

Citizenship Education In Strengthening The Unity Of The Nation

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ABSTRACT

In the era of globalization, it is crucial to investigate the existence of thoughts concerning efforts to maintain unity and integrity and strengthen the Indonesian nation's identity. Civic education is one of the efforts done to impart the essential value of patriotism, which must be given to young children as well as the larger community. Determining the role of civic education in an endeavor to build national unity and integrity is the purpose of this study. This post describes a qualitative research technique with a descriptive analysis of the research outcomes. The findings of the study indicate that Citizenship Education is an endeavor to foster patriotism through the transmission of fundamental knowledge and skills understanding the relationship between citizens and the state, as well as Preliminary State Defense Education. By embedding a decent personality in accordance with religious norms and regulations, citizenship education will promote the moral behavior of citizens who are trustworthy, have noble character, are willing to analyze their own performance, and develop themselves autonomously and sustainably.

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INTRODUCTION

The source of Indonesia's national riches is the country's cultural variety. This cultural diversity is a requirement that has shaped the orientation of Indonesian human life towards a different existence in a multifaceted life space. (Repelita et al, 2021). Moreover, Setiabudhi et al. (2018) argue that these differences have led to the potential for problematic social tensions in the form of fanaticism with the dimensions of race, ethnicity, ethnicity, religion, and even systems of thought, both in life, social, political, cultural, religious, and economic contexts.

The State of Indonesia is an archipelagic country consisting of various ethnic groups and customs, this is a gift from God that must be grateful for (Hidayah, 2021). The plurality that Indonesia has is actually a strength which if this unity and unity is shaken it can become a weakness. Today there are many conflicts that occur in the daily life of society, nation and state in Indonesia. Civil wars between tribes, religions, and other interests can disrupt the course of national development (Hamid et al, 2021).

This time we will discuss the waning spirit of nationalism which causes a lack of national unity and integrity due to globalization (Achmad, 2021; Ratri & Najicha, 2022). Nationalism in the sense of the spirit of nationalism because of the similarity of culture means the similarities of the same culture such as the similarity of blood or descent, ethnicity, area of residence, belief and religion, language and culture. In the early growth of nationalism, it can be said as a psychological situation in the form of a person's loyalty totally devoted directly to the state (Solehudin et al, 2021; Rostini et al., 2022).

There are various ways to strengthen unity and integrity for us as students, such as obeying the regulations in force in Indonesia, we as students also take part in the implementation of unity

and integrity in Indonesia, we must also have the spirit of nationalism and patriotism (Darsono, 2016) . By increasing the spirit of nationalism and patriotism, we will also have a sense of love for the country and will always maintain the unity and integrity of Indonesia. In addition , we can add insight and awareness of unity and integrity in this country (Widiyono, 2019).

We need to know that in the life of an educational institution, a student must be able to develop an attitude of respect and cooperation between adherents of religions and adherents of different beliefs. This effort aims to get better results, so the most appropriate means is through education in general, especially civic education (Suharyanto, 2013; Poluakan et al., 2019). Because citizenship education 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. Therefore, with the Citizenship Education subject, students always have the awareness and willingness to behave in their daily lives according to the moral ideals of Pancasila and without belittling the meaning of other fields of study. So that the field of citizenship education studies must provide its own advantages compared to other fields of study, because civic education is very closely related to fostering practical harmony (Abdulatif & Dewi, 2021; Syam & Achmad, 2022).

Tolerance will strengthen the relationship between religious adherents and God Almighty so that coexistence will feel safe and peaceful. In the context of national development, tolerance is needed in order to create the unity and integrity of Indonesia. Therefore, in order to foster an attitude of tolerance. Education seeks to instill these values, this is the task of educators, especially civics education (because civic education does not only expect the intellectual aspects of Indonesian people (cognitive) but also must have aspects of attitudes and values. affective) and psychomotor aspects (Ali, 2009).

METHOD

With the primary data source being the source of printed material (library), which consists of books, journals, papers, and research literature on Citizenship Education, this research approach is qualitative. Second, the source of the data is presented in the form of analytical documents, which include the outcomes of state documents concerning the curriculum that the school follows for teaching civics education. The approaches for collecting data and information that are being employed are qualitative data collection techniques, and these techniques include documentation studies and literature studies. During this time, the researcher is working through the steps of the data analysis process, which include data reduction, data display, verification, and conclusion drafting (Miles & Huberman, 1992; Yulianah, 2022).

RESULTS AND DISCUSSION

According to Sutarna (2016), basic education is the foundation in instilling character in students, namely at an early age and elementary school. The existence of globalization is enough to affect the character, morals and habits of children. The decline in morals in students is caused by the lack of strong religious education. Several factors cause the lack of strong religious education for children, namely family, environment, and school factors. In addition to the lack of religious education for children, there is another factor, namely the lack of character planting that is carried out from an early age.

The Pancasila moral education and citizenship are also grounded in law, specifically Article 39 paragraph 2 of the Law on the National Education System (UUSPN NO 2 of 1989), which states:

"Article 39 paragraph 2, namely the curriculum content of each type, path, and level of education must contain Pancasila Education. ; Religious education; Civic education." Article 37 of Law No. 20 of 2003 acknowledges the abolition of Pancasila schooling in accordance with the decision of the Director General of Education at the Ministry of National Education to establish a competency-based curriculum, sometimes known as the "KBK Curriculum." Education and citizenship according to Pancasila, shortened as Citizenship Lessons.

According to Cholisin (2004), the 2004 implementation of a civic competency-based curriculum appears to have anticipated three components of successful civic education. This is evident in the purposes and aims of citizenship subjects such as the New Indonesian Civic Education Version or the new paradigm of civic education in the reform era.

What exactly is citizenship instruction? In general, civic education strives to strengthen Indonesian society so that it can construct and realize a Pancasila society, also known as a socialisticreligious (religious) society. This is consistent with the national education goals outlined in Article 3 of Law No. 20 of 2003 on the National Education System, which states: "The purpose of National Education is to educate the nation's life and develop the Indonesian people as a whole, namely humans who believe in and are devoted to God Almighty, have noble character, possess knowledge and skills, physical and spiritual health, a stable and independent personality, and a sense of community. The purpose of Article 3 of National Education Law No. 20 of 2003 is: "National education serves to cultivate the abilities, character, and culture of a respectable nation in order to educate the nation's life"

What is meant by Pancasila education? Pancasila education includes education on Guidelines for the Appreciation and Practice of Pancasila, Pancasila Moral Education, civic education, education on the history of the nation's struggle as well as elements that can continue and develop the soul, spirit and values of struggle, especially the Values of Pancasila and the 1945 Constitution, followed by improvement in all areas. pathways and levels of education. As we know that tolerance is an absolute requirement to practice Pancasila as well as possible, and ensure good relations with fellow citizens.

We also know that Indonesian society is a pluralistic society. Compound itself is an inherent characteristic of our society and nation. As for the plurality in terms of religion and belief in God Almighty, regional languages and cultures as well as ethnic groups with different customs. Therefore, in embracing religion, live the belief in God Almighty. Differences do not have to be maintained because religion and belief are a matter of belief that should not be forced, for that we must be tolerant. The religious tolerance that we have does not mean mixing up religious teachings. We must maintain the purity of our religious teachings.

A role is a human requirement since, without one, it is impossible for humans to carry out life activities. And based on Suharyanto (2013), the function is the dynamic component of the location (status). And when carrying out position-based rights and responsibilities, he plays the part. "There is an indeterminable relationship between a person's position and role, as there is no position without a role and no function without a position. This is also backed by Suharyanto (2013), who claims that everyone has different functions based on their social life structure. As a result, the job simultaneously dictates what someone does for the community and what opportunities the community provides him. Therefore, sociologically and generally speaking, the role can be characterized as a dynamic component of position. Then, if a person fulfills the responsibilities, rights, and obligations associated with his position, he has played a role.

Position's dynamic aspect is role (status). And when carrying out position-based rights and responsibilities, he plays the part. "There is an indeterminable relationship between a person's position and role, as there is no position without a role and no function without a position. This is also backed by Suharyanto (2013), who claims that everyone has different functions based on their social life structure. As a result, the job simultaneously dictates what someone does for the community and what opportunities the community provides him. Therefore, sociologically and generally speaking, the role can be characterized as a dynamic component of position. Then, if a person fulfills his responsibilities, rights, and obligations according to his position, he has played a part. The functions of civic education are:

- a) Able to develop and preserve Pancasila morals dynamically and openly, meaning that the values and morals developed are able to answer the challenges of development that occur in society, without losing their identity as the Indonesian nation;
- b) Can develop and foster fully aware Indonesian people, politics and the constitution of the Republic of Indonesia based on Pancasila and the 1945 Constitution;
- c) Can foster understanding and awareness of the relationship between citizens and fellow citizens and preliminary education to defend the State so that they know and are able to properly carry out their rights and obligations as citizens.

The significance of religious tolerance from a moral standpoint According to TAP MPR No. II/MPR/1993: 1) The religious life and belief in God Almighty as the noble value of the nation is a joint effort to create a spiritual, moral, and ethical foundation for development in order to realize the quality of the Indonesian people as a whole, and quality. This value is referred to as the "noble value of the nation." Indonesian society as a whole by ensuring that every resident is free to practice his or her religion and believe what he or she chooses, by encouraging students to take an active role in the nation's economic growth, and by working to improve harmony between religious believers and those who attend religious schools.

To create an atmosphere of religious life and belief in God Almighty, full of dynamic and interreligious harmony and belief in God Almighty together, it will further strengthen the spiritual, moral and ethical foundation for national development which is reflected in an atmosphere of life that is conducive to life. harmony, and in the strength of the unity and integrity of the nation in accordance with the appreciation and practice of Pancasila.

The Indonesian people guarantee the independence of each resident to embrace his religion and belief, increase his role, build and strengthen harmony between students and adherents of belief in God Almighty. To create an atmosphere of religious life and belief in God Almighty, full of dynamic and inter-religious harmony and belief in God Almighty together, it will further strengthen the spiritual, moral and ethical foundation for national development which is reflected in an atmosphere of life that is conducive to life. harmony, and in the strength of the unity and integrity of the nation in accordance with the appreciation and practice of Pancasila.

As citizens of a unitary state, we are obliged to practice religious tolerance which is based on the belief that is attached to the human conscience. Therefore, religious belief is not just how to behave but how to act so that we can always respect differences. Thus, tolerance will increase mutual respect and cooperation between religious communities. This can be caused by religious tolerance, namely, different religious adherents and adherents of belief in God Almighty can live and coexist with each other and be safe and peaceful, so as to create a harmonious life that

supports the creation of unity and integrity of the Indonesian nation. indispensable for national development.

As for how everyday attitudes affect the value of PKN, in giving grades by teachers apart from their learning outcomes, it does not escape by looking at the attitudes of these students on a daily basis. PKN lessons are closely related to religious lessons, because in these lessons they both study human attitudes and behavior.

Educators who master personality competencies will greatly assist efforts to develop student character. You do this by presenting yourself as a person who can be listened to (heard for advice) and imitated (followed), psychologically children tend to feel confident in what the teacher is teaching. As for example, when the teacher wants to teach about manners to his students, but on the other hand consciously or often without realizing it, the teacher himself tends to be rude and irritable, then what will be embedded in his students is not polite attitude, but rude attitude that is what more attached to the system of thought and belief of students.

Character education is basically carried out to instill good habits in students. The habits arranged by the school to instill religious values are in line with Lickona's statement (Saptono, 2011), which states that character education is a deliberate effort to develop good character based on core virtues (Saptono, 2011). core virtues) that are objectively good for individuals and society. So that way, schools can compile their own list of values that they want to be fostered through character education. PPKN can help build a strong and good character and make PPKN a character reinforcement in various ways.

The form of planting religious characters is a priority in addition to several other cultural values and characters. This means that all activities carried out while at school and in the school environment are always based on religious values. In order for school activities to be based on the foundation of religious values, there is an internalization program of Islamic values which is carried out through a series of routine activities carried out in the classroom and in the school environment. This routine activity is carried out continuously so that it becomes a habit. Among the habits carried out such as reading the Koran in the morning when going to start lessons, habituation of dhuha prayer, and sunnah fasting.

And with the instilling of moral-forming values, it is hoped that students can recognize tolerance, because to tolerate each other we must have good morals. If someone who has good morals will always respect and respect differences, this is what makes morality and tolerance intertwined with each other. In addition, morality is also an education that can be related to various things, just like civics is related to other subjects . By inculcating civic education for character development and the introduction of tolerance, it is hoped that it will give birth to citizens who love each other's differences in order to create harmony, and peace in society itself. Religious habituation can also provide positive thinking, open to differences, therefore habituation must be done from an early age in order to create a society that has an open mind to tolerance, is not racist and can respect any differences of opinion.

CONCLUSION

Citizenship education in Indonesia has a philosophical meaning in preparing civilized and wise citizens, this is because the civics education curriculum in its development itself has philosophical meanings of various determinants of the character of law-abiding citizens who are balanced between rights and obligations, as forming values, morals and morals. nation in preparing the

character of love for the country and the nation. Therefore, civics education is an effort that seeks to equip students with fundamental knowledge and skills regarding the relationship between citizens and the state, as well as Preliminary State Defense Education, in order for them to become citizens who can be relied upon by the nation and the state. In general, the goal of civics education is to foster and maintain unity and integrity, national unity.

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