

STRENGTHENING STUDENT CHARACTER THROUGH LEARNING VALUE-BASED CIVIC EDUCATION

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Abstract. This study aims to explain the role of civic education in efforts to strengthen student character through value-based civic education methods. Civic education in higher education includes training students as future intellectuals of the country so that they can become good citizens, able to understand the philosophical values of their country, strong character, broad-minded, and democratic. This research uses a qualitative descriptive library survey method, the data sources used are from relevant journals, books and previous research. The findings of this study are that citizen education as one of the methods of character education not only introduces values to students, but also can adjust values based on Pancasila to be used as a burden of consciousness so that they can appreciate their behavior as citizens, these values will make internal stability and behavior appear when there is a meeting between opposing values.

keywords: civic character; values; citizenship

I. INTRODUCTION

One of the problems faced by the Indonesian nation today is the threat of a decline in character values in society as an influence of global environmental changes in all countries of the world, such as globalization and the development of increasingly rapid and sophisticated technological knowledge.[1] Shaping the positive character of students today feels very necessary because globalization that occurs from time to time has an impact on challenges and great influence both directly and indirectly has a positive influence as well as a negative influence. Therefore, various filters are needed to form noble national characters, such as honesty, discipline, responsibility, hard work, tolerance, love for the country and not easily slide or disappear.[2] Nationalism character building can basically be done with various forms of activities, one of which is by studying in formal education, especially in higher education.[3] Civic Education is one of the courses that can shape the nationalism character of students, by using various effective learning models and methods in the teaching and learning process. Civic Education is a value-based education. This value is used as the direction of the development of the intended citizen. Civics Education in the university curriculum is inseparable from national values which are used as the direction of the development of Civics Education subjects. The core competencies of Civics Education in universities are to become academics and professionals who have a sense of nationality and love for the country, civilized communication, competitiveness, discipline and participation as citizens.[4] Civic education is one of the main fields of study that carry out character building and strengthening. Thus, the purpose of character building contained in Civics Education is actually

in the effect of its teaching, not just in the effect of mentoring. [5].

As a guideline for the life of Indonesian society, Pancasila is expected to be a direction and reference in daily behavior and actions, whether it is social society in general or society on campus such as students in particular. The values of Pancasila are often planted to students through education courses - personality education such as civic education which is a common course in every college. This has been instilled and strengthened because the values of Pancasila are noble values that have lived since the time of our ancestors into a philosophy of life and are expected to be the norms of behavior in interactions in social society.[6] In the researcher Puandita et al., 2023 concluded that the presence of civic education in the student learning process in higher education is closely related not only to the introduction of values, but also to the formation of national character conveyed to students through education, through a value-based approach.[4] Whereas in the research of Hamzah et al., 2022 concluded that the cultivation of Pancasila values in Civics Learning using a polysynchronous platform requires further scrutiny, elaboration and development for future effectiveness.[7] Priyanto & Thambu's research, 2022 concluded that Civic Education Learning (PKn) applying the Project Citizen model has been successful in building moral values and character of Muhammadiyah Purwokerto University students.[8] Research by Fahmi et al., 2021 concluded that the de-radicalization approach that needs to be used by every component of society includes religious, state, security, and welfare approaches.[9]

Based on the above description, it is clear that civic education in Indonesia is based on the core values embraced

by the Indonesian nation, in this case Pancasila which is rooted in the UUD 1945. Thus, civic education does not take a value-free approach. Therefore, the development of civic education will always rest on the core values of Pancasila and the UUD 1945. The material burden of civic education must be linked to the values of Pancasila.

The poor quality of graduates may be caused by a mismatch between university programs and the needs of the job market. The gap is due to the fact that the learning system implemented in universities today is still oriented towards technical skills, especially preparing students who have scientific intelligence in order to quickly graduate and get a job. Meanwhile, learning based on the values of creativity, innovation, independence, honesty, discipline, hard work, tolerance and mutual respect (character-oriented teaching) has not been fully implemented. The urgency of this research is to describe the substance of civic education learning that has an impact on the formation of civic character in students in accordance with the 2006 Civics Content Standards which focus on the formation of citizens who understand and are able to exercise their rights and obligations to become smart, skilled, and civic-minded Indonesian citizens (civic knowledge, civic skills, and civic disposition) mandated by Pancasila and the UUD 1945. The purpose of this research is to be able to explain the character of students according to the view of Pancasila, identify the character of citizenship according to applicable laws and regulations and explain the meaning of students who are smart, skilled, and have character, and explain the value-based approach that is able to internalize the character of citizenship in students.

II. RESEARCH METHOD

The location and time are not explicitly determined, this is because the research is not the result of research conducted in a university, but a critical analysis based on a literature review and a study of the phenomenon of Civics behavior which is generally able to create civic character through value-based provision for students in higher education.

The type of research used is descriptive qualitative research, which is a research methodology that focuses on describing and interpreting data according to what is known. [10] Research is also often called non-experimental because it does not involve controlling or manipulating research variables. By examining the relationship between variables, testing hypotheses, developing generalizations, and developing universally valid theories.[10] Data mining uses document analysis to extract information from academic journals, books, and other relevant sources for further analysis.

III. RESULT AND DISCUSSION

Citizenship Characters according to Pancasila

Pancasila is associated with education in general and civic education in particular. Pancasila and the 1945 Constitution are the foundation of national education which

has many meanings. Philosophically, national education is very important for the value system contained in Pancasila. Regarding the basic education level, national education must achieve the objectives of national education in accordance with the provisions of Law No. 20/2003 on the National Education System. From a socio-political perspective, the results of education must produce intelligent, good members of society, members of the nation and citizens, in accordance with Pancasila and the UUD 1945. In terms of practice, pedagogy and opposition, the values of Pancasila and the UUD 1945 are concretized in the learning process.[11].

In the context of building a vision of Indonesian nationhood and citizenship through civic education, Pancasila is often seen as the ultimate goal to realize the ideal conception of Indonesian citizenship. It is said that Civic Education is a subject that focuses on fostering citizens who are knowledgeable and able to exercise their rights and obligations to become smart, capable, and responsible citizens, which is calculated in accordance with the provisions of Pancasila and the UUD 1945. The map created by Kalidjernih (2007) also shows that. The focus of civic education in Indonesia in 1964, 1968, 1975, 1984 and 1994 was the formation of Pancasila.[4] Contextually, the Civic Education system in Indonesia is influenced by intracurricular knowledge aspects in the form of religion and Pancasila. Based on this, it can be stated that Pancasila places itself as the foundation, content and goals or ideals of the implementation of civic education in Indonesia.[4]. With regard to these goals and ideals, it is stated that the direction of civic education in Indonesia is to realize the characteristics of a civil society that believes in God Almighty, is humane, equal and civilized, united within the framework of institutional unity. The State of the Republic of Indonesia is democratic, constitutional and guarantees social justice for all Indonesian people, with a spirit of solidarity and unity, upholds human rights and humanitarian obligations and loves world peace. Thus, these characteristics only reflect the values of Pancasila, and reveal the ideal nature of the nation and its citizens based on Pancasila.[4]

Character of Indonesian citizenship according to Laws and Regulations

The ideal character of a citizen described in the legislation of a country will always change following the applicable regulations. Even the character of citizens of a country is different from the character of citizens of other countries, this is in accordance with Aristotle's opinion that the characteristics of citizens of a country will be determined by the constitution of the country concerned.[12]. The concept of citizens varies from one constitution to another, and different constitutions define different types of citizens. This assertion has a major impact on constitutional practice, especially what are the criteria for good citizens. Thus, the criteria for citizens can be seen from how the formulation of the state constitution states it. Not only through the constitution, the determination of citizens can also be done through laws and regulations under the constitution.[11] What is the character of an Indonesian citizen according to the country's constitution?

- a. In 1945, the Ministry of Education stated; "educating good citizens". willing to contribute energy and thoughts to the state and society with characteristics: feelings of devotion to God Almighty, feelings of love for the country, feelings of love for the nation and culture, feelings of obligation to promote their country, belief that people living in society must be subject to rules of order belief that humans are equal so they must respect each other, the state needs citizens who work diligently, know their obligations, and are honest in thoughts and actions..
- b. UU Number 4 of 1950 in chapter II article 3 (Djojonegoro, 1996) was formulated more explicitly to "...form capable human beings and democratic citizens, and be responsible for the welfare of the people in the country".
- c. In UU Number 12 of 1954, supplemented by Presidential Decree Number 145 of 1965, it was changed to: "... to produce socialist citizens who are responsible for the implementation of the Indonesian socialist society, just and prosperous both spiritually and materially and with the spirit of Pancasila."
- d. UU Number 2 of 1989 on the National Education System stipulates that the objectives of national education are: "...to educate the nation and develop the whole person..." which is broken down into faith and piety towards God Almighty and noble character, knowledge and skills, physical and spiritual health, a stable and independent personality and a sense of community and national responsibility. A stable and independent personality, and a sense of civic and national responsibility..." (Article 4, UU number. 2/1989)
- e. UU Number 20 of 2003, states the character and realizing the civilization of a dignified nation that aims to create a more civilized nation's life, aims to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens.

A Value-Based Approach to Citizenship

Civic education as value education in this case is moral value education. In the classification of philosophy, value is divided into logical value, aesthetic value, and moral value (moral). Through a philosophical approach, Pancasila is said to be an ethical system, a value system, and a moral system.[11] Civic education as value education should also include educational methods used in the process of instilling values in children. A value-based approach is called a strategy or way of teaching values to students. Value education is an approach to education that focuses on developing and communicating moral or ethical values to students. These values include the values of truth, kindness, justice, compassion, integrity, sincerity, responsibility, honesty, solidarity, tolerance, and so on.[13]. In value education, learners are encouraged to internalize these values in themselves so that they can form positive characters and attitudes in their lives. In the process, learners will also learn how to respect the rights of others, form an attitude of tolerance, and understand cultural or religious differences to create a harmonious environment.[14]

In addition, value education also helps students to improve their ability to think critically, be responsible, and be able to solve problems effectively. These skills will be very useful for students' future in living in society and the state.[15] Value education is usually applied in various levels of education, from elementary school to higher education. The goal is for learners to be able to live life with understanding and skills in good moral values and correct ethics. Thus, value education can help create a society that is moral, responsible and does things with integrity.[15] Relation to the value approach, many experts have developed various approaches in value education, known as the 5 model approach, namely:

- a. **Value-planting approach.** This approach is an approach that emphasizes the cultivation of social values in students. Superka states that the purpose of this approach is first, the acceptance of certain social values by students. Second, changes in student values that are not in accordance with the desired social values. The methods used in the learning process according to this approach include role modeling, positive and negative reinforcement, simulation, games, role playing, and others.[16] Therefore, what needs to be taught to the younger generation is not the values, but the process, so that they can find their own values, according to their place and time.
- b. **The cognitive moral development approach is characterized by a cognitive emphasis.** This approach encourages students to think actively about moral issues and in making moral decisions. Moral development according to this approach is seen as a progression of levels of thinking in making moral judgments, from lower to higher levels. The goal to be achieved by this approach is twofold. First, to assist students in making more complex moral judgments based on higher values. Second, to encourage students to discuss their reasons for choosing a value and their position on a moral issue.[16]
- c. **Value analysis approach.** This approach emphasizes the development of students' ability to think logically, by analyzing problems related to social values. When compared to the cognitive developmental approach, one important difference between the two is that the value analysis approach emphasizes the discussion of problems that contain social values. The cognitive developmental approach emphasizes on individual moral dilemmas.
- d. **Value clarification approach.** Emphasizes helping students to examine their own feelings and actions, to increase their awareness of their own values. This approach emphasizes the value that a person actually has. The most important thing in the education program is to develop students' skills in the process of making judgments.
- e. **Action learning approach.** The action learning approach emphasizes on providing opportunities for students to perform moral actions, both individually and together in groups. The action learning approach was initiated by Newmann, with a deep interest in involving high school students in social change.[16] Although this approach also seeks to improve moral reasoning and affective

dimensions, the ultimate goal is to teach students to have the ability to influence public policy as citizens in a democratic society.[17]

Value Approach in Civic Education for University

Based on the philosophy of education in Indonesia, especially education based on Pancasila and the 1945 Constitution, learning Pancasila values is most emphasized on the approach of instilling values as a goal while in the process learning can use many other approaches. Social ethical values, national values, and legal norms that reflect Pancasila must always be considered as ideal values that become the starting point and outcome of the Pancasila learning process. At the same time the process of value discovery occurs through various approaches of cognitive ethics, value analysis, value clarification, and action learning, where these processes are student-centered, not student-centered. Therefore, in learning, educators facilitate but ultimately verify the values discovered by students, whether they are in accordance with the basic values contained in Pancasila or not. The purpose of value education is to instill certain values to students. Teaching starts from certain social values, particularly the values of Pancasila and other noble values of Indonesian culture.[18]

As a form of education that pays attention to personality development, value education is very helpful for students to understand moral and ethical values in life. This is because through value education students can learn about how to appreciate diversity, respect human rights, and the social values that must be upheld. In addition, value education also helps students to improve their ability to think critically, be responsible, and be able to solve problems effectively. These skills will be very useful for students' future in living in society and the state.

PKn as a Medium for Character/Moral Value Education to realize the Characteristics of Citizenship (Good Citizen) at University.

Value education has the same essence and meaning as moral education, character education, or ethical education. The goal is to shape the personality of learners to become good human beings, good citizens, and good citizens of society or nation, in general, certain social values that are strongly influenced by the culture of the society and nation.. Budimansyah [19] states that in summary the character of citizenship consists of private and public characters, namely:

- Become a self-reliant community
- Fulfilling personal economic and political responsibilities.
- Respect for the human dignity of each individual.
- Participate in civic affairs effectively and wisely.
- Promote the healthy functioning of constitutional democracy.

IV. CONCLUSIONS

The existence of civic education in the student learning process is associated with the formation of civic character instilled in students through a value-based approach, not only introducing values but also instilling these values in students towards the realization of the character of a civil society with the belief in God Almighty, fair and civilized humanity, unity

within the framework of the unitary state of the Republic of Indonesia, democratic and constitutional democracy, social justice for all Indonesian people, a spirit of solidarity and integrity in diversity, respect for human rights and obligations and love for world peace..

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