

## **The Role of Civic Education in the Integration of the Indonesian Nation**

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### **Abstract**

Civic education is an important teaching that should be introduced to children as early as possible. This education is closely related to a person's character and character. The purpose of this education is to become a society that has high moral values and is virtuous like the values that have been contained in Pancasila. One of the values already contained in it is the state's goal to always integrate without any divisions in it. There needs to be character building education for children and the Indonesian people starting from the family scope. Today, character education is very much needed and is considered to be able to make every human being smart, virtuous and behave politely. Moral and virtuous character education is embodied in civics education (PKn) subjects which are carried out at every school level. Based on the results and discussion, it can be understood that 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.

**Keywords:** Civic Education, Character, Integration, Patriotism



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### **INTRODUCTION**

We know that humans need education in their lives, education is an effort so that humans can develop their potential through the process of lessons or other ways that are known and recognized by society. In addition, education also has a role in their respective fields, including; civic education and Pancasila that apply various values such as: moral, divine, social and harmony between cultural tribes. Education is also a reference for moral development in children, for example; teaches the child the limits of speaking and not saying badly to friends who have differences with him. Because in essence education is not only a matter of teaching but applying what is learned is also an important thing. We all know that the Indonesian nation itself has a variety of cultural tribes, regional languages, ethnicities, and religions. And Indonesia is also set against the backdrop of the united differences from the history of the struggle of the nation's founders and common ideals. The differences between individuals and groups sometimes create conflicts. However, differences do not make us scattered, precisely with differences we can equally strengthen the ropes of brotherhood, unity and unity in the community and state.

This diversity must begin to be introduced to children from an early age so that children can know and love the differences themselves. 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 followers of different religions and adherents of different beliefs. This effort aims to get better results, so the most appropriate means is through the path of education in general, especially civic education. Because civic 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 existence of the Civic Education subject, students always have the awareness and willingness to behave in their daily lives according to the moral ideals of Pancasila and without understating the meaning of other fields of study. So that the field of study of civic education must provide its own advantages over other fields of study, because civic education is very closely related to fostering harmony in a practical way.

This tolerance is an absolute requirement to practice Pancasila as well as possible and ensure good relations among fellow Indonesian citizens. The purpose of tolerance between students is to allow others to have religious freedom in accordance with article 29 of the 1945 Constitution. If the student adopts religious tolerance, it will create harmony in the student. And also besides that tolerance between students is an attitude of mutual respect and respect for one religion with another. Tolerance does not mean mixing up the teachings of Religion and even the purity of religious teachings must be maintained. With an attitude of tolerance, it will give birth to an attitude of mutual respect and cooperation between religious groups. Tolerance will strengthen the relationship of religious believers towards God Almighty so that coexistence will feel safe and peaceful. In the context of national development, tolerance is needed in order to create unity and unity of Indonesia. Therefore, in order to foster an attitude of tolerance Education seeks to instill these values, this is the task of educators, especially civic education.

## **RESEARCH METHODS**

The writing used in this journal is descriptive analysis. The descriptive method of analysis is a method or way of working in a problem solving by describing, describing, explaining and analyzing the situation and condition of a problem object from the author's point of view based on the results of a supporting literature study (literature study). The object of the problem is the application of civic education in fostering character and tolerance in the community in order to maintain integration. The data used in this study are secondary data sources. Secondary data can be obtained from supporting libraries such as journals and documents. Data collection techniques are in the form of secondary data related to topics and problems related to character education and civic education.

## **RESULTS OF RESEARCH AND DISCUSSION**

### **Research Results**

Character and basic education have a very close relationship. According to Suyanto (Nurgiansah et al., 2022) mentioned that 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 of morals in students is caused by the lack of strong religious education. Some of the factors that cause the lack of strong religious education for children are from family, environmental, and school factors. In addition to the lack of religious education for children, there is another factor, namely the lack of character cultivation carried out from an early age.

The moral education of pancasila and citizenship is also based on legal aspects, namely article 39 paragraph 2 of the National Education System Law (UUSPN NO 2 of 1989) which reads: "'Article 39 paragraph 2, namely the content of the curriculum of each type, path and level of education must contain Pancasila Education; Religious education; Civic education". And based on article 37 of Law NO. 20 of 2003 confirming that Pancasila education is abolished in accordance with the decision of the Director General of The Ministry of Education and National Education has designed a competency-based curriculum or known as the "KBK Curriculum" Starting to come into force in the 2004 teaching year In this KBK curriculum, civic education is no longer called Pancasila and citizenship education but is abbreviated as Citizenship Lessons.

So as (Nurchotimah et al., 2022) the civic competency-based curriculum that was enacted in 2004 seems to have expected on the three components of quality civic education. This can be observed in the function and purpose of civic subjects as a Version of The New Civic Education Indonesia in the era of reform or a new paradigm of civic education.

## **Discussion**

Civic education based on Strengthening Character Education. What is Civic Education? In general, civic education aims to foster the Indonesian people to be able to build and realize the pancasila society that should be built is often referred to as a socialisticagamamis (religious) society. This is in line with the objectives of national education according to article 3 of Law No. 20 of 2003 concerning the national education system which reads: "the purpose of National Education is to educate the nation's life and develop the whole Indonesian people, namely people who have faith and devotion to God Almighty and have noble character, have knowledge and skills, physical and spiritual health, a steady and independent personality and a sense of responsibility and community".

The function of National Education Law No. 20 of 2003 contained in article 3 is: "National education functions to develop abilities and form a dignified national disposition and restructuring in order to educate the nation's life". What is pancasila education? Pancasila education including the education of the Guidelines for the Passion and Practice of Pancasila, Moral Education of Pancasila, civic education, education on the history of the nation's struggle as well as elements that can continue and develop the spirit, spirit and values of vocationalism, especially the Value of Pancasila and the 1945 Constitution, continued by being improved in all 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 plural society. Compounding itself is an inherent feature of our society and nation. As for the plurality in terms of religion and belief in God Almighty, regional languages and cultures and ethnic groups with different customs. Therefore, thus in embracing religion live the belief in God Almighty.

Differences do not have to be maintained because Religion and belief it is a matter of belief that should not be imposed, for that we must be tolerant in spirit. The religious tolerance we have does not mean mixing up religious teachings. The purity of our religious teachings must be maintained. The role of tolerance attitudes in civic education What is meant by role is a human need because without a role it means that humans cannot carry out life activities. And according (Dewantara et al., 2021) The role is the dynamic aspect of position (status). And if he exercises rights and obligations in accordance with the position then he carries out the role of "In the position and role of a person there is a link that cannot be broken because there is no position without role and there is no role without role without position. This is also supported by (Dewantara & Nurgiansah, 2021a) suggests that everyone has various roles derived from the social pattern of life.

This also means that the role of determining what it does for the community and what opportunities the community gives to it. So it can be said that sociologically and in general the role can be defined as a dynamic aspect of the position. Then if a person carries out the duties of his rights and obligations in accordance with his position then he has already carried out a role. And As for the definition of Civic Education according to (Dewantara & Nurgiansah, 2021b) That: "Civic education is a subject that is a vehicle to develop and preserve noble values, morals rooted in the culture of the Indonesian nation which is expected to manifest in the form of behavior in daily life, students both as individuals and as members of society and creatures created by God Almighty." In addition, Civic Education is also to equip students with ethics,

knowledge of basic abilities related to the relationship between Citizens and the State and Preliminary Education for State Defense in order to become citizens who can be relied on by the nation and state. The functions of civic education are:

1. Can develop and preserve the morals of Pancasila dynamically and openly, meaning that the values and morals developed are able to answer the challenges of development that occur in society, without identity as a lost Indonesian nation;
2. Can develop and foster a whole Indonesian manususia who is aware, political and constitutional of the Republic of Indonesia based on Pancasila and the 1945 Constitution;
3. Can foster understanding and awareness and awareness of the relationship between citizens and citizens and preliminary education of state defense in order to know and be able to properly carry out the rights and obligations as citizens.

Indonesian society guarantees the independence of each population to embrace their religion and beliefs, increase their role, build and strengthen harmony between students and believers in God Almighty. To realize the creation of an atmosphere of religious life and trust in God Almighty, full of dynamic harmony and between religious people and belief in God Almighty together, further strengthen the spiritual, moral and ethical foundation for national development which is reflected in the atmosphere of a harmonious life, as well as in the solid unity and unity of the nation in harmony with the Passion and Practice of Pancasila. As citizens of a unitary state we are obliged to practice religious tolerance that is dotted with the beliefs inherent in the human conscience, therefore religious beliefs are not just how to behave but how to act in order to always be able to appreciate differences. Thus, the attitude of tolerance will overestimate the attitude of mutual respect and cooperation between religious people.

This can be caused by religious tolerance, namely, religious believers and adherents of different beliefs in God Almighty can live and coexist with each other and be safe and peaceful, so as to create harmony in life that supports the creation of unity and unity of the Indonesian nation which is indispensable in national development. Civic education teaches how to create harmony in the school environment.

This can be in line with the purpose of civic education, namely to know and understand the content and meaning contained in Pancasila and the 1945 Constitution or in other words to become a good citizen based on the state philosophy and the Basic Law. As for how daily attitudes affect the value of PKN, in giving grades by teachers other than the learning outcomes but not spared by looking at the attitudes of these students on a daily basis. PKN lessons are very related to religious lessons, because in these lessons they both learn human attitudes and behavior.

The instillation of moral-forming values is expected that students can get to know tolerance, because to tolerate each other we must have good morals. If a person who has good morals he will always appreciate and respect differences, this is what makes morals and tolerance interrelated with each other. In addition, morals are also education that can be related to various things, just like ppkn ya related to other subjects. By instilling civic education for character development and the introduction of an attitude of tolerance, it is hoped that it can 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, be open to differences, therefore habituation must be done from an early age so that the creation of a society that has an open mind to tolerance, is not racist and can respect any differences of opinion. In this case, it can be seen that there is an important point that ppkn has a very important role in character building,

especially in terms of tolerating both religious and social aspects. The formation of such character can form a solid integration value.

## **CONCLUSION**

Therefore, civic education is an effort to equip students with basic knowledge and abilities regarding the relationship between citizens and the state and Preliminary Education for State Defense in order to become citizens who can be relied on by the nation and state, and in general aims to foster Indonesia to become a human being who obeys God Almighty. The personality competence that teachers must have is based on strengthening character education, namely having a good personality in accordance with Indonesian religious, legal, social, and cultural norms, being honest, having a noble character, being an example, steady, stable, mature, wise and wise, authoritative, having a high work ethic, responsibility, pride, confidence, and objectively willing to evaluate one's own performance, develop oneself independently and sustainably. As for shaping the whole person, there are elements that are inseparable from education, namely recognition and appreciation of human values. And as for what includes recognition and appreciation, it will only grow when one's moral behavior is instilled so that the integration of the nation can be achieved.

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