

INTRODUCING PANCASILA EDUCATION, CIVIC EDUCATION IN INDONESIA

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ABSTRACT Civic Education in Indonesia has undergone various name and terminology changes since 1957. Currently, at the elementary and secondary education levels, Pancasila Education is taught as a compulsory subject under the name "Pancasila Education". This subject aims to develop students into intelligent, trustworthy, honest, and responsible citizens, and to possess characteristics: Develop national insight and Pancasila character. Foster awareness to implement the Constitution of the Republic of Indonesia Year 1945 and maintain order in community, national, and state life. Create harmony, prevent conflict, and realize unity and unity within the framework of "Bhinneka Tunggal Ika". The problems that arise from the changes in the curriculum are related to the substance taught in the Pancasila Education subject and how to teach it. The method used in this community service is the Participatory Action Research (PAR) approach with the stages of to know, to understand, to plan, to act, to change. The findings are that Pancasila Education currently contains Pancasila Education material that can be differentiated based on the level of education, namely elementary school, junior high school, and senior high school. The material includes the history of the birth of Pancasila, the position of Pancasila, the five precepts of Pancasila, "Bhinneka Tunggal Ika", the Constitution of the Republic of Indonesia Year 1945, the rights and obligations of citizens, and so on. Pancasila Education learning is expected to instill Pancasila values in students and equip them with the knowledge and skills to become active and responsible citizens in community, national, and state life.

KEYWORDS: *Civic Education; Curriculum, Pancasila Education*

1. INTRODUCTION

Indonesia's educational landscape is characterized by a rich and dynamic history of curricular development. M. Asri's (2017) seminal work, "Dynamics of the Curriculum in Indonesia" provides a comprehensive scholarly examination of the historical trajectory of curriculum in the country. As the discussion of curriculum inevitably intertwines with the educational institutions that implement it, this paper delves into the evolution of Pancasila Education, a subject that has been significantly impacted by curricular changes and advancements.

Civic education, in its essence, aims to cultivate a set of characteristics that align with and uphold the shared values of a particular political community. It goes beyond mere instruction in the facts of political institutions and procedures, encompassing the development of dispositions, virtues, and loyalties (Kymlicka, 2001; Cogan, 1998; Galston, 1989). Conceptually, the paradigm of civic education is often tripartite, comprising: (1) academic civic education as a field of study, (2) school civic education as a curricular program within the education system, and (3) community civic education as a socio-cultural dimension of non-formal and informal education (Winataputra, 2012).

School-based civic education plays a crucial role in shaping students' character, both private and public, preparing them for meaningful engagement in future civic life (Branson, 1998). Civic education, with its diverse terminology and implementation across various nations (Winataputra & Budimansyah, 2012; M Khoiri, et al., 2017), is influenced by a multitude of factors, including the overarching values and goals of education (educational values and aims) as primary structural factors (David Kerr, 1999). Indonesia, alongside countries like Japan, Singapore, Sweden, and Korea, exemplifies a nation with clearly articulated national values and educational objectives.

Civic education serves as a broad term employed by many countries in their endeavors to cultivate responsible and engaged citizens. While functioning as a general umbrella term, civic education in many nations also adopts specific nomenclature. Moreover, civic education, as a genus, encompasses a diverse range of functions aligned with the respective national educational priorities. Its multidisciplinary nature extends beyond political education, encompassing, for instance, moral values education, democracy education, legal and human rights education, and national identity education (Sapriya, 2007; 2012).

This paper delves into civic education in Indonesia, currently termed Pancasila Education. Pancasila Education serves as the formal name for the civic education subject within the Indonesian school system under the Merdeka Curriculum. This analysis explores the objectives, content scope, pedagogical approaches, and assessment practices associated with Pancasila Education. The

primary data sources for this study are curricular documents and regulations issued by the relevant ministry governing civic education.

2. METHOD

The methodology employed in this article is the Participatory Action Research (PAR) approach, which involves the following phases: to know, to understand, to plan, to act, and to change. This activity was conducted in collaboration with Pancasila Education teachers in Surakarta City and its surroundings. The PAR stages (Mikkelsen, 2003) are as follows:

1. To Know (Identifying the Community's Real Conditions)

This stage involves the processes of inculturation, which entails immersing oneself in the community to build trust. Immersing oneself does not simply mean gathering with them; it means immersing oneself to agree on a collaborative process by forming groups. Through these groups, collaborative learning is undertaken to identify their social problems through research. In this initial stage, since the focus is still on understanding the current state, no analysis of social problems is conducted. Instead, the goal is to obtain a detailed, comprehensive, and in-depth picture of the existing situation.

2. To Understand (Comprehending the Community's Problems)

The purpose of this second stage, to understand, is to grasp the community's primary concerns. Therefore, the steps taken for joint analysis with the community involve the process of focus group discussions (FGDs).

3. To Plan (Planning Community Problem-Solving)

The to plan stage is dedicated to devising action plans for problem-solving. This stage is heavily reliant on the preceding process of problem formulation, as problem-solving must be based on the identified problems. It should not involve problems that are merely presented by the community for the research team to solve.

4. To Act (Implementing Problem-Solving Action Programs)

This stage represents the implementation of the programs planned in the preceding stage. Action programs must address social problems that have been analyzed since the initial stage; therefore, there must be a linear relationship between the problem and its solution.

5. To Change (Fostering Awareness for Change and Sustainability)

At this stage, it is essential to reflect on the outcomes of the entire research and empowerment process.

3. RESULT AND DISCUSSION

At the school or higher education level, in general, civic education in Indonesia is carried out by the curriculum which serves as a guideline or educational plan. Citizenship education in Indonesia has experienced many changes and developments both in terms of terms and content contained therein. Indonesian citizenship education, especially in the area of school citizenship education, has experienced changes in its names or terms as follows:

Table 2. The term Civic Education in the curriculum

Curriculum year	Term
1957	Citizenship in 1957
1961	Civics as a replacement for the 1961 Civics
1968	National Citizenship Education in 1968
1975 and 1984	Pancasila Moral Education in 1975 and 1984
1994	Pancasila and Civic Education in 1994
2004	Civic (Citizenship) in 2004 (trial of competency-based curriculum)
2006	Citizenship Education 2006 (Permendiknas No. 22 of 2006)
2013	Pancasila and Civic Education (based on the 2013 Curriculum)
2022	Pancasila Education (based on the 2022 Merdeka Curriculum)
2023	Pancasila Education (based on the 2023 Merdeka Curriculum)

In the latest developments in 2022, citizenship education in schools or curricular dimension citizenship education will emerge under the name Pancasila Education. The name Pancasila Education as a curricular program for citizenship education was first published in Government Regulation No. 4 of 2022 concerning Amendments to Government Regulation No. 57 of 2021 concerning National Education Standards. Article 40 paragraph 2 states that the primary and secondary education curriculum must contain:

- a. Religious education;
- b. Pancasila education;
- c. Civic education;
- d. Language;
- e. Mathematics;
- f. Natural science;
- g. Social science;
- h. Art and culture;
- i. Physical education and sports;
- j. Skills/vocational; and
- k. Local content.

Furthermore, in paragraph 4 it is stated " Curriculum content as referred to in paragraph (2) letters a, b, and c, and paragraph (3) letter a is stated in the form of mandatory subjects:

- a. Religious education;
- b. Pancasila education; and
- c. Indonesian.

Pancasila education according to Article 40 paragraph 2 means curriculum content or learning content, while Pancasila education according to Article 40 paragraph 4 is referred to as the name of the subject. Referring to the formulation of the articles and verses above, Pancasila education is a mandatory subject which contains material on Pancasila education and citizenship education. This is in line with the explanatory part of the article that "What is meant by "Pancasila education subjects" includes the content of citizenship education.

The next arrangement is the issuance of Regulation Of The Minister Of Education, Culture, Research And Technology Of The Republic Of Indonesia Number 8 Of 2024 Concerning Content Standards For Early Childhood Education, Basic Education Levels And Secondary Education Levels. This regulation regulates content standards which can mean the scope of material or learning content of each subject in the curriculum. As previously stated, the Pancasila Education subject contains Pancasila education and civic education. The content in question refers to the content of the material or the scope of the material of the lesson. Thus, the Pancasila Education lesson content contains material on Pancasila education and citizenship education. What are the Pancasila education materials and citizenship education as the content of the Pancasila education lessons.

Based on the Regulation of the minister of education and culture, No. 8 of 2024 above, the content of Pancasila Education material at each level is different. The following is the content of Pancasila Education material based on level:

Table 2. Contents of Pancasila Education Material based on elementary, middle, and high school levels

Level	Pancasila educational materials	Civic education materials
Elementary school	a) History of the birth of Pancasila; b) Precepts in the national symbol of Garuda Pancasila; c) The position of Pancasila in national and state life; d) The principles in Pancasila as a unified whole; And	a) Norms, rules, rights and obligations; b) Self-identity, neighborhood, community and nation; c) Residential environment as part of the territory of the unitary state of the republic of indonesia; and d) State symbols.

Level		Pancasila educational materials	Civic education materials
		e) Practice of Pancasila in everyday life.	
Junior School	High	<ul style="list-style-type: none"> a) History of the birth of Pancasila; b) The position of Pancasila in national and state life; c) The position of Pancasila as a unified whole; And d) The relationship between Pancasila and the 1945 Constitution of the Republic of Indonesia, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. 	<ul style="list-style-type: none"> a) History of the birth of the 1945 Constitution of the Republic of Indonesia; b) Function and position of the 1945 Constitution of the Republic of Indonesia; c) Norms, rules, rights and obligations of citizens, and state institutions; d) The sequence of Legislative Regulations; e) Diversity of ethnicity, religion, race and groups within the framework of Bhinneka Tunggal Ika; f) Diversity and cultural change in social life at local, national and global levels; g) Preservation of traditions, local wisdom and national culture; And h) Territory of the Unitary State of the Republic of Indonesia in the context of Archipelago Insight.
Senior School	High	<ul style="list-style-type: none"> a) The views of the founding fathers regarding the foundations of the state; b) The position of pancasila in national and state life; c) Pancasila principles as a unified whole; and d) Opportunities and challenges of pancasila in global life 	<ul style="list-style-type: none"> a) Periodization of the implementation of the Constitution in Indonesia; b) The process of changing the Constitution of the Republic of Indonesia in the era of information openness; c) Violation of rights and denial of citizens' obligations and their solutions; d) The motto Bhinneka Tunggal Ika as the social capital of the Indonesian nation; e) Mutual cooperation as the embodiment of an inclusive and just Pancasila economic system; f) F. Indonesia's role in international relations; g) G. Embodiment of Pancasila values in national development; h) H. Threats, challenges, obstacles and disturbances (ATHG) faced by Indonesia; And i) Form of state, system of

Level	Pancasila educational materials	Civic education materials
		government, and relations between state institutions.

What is the aim of Pancasila Education lessons as a curricular form of current citizenship education? We can trace this matter from the contents of the Decree of the Head of the Educational Standards, Curriculum and Assessment Agency (BSKAP) of the Ministry of Education, Culture, Research and Technology Number 033/H/ Kr /2023 ... concerning the Second Amendment to the Decree of the Head of the Standards, Curriculum and Technology Agency Education Assessment of the Ministry of Education, Culture, Research and Technology Number 008/H/ Kr /2022 concerning Learning Achievements in Early Childhood Education, Basic Education Levels, and Secondary Education Levels in the Independent Curriculum. In particular, this regulation changes the provisions regarding learning outcomes for Pancasila Education subjects in the Independent Curriculum for primary and secondary education levels.

In this provision, the essence and objectives of the Pancasila Education subject are formulated. It is said that Pancasila education is a subject that contains the content of Pancasila education and citizenship education which aims to shape students into intelligent, trustworthy, honest, and responsible citizens. Pancasila education is one of the subjects that embodies the Pancasila Student Profile, applied through the practice of learning citizenship based on Pancasila, the 1945 Constitution of the Republic of Indonesia, the spirit of *Bhinneka Tunggal Ika*, and the commitment of the Unitary State of the Republic of Indonesia. The characteristics of the Pancasila Education subjects are as follows:

1. Developing national insight and Pancasila character.
2. Raising awareness to implement the 1945 Constitution of the Republic of Indonesia and maintaining order in social, national, and state life.
3. Creating harmony, preventing conflict, and realizing unity and integrity within the framework of *Bhinneka Tunggal Ika*

Meanwhile, the objectives of the Pancasila Education subject are:

- 1) Have a noble character based on faith and devotion to God Almighty through an attitude of love for fellow humans, the environment, and the country to realize unity, democracy, and social justice by instilling awareness, example, and habituation.
- 2) Understand the meaning and values of Pancasila as the basis of the state, worldview, and state ideology, as well as practice Pancasila values in social, national, and state life.

- 3) Comply with the constitution and applicable norms and harmonize the realization of rights and obligations in social, national and state life in the global community.
- 4) Understand your identity as part of the diverse Indonesian nation and strive to realize unity and integrity within the framework of Bhinneka Tunggal Ika, as well as being fair and respecting differences in SARA, socio-economic status, gender, and people with disabilities.
- 5) Maintain the integrity of the Unitary State of the Republic of Indonesia and play an active role in creating world peace.

It is also stated that Pancasila Education contains elements of Pancasila, the 1945 Constitution of the Republic of Indonesia, Bhinneka Tunggal Ika, and the Unitary State of the Republic of Indonesia. This element is the main study substance of the Pancasila Education subject.

4. CONCLUSION

Pancasila Education, a cornerstone of Indonesia's educational system, plays a pivotal role in cultivating students' character and instilling a strong sense of national identity. This paper delves into the significance of Pancasila Education in shaping responsible and engaged citizens, contributing to the nation's social and cultural fabric.

Indonesia's educational landscape is characterized by a deep commitment to fostering well-rounded individuals who embody the nation's core values and principles. Pancasila Education, enshrined in the Merdeka Curriculum, serves as a vehicle for achieving this objective. By inculcating the five precepts of Pancasila (Belief in the One God, Just and Humane Humanity, Unity of Indonesia, Democracy Led by Consultation and Consensus, and Social Justice for All Indonesians), Pancasila Education aims to nurture students into responsible citizens capable of navigating the complexities of a diverse and dynamic society.

Pancasila Education holds immense significance in shaping the character and national identity of Indonesian students. It imparts essential values such as:

- 1) **Tolerance and Respect:** Pancasila Education cultivates a spirit of tolerance and respect for diverse perspectives, fostering harmonious coexistence within a multicultural society.
- 2) **Social Responsibility:** Students are instilled with a sense of social responsibility, encouraging them to contribute to the betterment of their communities and the nation as a whole.
- 3) **Critical Thinking and Problem-solving Skills:** Pancasila Education promotes critical thinking and problem-solving skills, enabling students to make informed decisions and address societal challenges effectively.

4) National Pride and Patriotism: Students develop a deep sense of national pride and patriotism, fostering a commitment to uphold the nation's values and contribute to its progress.

Pancasila Education plays a crucial role in fostering character development and national identity in Indonesian schools. It achieves this through various pedagogical approaches, including: Incorporating Pancasila Values into Classroom Instruction: Teachers integrate Pancasila values into their daily lessons, providing students with opportunities to apply these values in real-world contexts. Promoting Civic Engagement and Community Service: Students are encouraged to engage in civic activities and community service, fostering a sense of social responsibility and citizenship. Celebrating National Holidays and Cultural Events: Schools actively participate in national holidays and cultural events, instilling a sense of national pride and appreciation for the nation's rich heritage. Encouraging Respectful Dialogue and Debate: Students are encouraged to engage in respectful dialogue and debate, promoting critical thinking and open-mindedness.

Pancasila Education stands as an integral component of Indonesia's educational landscape, playing a vital role in shaping the character and national identity of future generations. By inculcating the five precepts of Pancasila, Pancasila Education equips students with the values, knowledge, and skills necessary to become responsible citizens and contribute to the nation's progress. As Indonesia navigates the complexities of the 21st century, Pancasila Education will undoubtedly continue to play a pivotal role in shaping the nation's future.

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