (Peters, 2016). The development of creative citizenship attitudes and skills is a reinforcing element for the successful implementation that is able to revitalize Citizenship Education as Pancasila Education, and integration in formal and non-formal education curricula. Citizenship Education in Indonesia is a citizen who has the Pancasila character (Muchtari, 2014), and what is equally important is tolerance. Tolerance is the only sure way to practice the Pancasila (Suharyanto, 2013). But there is a thought that talking about citizenship or citizenship education also means talking about the alleged frustration of young people (Wohnig, 2016).

The development of the characteristics of citizens according to Cogan (1998) in Juliati (2015) must be constructed by a multidimensional citizenship policy, which is described in four dimensions and interacts, namely the personal, social, spatial and temporal dimension. These four dimensions will give birth to different citizenship attributes in each country according to the country's political system, namely: 1) A Sense of identity; 2) The enjoyment of certain rights; 3) The fulfillment of corresponding obligations; 4) A degree of interest and involvement in public affairs and; 5) An Acceptance of basic societal value. For Indonesia it is very clear that the character of citizenship will have specificity in accordance with the ideology adopted, namely the Pancasila accompanied by the constitution that applies in Indonesia is the 1945 Constitution of the Republic of Indonesia (UUD 1945) accompanied by its contents and objectives. In relation to legal development, Pancasila can also be said as a frame of the Pancasila legal system. A unique system that is only owned by Indonesia (Mulyadi, 2014).

Citizenship education in each country has a variety of different names and different aspects of emphasis, as characteristics and characteristics that are influenced by the system of values and political culture (political system) adopted by a country. One example is in China, moral education is an important subject for the implementation of civic education in schools. The political aspect is very dominant affecting the civic education model in China. This is a necessity of the Chinese authoritarian political system under the rule of the Chinese Communist Party

which prioritizes the compliance of its citizens to carry out the ideals of the party, since taking power in 1949 until now, while in Europe it focuses on politicians. (Simunjak, 2017). The interesting thing is that although civic education as part of moral education is taught formally in schools, parties and youth organizations have succeeded in building massive citizenship sites. If in the New Order, civic education was identical to moral education which was explained by the regime's interpretation of Pancasila as a state ideology, then in China besides instilling the status quo the government also instilled the ideology of Marxism-Leninism, Mao Zedong's Teachings and Deng Xiaping Theory (Kalidjernih, 2005). Talking about public demands for bureaucratic reform must have a public communication strategy related to democratic values such as inclusiveness, transparency or accountability (Dingwerth, 2014).

Only legally authorized authorities can fight fairly (Evans, 2011). Civic Education in Hong Kong further instills the status of Quo, this makes its learning centered on indoctrinate and the method does not stimulate students' critical reasoning. In order to attract interest in civic education, in America and in Europe movements emerged from populist parties that were considered to have great relevance and had political power and consequences, were considered the most communicative and important enough for the life of an established democracy (Andreu Casero et al, 2017). Because the core of the civic education itself is the life of mature political democracy.

Philosophical activity is contemplation. Reflective activity here is a deep and rational effort to understand the nature of life (Erwin, 2017). Pancasila is the essence, philosophy and philosophy of life of the Indonesian people (Ubaedillah, 2015). The philosophy of Pancasila politics should be integrated or built through Citizenship Education in Indonesia. The root of citizenship education in Indonesia is culture that spreads from Sabang to Merauke. The cultural root became the forerunner of the Founding Father to formulate the foundation of the country which later became the source of all sources of law in Indonesia. The Precepts of the Almighty God are taken from the conditions of the religious Indonesian community, with various religions but still living in harmony and peace. He Precept of Fair and Civilized Humanity is taken from the essence of the nature of Indonesian people who have a high sense of humanity such as *tepa salira*, tolerance and other noble traits that characterize Indonesian society compared to other communities. It does not mean that the people or other nations do not have a sense of humanity, but the purpose of the humanity of the Indonesian people has its own characteristics, oriental customs are so polite and that is most of the morals that make invaders feel comfortable staying in Indonesia besides power attract natural resources. The principle of Unity of Indonesia, without the soul of complete unity, without a shared desire to be free from colonialism, then until this moment our nation will

never feel independence at all. Thanks to the strong spirit of unity, this time we are able to declare ourselves an independent, sovereign nation. Community Precepts Led By Wisdom of Wisdom in Representative Consultation. We will never know the word independent if the Indonesian youths did not know the struggle, we call it an age of movement. An editor that implies how Indonesian people are, the Indonesian nation is so fond of deliberation to solve problems, does not want to stay silent when physically and psychologically colonized. Do not want to stand idly by when other nations forcibly enjoy Indonesia's natural wealth that is so valuable for the survival of the nation. Social justice for all the people of Indonesia. This code reflects how the Indonesian people are currently built on a family atmosphere with a mutual cooperation spirit, respect for human rights, every human being is born equal, anti-primordial, and so on. Whereas the stem of citizenship education in Indonesia is a legal study which is one of the important content in the study of citizenship education. In accordance with Article 1 Paragraph 3 of the 1945 Constitution states that the State of Indonesia is a State of Law. This provides a view as well as an affirmation that Indonesia can stand firm if the law can be enforced, applies to anyone who is in the territory of Indonesia. Awareness of law enforcement is not just forming an image, but building a character to be on the right path that the state has outlined through all its legal products. The purpose of law enforcement is to create a condition that is safe, peaceful, orderly and peaceful as every human being craved on earth. NKRI is a shelter, a place of refuge for all the Indonesian people, because the state guarantees this as one of the state's goals in paragraph 4 of the Preamble of the 1945 Constitution, which is to protect the entire Indonesian people and the entire bloodshed of Indonesia. The state is able to do that if there is an area that becomes Indonesia's sovereignty.

Pancasila as the State Foundation is a solid foundation on which the Indonesian state stands. Pancasila is the basis and source of law in Indonesia. Pancasila must be a spirit in the enforcement or supremacy of law in Indonesia based on the five precepts contained in it. Many countries which are economically still underdeveloped countries are now trying new policies that rival the policies of developed countries including their institutional characteristics. (Clark, 2013).

4. CONCLUSION

Civic Education is a subject in charge of how to form a good citizen. Good citizens are citizens who are aware of their rights and obligations. With an awareness of their rights and obligations, a citizen is expected to be critical, participatory and responsible. A good measure of citizens is of course strongly influenced by the national ideology of each country. For the Indonesian people, the Pancasila ideology is a reference in fostering good citizens. In

Indonesia, the ideal foundation for Citizenship Education which at the same time becomes the soul of the development of Citizenship Education is Pancasila. Pancasila as a philosophical system animates all the concepts of Citizenship teachings, which are systematically distinguished into three things, namely: Pancasila as the basis of the state, Pancasila as the national outlook, Pancasila as the ideology of the state. These three things can only be distinguished, but not separated as a unit.

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