



Citizenship Education in The Character Building of The Nation

Bambang Yuniarto¹, Rivo Panji Yudha²

Abstract

The reason for this examination is to discover the job of urban instruction in molding the individual person. Up to this point, our learning has been verbal, and is just arranged towards dominating the substance of urban training subjects. Perception of every day learning practice shows that the focal point of learning is to allow understudies to dominate the data contained in the subject, and afterward evaluate the level of authority of the understudies. Maybe the motivation behind learning is to dominate the substance of the subject. The pertinence of instructing materials to day to day existence and how to utilize these training materials to tackle issues in life have gotten less consideration. The improvement of the curriculum that is currently being developed, especially Character Education which is processed by experts, can of course be accompanied by the active role of the government. This of course must bring up solution ideas from various parties in order to answer the development of global currents. It is common to see that at this time we are experiencing a decline in our identity as well as the concept of morals and mentality of an original nation's ideology. In reality, there are many kinds of shows of acts of violence, uncharacteristic behavior by the media which are ravaged by unrestrained freedom. This is very striking what is currently happening in our beloved nation. Character education is appropriate 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..

Keywords: Citizenship Education, Character, Nation

A. Introduction

Law No. 20 of 2003 concerning the National education system which states that every type, path and level of education must contain lessons consisting of Language Education, Religious Education, and Citizenship Education. This shows that the existence of Citizenship Education has an important role in shaping the personal character of the younger generation.

Our learning so far has been verbalistic and oriented solely to mastering the content of civic education subjects. Observations on daily learning practices show that learning is focused so that students master the information contained in the subject matter and then evaluate how far the mastery is achieved by students. It is as if learning aims to master the content of the subject. How the teaching material relates to everyday life and how the

¹ IAIN Syekh Nurjati Cirebon, Indonesia, West Java, Indonesia, bb_yunior@yahoo.co.id

² Universitas 17 Agustus 1945 Cirebon, West Java, Indonesia, rivoyudha@yahoo.co.id

material can be used to solve life's problems has received less attention. Learning seems to be detached from everyday life, therefore students do not know the benefits of what is learned, often do not know how to use what they have learned in students' lives (Izma & Kesuma, 2019).

Citizenship Education (Civics) is one of the fields of study that develops the nation's national mission to educate the life of the Indonesian nation through a "value-based" configuration or systematic framework. Civics is built on the basis of the following paradigm: to develop individual potentials to become Indonesian citizens who have noble character, are intelligent, participatory, and responsible. Second, Civics is theoretically designed as a learning subject that contains cognitive, affective, psychomotor dimensions that are confluent or mutually penetrating and integrated in the context of the substance of ideas, values, concepts, and morals of Pancasila, democratic citizenship and defending the country. Third, Civics is pragmatically designed as a learning subject that emphasizes content that carries values (content embedding values) and learning experiences (learning experiences) in the form of various behaviors that need to be realized in everyday life and are life guidelines for citizens. state in the life of society, nation and state as a further elaboration of the ideas, values, concepts, and morals of Pancasila, democratic citizenship, and defending the country (Tuhuteru, 2017).

Then, at that point, it is expressly expressed that the reason for Civics is to expand information and foster the capacity to comprehend, appreciate and practice the qualities of Pancasila as a manual for conduct in the existence of society, country and state, so they become capable and solid residents and give the capacity to find out additional. continue. From the reason for existing is additionally obviously unique. Civics underlines more on character building, while Civics puts more accentuation on parts of decisive reasoning (insight). In reality, profound quality and believing are not two separate things by any means. Both have a relationship of reasoning/insight capacities that should direct conduct, so that the higher the degree of information, the better the disposition and ethics, as in the maxim "study of rice" the more you twist down. Thoughtfully, the product of information is intelligence. Accordingly, training ought to have the option to change an individual's conduct, the higher the degree of instruction, the smarter the mentality and conduct.

The current of globalization keeps on moving on just as to reinforce the authority of opportunity which additionally will in general be tyrant. Our country's person looks amenable and unpretentious, nearly annihilated by over the top opportunity, including numerous sorts of viciousness that show up, going from physical to emblematic ones. The issue then, at that point, is, assuming these different sorts of viciousness can be considered to be a need, this should be asked as an inquiry of the country on the grounds that pretty much consistently our young age is shown savagery as indicated by the current advancement of globalization from all sides, beginning from those that screen the conduct of the local area and the more youthful age, from the truth of the job of print, electronic and even sight and sound media. Socially, viciousness will turn into a need assuming it is consistently molded

deliberately through a reality. Along these lines, character training, which Bung Karno gave the mark of country and character building, finds its pertinence once more. The respectable qualities of this country have for quite some time been rehearsed by the precursors and can likewise be passed down from one age to another, however in the current advanced time and globalization, they are nearly disintegrated by the authority of opportunity which we ought to investigate again for re-completion to brace the more youthful age or the more youthful age. our kids and grandkids from here on out and in the future to the advancement of globalization that is characterless, like a culture of savagery.

One of the efforts that can be made to prepare ideal citizens is through education, especially Citizenship Education (PKn). Civic education (PKn) is one of the core programs tasked with developing and improving the quality of human dignity and the life of the Indonesian nation towards the realization of national ideals (Suharyanto & Suharyanto, 2013). This education aims to provide national insight, state awareness, and foster a sense of nationalism and patriotism to students

B. Methods

This research is a qualitative research in order to find the essence of each phenomenon. One of the qualitative research strategies developed is a case study. Case studies are very useful to understand a case comprehensively and to know its prospects in the future. The data collection technique uses documentation, in the form of books, journals, social media and official statements of the organization. Data analysis uses data triangulation which is a technique of checking the validity of the data by utilizing something other than the data for the purpose of checking the data or as a comparison against the data.

C. Findings and Discussion

Civics has always been defined as a study of government and citizenship related to the obligations, rights, and privileges of citizens. From the various opinions above, it can be concluded that Civics is a subject that focuses on the formation of citizens who understand and are able to carry out their rights and obligations as mandated by Pancasila and the 1945 Constitution (Yuniarto, 2019).

Terminologically civics is defined as a study related to the duties of government and the rights of citizens. But in one of the oldest articles that formulates the definition of civics is about the problem of "education". In 1886, Civics is a science of citizenship that deals with humans as individuals in an organized association in relation to the State.(Wulandari et al., 2021)

Civic education is today a dynamic field of research and practice that is generating significant pedagogical innovations. However, this is a contested area with intense discussion about its goals and what teaching and learning process should be privileged. These discussions reflect the transition from the "traditional" to "new citizenship" model of civic education which greatly expands the definition of civic participation and the goals of civic education. Underlying this transition is a basic tension between pedagogy which emphasizes the acquisition of knowledge through teacher instruction and pedagogy which emphasizes praxis, interaction with tools, objects, experiences, and people as means of gaining understanding. The former implies a "top-down" model, the latter, a more "bottom-up" model. In civic education, they align with the

tension between seeing the goal of civic education as increasing knowledge especially about the nation's political institutions and history, and its aim being to develop understanding, skills, agency, and motivation through hands-on experience with civic issues and actions (Carretero et al., 2015).

Character Building

Etymologically, the word "character" comes from English, and "character" means character or nature. Character is a unique value, be it character, morality or personality that is formed by the internalization of various policies, these policies are considered and used as a way to observe, think, act, speak and act in everyday life. A person of character refers to someone who has personality, behavior, character, or character. Having this meaning means that its role is the same as personality or morality. Personality is a characteristic, characteristic or characteristic of a person that comes from the formation of his environment, such as childhood and family innate (Albertus, 2010).

Character is a characteristic that is uniquely owned by someone who contains values, abilities, moral capacity in thinking and acting which are formed from the habits he does when interacting with other people in the daily environment of family and society.

Character building is the process of giving guidance to students to become fully human beings with character in the dimensions of heart, mind, body and taste and intention (Ulfa et al., 2019). Character building can be interpreted as moral education or character to develop one's ability to behave well in everyday life (Komara, 2018)

It can be concluded that character education is a system of moral education or character that is used to instill and develop good character values to someone, so that they have noble knowledge and actions after having them can apply them in everyday life like at home, at school and in the community.

Character education is a necessity in an effort to face the various challenges of character shift that are currently being faced. Character education aims to develop a person's ability to make good and bad decisions, maintain what is good, and realize that goodness in everyday life with all his heart. Because character education is a habit, the formation of one's character requires communities of character or "communities of people who can form character. In this context, the role of schools as communities of character in character education is very important. Schools develop character education processes through learning processes, habituation, extra-curricular activities, and working with families and communities in their development (Albertus, 2010; Anwar, 2019; Asmani, 2012; Islam, 2017; Priyambodo, 2017).

The Movement for Strengthening Character Education, which was launched by the Ministry of Education and Culture of the Republic of Indonesia in 2017,¹ identified five main character values that are interrelated in forming a value network that needs to be developed as a priority, namely: religious values, nationalism, independence, mutual cooperation, and integrity.

The Purpose of Citizenship Education

Civic education is democratic education that aims to prepare citizens to think critically and act democratically. Meanwhile, according to Merphin Panjaitan, citizenship education is democratic education that aims to educate the younger generation to become democratic and participatory citizens through a dialogical education. In this case, civic education is a passive tool to build and advance a nation's democratic system. Learning is a part or element that has a

very dominant role to realize the quality of both the process and the education graduates (output), this is also very dependent on the teaching and learning process (Akbal, 2016).

Citizenship education is carried out by almost all nations in the world, using names such as: civic education, citizenship education, democracy education. Civics has a strategic role in preparing smart, responsible and civilized citizens. According to the formulation of Civic International (1995) that "democratic education is important for the growth of "civic culture" for the successful development and maintenance of government, this is an important goal of "civic" and citizenship education to overcome democratic political apathy (Azra, 2005). All countries that formally adhere to democracy apply Citizenship Education with content, democracy, rule of law, human rights, and peace, and always relate it to the situational conditions of their respective countries and nations. Citizenship education in Indonesia should be the responsibility of all parties or components of the nation, government, community institutions, religious institutions and industrial society.

The main purpose of civic education is to foster insight and awareness of the state, attitudes and behaviors that love the homeland and are based on the nation's culture, insight into the archipelago, and national resilience in the nation's future candidates who are studying and mastering science and technology, language and art. Realizing citizens who are aware of state defense based on an understanding of national politics, and sensitivity to developing national identity and morals in the life of the nation. Besides that, it also aims to improve the quality of Indonesian people who are virtuous, personality, independent, advanced, tough, professional, responsible and productive as well as physically and spiritually healthy. The function of civic education is as a vehicle to form intelligent, skilled and personality citizens who are loyal to the Indonesian nation and state by reflecting themselves in the habit of thinking and acting in accordance with the mandate of Pancasila and the 1945 Constitution (Kamelia, 2019).

It can be concluded from the various opinions above that civic education aims to: a. make Indonesian citizens who are critical, rational, creative, intelligent, active, and democratic, b. participate in quality and responsibly in community, national and state activities, c. develop a civilized democratic culture, namely freedom, equality, tolerance, and responsibility, d. interact with other nations in the world arena directly or indirectly by utilizing information and communication technology.

The Role of Citizenship Education in Character Building

Citizenship education in schools is one of the subjects that can form a diverse self in terms of religion, sociocultural, language, age, to become intelligent, skilled and characterized citizens based on the 1945 Constitution. Civic education (PKn) has a vision as a nation and character building. Namely building the character of Indonesian people who are Pancasilaists, because the Pancasila ideology is the identity of the Indonesian nation (Setiawan, 2020).

The national commitment regarding the need for character education is contained in the law which states that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming to develop the potential of students to become human beings who believe and fear God Almighty. One, having noble character, healthy, knowledgeable, capable, creative, independent, and being a democratic and responsible citizen. Children are hypothetical citizens, namely "unfinished" citizens because they still have to be educated to become adult citizens who are aware of their rights and obligations. Therefore, people really want their young generation to be prepared to

become citizens of character and can participate in the life of their community and country. Until now, Citizenship Education has become an inherent part of the instrumentation and practice of national education to educate the life of the Indonesian people through the corridor of "value-based education".

The configuration or systemic framework of Citizenship Education is built on the basis of a paradigm; 1) Curricular citizenship education is designed as a learning subject that aims to develop individual potentials to become Indonesian citizens who are noble, intelligent, participatory, and responsible. 2) Civic education is theoretically designed as a learning subject that contains cognitive, affective, and psychomotor dimensions that are confluent or integrated with each other in the context of the substance of ideas, values, concepts, and morals of Pancasila, democratic citizenship, and defending the country. 3) Citizenship education is programmatically designed as a learning subject that emphasizes content that carries values and learning experiences in the form of various behaviors that need to be realized in everyday life and are life guidelines for citizens in the life of society, nation and state. The description above explains that the systemic framework of Civics is focused not only on the cognitive but also affective aspects. With citizenship education learning, it should be able to prepare students to become good citizens and capable of character, noble, intelligent, participatory, and responsible so that through character education taught through civic education they are able to reject all things that are not good such as rampant juvenile delinquency including free sex, drugs, brawls, and from officials such as corruption, money politics, to money laundering in this era of globalization (Rozak et al., 2015).

Content regarding citizens includes: a. In mutual cooperation, humans as social beings always need the help and assistance of others. To realize oneself as a social being, one of the forms is an attitude of mutual cooperation, b. Self-esteem as a citizen is one of our rights as citizens. We must know what is the dignity of citizens, so that if the authorities will act arbitrarily, then we can prevent it, c. freedom of association and freedom of expression are our rights as citizens, knowing that we can develop our capabilities to the fullest through the organization and express opinions inside and outside the organization, d. respect joint decisions, as social beings, we must be able to respect decisions that have been mutually agreed upon, so that there is no conflict between citizens, e. self-achievement, as citizens we are also entitled to develop our abilities and achieve high achievements, f. equal status of citizens, equality between citizens has been guaranteed by the state, therefore, if we know about it, we will be able to prevent or take action against violations.

The role of civic education is to foster citizens, especially the next generation who are good for the life of the nation and state. Citizenship education for the next generation is very important in order to raise awareness of defending the country and increasing love for the homeland. Because it is the next generation who will become the nation's leaders in the future. In civic education, students (the next generation) are always provided with things that can increase a sense of nationalism. Understanding and improving attitudes and behavior based on the values of Pancasila and the nation's culture is a priority in civic education. As the main purpose of civic education, all of this is to foster insight and awareness of the state, attitudes and behaviors that love the homeland and are based on national culture, insight into the archipelago, and national resilience in the nation's future generations. Through civic education, the next generation of the Indonesian nation is expected to be able to understand, analyze and answer the problems faced

by the community, nation and state as well as being sustainable and consistent with national ideals and goals as outlined in the preamble to the 1945 Constitution.

Civic education as an important actor, needs to introduce a civics education material that is linked to the character values of a nation. For the sake of the progress of a nation, there are several characters that become a benchmark in character development for the younger generation (Izma & Kesuma, 2019).

1. **Religious:** an attitude that is obedient to the teachings of the religion he adheres to, but does not underestimate other religions. With a religious character, it is hoped that it can be the basis of values, morals and ethics in acting.
2. **Honesty:** behavior based on efforts to make himself a person who can be trusted in words, actions and work. By being an honest person, there will be less chance of misunderstanding and accusing each other, hating because they feel they have been lied to.
3. **Responsibility:** by being responsible for every action taken, this will show that the person is worthy of a mandate and can bear the consequences of his actions.
4. **Tolerance:** attitudes and actions that respect the existence of every difference. Tolerating will make it easier for each individual to mingle with each other without discrimination.
5. **Discipline:** obeying any applicable rules or regulations. This shows that the individual really values and respects every agreed rule.
6. **Hard work:** by trying hard in every action, being independent, optimistic and firm will show that the person is a person of character and deserves to be invited to work together.
7. **Creative:** by thinking creatively and critically will show as an intelligent person. Will avoid plagiarism and bring up something more innovative.
8. **Democratic:** a way of thinking, behaving and acting that evaluates the rights and obligations of himself and others equally. Knowing what is more important and what to come first.
9. **The spirit of nationalism and love for the homeland:** this is necessary because without awareness, the spirit of nationalism and love for the homeland from the citizens, then until whenever a nation with character will never be realized because the character of the nation itself emerges from its citizens.
10. **Environmental and social care:** a reflection of concern for the environment and society will bring each individual to become a person who is respected, loved and protected by the social-environment.

Educational institutions that can read the situation will certainly not ignore the importance of national character and media for civic education. Making efforts and contributing through education is possible and provides an experience in order to achieve the desired character. The real contribution in education and with such benchmarks, the contribution of civic education in the formation of the character of the younger generation can be done through three stages, namely:

1. **Learning**
Basically, learning activities, in addition to making the younger generation master the targeted competencies, are also designed to make students recognize, realize, internalize values and turn them into behavior.
2. **Co-curricular activities and or extra-curricular activities.**
This activity needs to be supported by implementation guidelines, human resource capacity development in order to support the implementation of 18 character education and revitalization of existing co-curricular and extra-curricular activities towards character development.
3. **Alternative development and character building in schools as cultural actualization**
4. **Daily activities at home and in the community.**

Character education is the education of values, character, morals, and character, which aims to develop students' abilities in making good and bad decisions, maintaining what is good, and realizing that goodness in everyday life wholeheartedly. Good character education must involve not only aspects of good knowledge (moral knowing), but also feeling well or loving the good and moral feeling, and good behavior (moral action). So, character education is closely related to habits or habits, which are continuously practiced and carried out. Character education is a habit, so the formation of one's character requires communities of character, which consist of families, schools, religious institutions, media, government, and various parties that influence the younger generation. All these communities of character should provide an example, intervention, and habituation, which are carried out consistently and strengthening. In other words, character building requires exemplary development that is transmitted and intervened through a process of continuous learning, training, and habituation in the long term (Komara, 2018).

D. Conclusion

As the next generation of the nation, of course, we feel anxious to see the reality of a decline in character as part of the nation's character among citizens of the nation in the midst of globalization, of course, balanced by a sense of faith and devotion to God Almighty with technological advances like a world without boundaries. The nation's current big project should restore a better character of the Indonesian nation, which of course starts with the education process and solution ideas from various parties, because we can see that currently there is a decline in the moral concept and mentality of an original national ideology. Indonesia. Thus character education is appropriate 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.

Civic education is actually one of the efforts to improve the quality of citizens through education. As it is known that education is very important role in building the character of the nation. A nation with character is born because its citizens have credibility in carrying out virtuous actions according to what is in the teachings of the state.

The young generation of Indonesia, which has the character of Pancasila, seems to have begun to be eroded by the times. If left unchecked, this can undermine people's belief that their nation is no longer tough and has character. Therefore, citizenship education is expected to be able to increase the awareness of the younger generation towards the character of their nation, making them good and respected citizens in the eyes of the world.

References

- Akbal, M. (2016). *Pendidikan Kewarganegaraan dalam Pembangunan Karakter Bangsa*. Gadjah Mada University Press Bekerjasama Dengan LAN RI.
- Albertus, D. K. (2010). *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. In Jakarta: Grasindo.
- Anwar, D. M. (2019). Membangun Karakter Anak Bangsa Melalui Pendidikan Islam & Keluarga. *Cakrawala - Jurnal Humaniora*. <https://doi.org/10.31294/jc.v19i2.5263>
- Asmani, J. M. (2012). Buku Panduan Internalisasi Pendidikan Karakter di Sekolah. In 3.

- Azra, A. (2005). Pendidikan Kewargaan untuk Demokrasi di Indonesia. *Unisia*, 28(57), 219–225. <https://doi.org/10.20885/unisia.vol28.iss57.art1>
- Carretero, M., Haste, H., & Bermudez, A. (2015). Civic education. *Handbook of Educational Psychology: Third Edition*, 295–308. <https://doi.org/10.5749/j.ctvdmwx5g.9>
- Islam, S. (2017). Karakteristik pendidikan karakter; menjawab tantangan multidimensional melalui implementasi kurikulum 2013. *Edureligia; jurnal pendidikan agama islam*. <https://doi.org/10.33650/edureligia.v1i2.50>
- Izma, T., & Kesuma, V. Y. (2019). Peran Pendidikan Kewarganegaraan Dalam Membangun Karakter Bangsa. *Wahana Didaktika: Jurnal Ilmu Kependidikan*, 17(1), 84. <https://doi.org/10.31851/wahanadidaktika.v17i1.2419>
- Kamelia, N. (2019). Depdiknas, kamus besar bahasa indonesia. UIN Raden Fatah.
- Komara, E. (2018). Penguatan Pendidikan Karakter dan Pembelajaran Abad 21. *Sipatahoenan: South-East Asian Journal for Youth, Sports & Health Education*.
- Priyambodo, A. B. (2017). Implementasi Pendidikan Karakter Semangat Kebangsaan Dan Cinta Tanah Air Pada Sekolah Berlatar Belakang Islam Di Kota Pasuruan. *Jurnal Sains Psikologi*. <https://doi.org/10.17977/um023v6i12017p9-15>
- Rozak, A., Budimansyah, D., Sumantri, E., & Winataputra, U. S. (2015). Political thoughts and socio-cultural nationalism ideologies of nurcholish madjid on strengthening democracy, civil societies and civic virtues in Indonesia. *Asian Social Science*. <https://doi.org/10.5539/ass.v11n27p142>
- Setiawan, F. (2020). Peran Guru dalam Menumbuhkembangkan Kesadaran Konstitusional di Daerah Tertinggal melalui Penghayatan Nilai-Nilai Luhur Pancasila. *Jupiiis: Jurnal Pendidikan Ilmu-Ilmu Sosial*. <https://doi.org/10.24114/jupiiis.v12i1.16311>
- Suharyanto, A., & Suharyanto, A. (2013). Peranan Pendidikan Kewarganegaraan Dalam Membina Sikap Toleransi Antar Siswa. *JPPUMA: Jurnal Ilmu Pemerintahan Dan Sosial Politik UMA (Journal of Governance and Political Social UMA)*.
- Tuhuteru, L. (2017). Peran Pendidikan Kewarganegaraan dalam Peningkatan Pembentukan Karakter Bangsa di Tengah Arus Globalisasi. *Prosiding Konferensi Nasional Kewarganegaraan III*, November, 302–305.
- Ulfa, Y., Tarigan, S. C. J., Saragih, Y. A. P., & ... (2019). Analisis Nilai Pendidikan Karakter pada Novel “Berjuang di Tanah Rantau Karya A. Fuadi: Tinjauan Mimetik. ... Nasional Pendidikan
- Wulandari, E., Winarno, W., & Triyanto, T. (2021). Digital Citizenship Education: Shaping Digital Ethics in Society 5.0. *Universal Journal of Educational Research*. <https://doi.org/10.13189/ujer.2021.090507>
- Yuniarto, B. (2019). Developing democratic culture through civic education. *Pertanika Journal of Social Sciences and Humanities*.