

## **Citizen Character Are Reviewed From Context Citizenship Education in Indonesia**

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### **Abstract:**

**Background:** The naming of different citizenship education in Indonesia within a certain time period is possible to influence the formation of the character of citizen. Now, school citizenship education is carried out through Pendidikan Pendidikan dan Kewarganegaraan (PPKn) subjects. This study aims to identify the citizen character based on what is developed by PPKn subjects as a school citizenship education in Indonesia.

**Materials and Methods:** This research method is descriptive qualitative. Data obtained by literature study and interview. The main research data is the PPKn subjects in 2013 Curriculum and legislation that contains the objectives of national education and national policy of character development. Interviews were conducted with 4 (four) experts in the field of citizenship and law. Test the validity of the data using triangulation techniques.

**Results:** In the curriculum for citizenship education in junior and senior high school levels, the character of citizens developed included spiritual and social characters. The citizens character developed is influenced by the culture of Semitism which recognizes the power of God. The character developed not only includes attitude but also commitment.

**Conclusion:** The loading of citizens' character through the PPKn subjects requires a program of activities in the form of development of learning material that includes characters, character-based learning strategies and character-based assessment.

**Key Word:** PPKn, citizen character, spiritual character, social character

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### **I. INTRODUCTION**

Civic education is basically education which functions to form a set of characteristics as citizens who are in line with and for the life views of the political community, not only to learn the fact about rule and procedure of politics, but also includes learning a series of dispositions, virtues, and loyalty<sup>1</sup>. There is a relationship between citizenship and character. The basic reason for strengthening and developing civic education in schools is in order to shape the character of both students' personal and public character as a form of practice that is very valuable for success in public life in the future<sup>2</sup>. The integration of character education in Civics Learning is a solution that can revive the role of Civics as a subject that is a leading sector in student character development<sup>3</sup>.

The formation of good citizen character is the goal of Civic or Citizenship Education. The main purpose of Citizenship Education in the political community is "to prepare good citizens"<sup>4</sup>. A citizen who has studied Civic Education has three competencies namely civic knowledge, civic skills, and civic dispositions<sup>6</sup>. One of the indicators of successful Civic Education is to develop a citizen's character. The skills, knowledge and attitudes are important for students civic and citizenship education. The civic attitudes or character of students are influenced by the level of civic knowledge and skills<sup>6</sup>. Citizenship Education can build the concept of a global citizen learning process that is oriented towards increasing the ability, knowledge and skills<sup>7</sup>.

The character of citizens and the concept of Civic Education as two related things are strongly influenced by external factors. These factors include educational values and aims as the main structural factors. Things that are considered influential on the concept of Civic Education include: 1) the failure of Civic Education concept in the past, 2) the occurrence of changes in political systems, 3) changes in attributes of the citizens, 4) the influence of global trends, and 5) the global trend of citizenship education for democracy<sup>8</sup>. If the first and second factors are categorized into internal factors, then the other factors can be included as external factors that influence the concept of Civic Education directly or indirectly.

As previously stated, the desired change in the attributes and character of citizens is very decisive for the change in the concept of Civic Education. The character of Indonesian citizens who want to be formed is

influenced by the interests of the life of the nation and state in accordance with the era as well. The reflection of the character of Indonesian citizens is stated in the formulation of the objectives of national education and the objectives of Civic Education that are carried out.

Indonesia has held Civic Education primarily as a formal school education program or as an extra curriculum activity. Beginning with pelajaran “Kewarganegaraan” in 1957, “Civics” in 1961, “Pendidikan Kewarganegaraan” in 1968, “Pendidikan Moral Pancasila (PMP)” in 1975 and 1984, “Pendidikan Pancasila dan Kewarganegaraan” (PPKn) in 1994<sup>9</sup>. Then the subjects changed to “Kewarganegaraan” in 2004, Pendidikan Kewarganegaraan (PKn) in 2006 and now with “Pendidikan Pancasila dan Kewarganegaraan (PPKn)” based on the 2013 curriculum. Consequently, the implementation of Citizenship Education on the curricular dimensions has undergone several changes in name or designation.

The Five Principles (Pancasila) as an ideology is the basis for education in Indonesia, including citizenship education. Pancasila has a set of values including divinity, humanity, unity, society, and justice. Pancasila is lifted from the values of customs, cultural values and religious values contained in the outlook of life of the Indonesian people<sup>10</sup>. Pancasila Education and Citizenship as political education, democratic education, and moral education within the scope of schools must be able to provide a complete understanding of the meaning of preservation of national values rooted in quality<sup>11</sup>. Content in citizenship education is an alternative way of preparing students to become active citizens<sup>12</sup>.

The contents of the national character values developed by the Ministry of Education and Culture in PPKn textbook are presented in three parts, namely (1) in the introduction consisting of motivational sentences, illustrated images, (2) the core part consisting of a description of subject matter, individual assignments, and group assignments, and (3) the concluding part consists of reflection, competency tests, effective assessments, and citizenship practices<sup>13</sup>. The internalization of Pancasila values carried out by the Pancasila Study Center belongs to the dimension of community civic education and can be categorized as a form of strengthening of Education Citizenship<sup>14</sup>. The development of Pancasila learning and strong Citizenship Education is useful as a social glue for students in living in a multicultural society<sup>15</sup>.

Citizenship Education is a value-based education derived from the crystallization of the national cultural value system (Pancasila). Citizenship Education as a subject in schools and courses in higher education institutions can lead students to the acquisition of character, ultimately national character as a united, religious, and humanist state<sup>16</sup>. Character education is a must because education not only makes students smarter, education also builds character and behavior in life<sup>17</sup>. Character building can be done by instilling character values consistently both when the child is in the family environment, school environment, and community environment<sup>18</sup>. Citizenship Education has a very central role in shaping the character of good citizens<sup>19</sup>.

Researches dealing with the relationship between Civic Education in Indonesia and the expected character of citizens have been carried out. Civic Education has many functions including education in a democracy, national character education, value and moral education, state defense education, political education, and law education. The implementation of the application of Pancasila values is still not much support from the public and awareness of behavior that reflects the values of Pancasila as strengthening the character of the nation<sup>20</sup>. Civic Education in Indonesia was carried out through PPKn subjects in 1994, the focus of the goal was the formation of human development that had the character of citizens who obeyed and maintained public order. However, after the end of the New Order regime, issues about democracy and globalization were introduced. Previously, when reviewing the 1975 and 1984 PMP subjects, the values instilled through this lesson are about hierarchy, order, leadership, and family<sup>21</sup>.

## **II. MATERIAL AND METHODS**

Based on the explanation above, it is necessary to conduct research on the character of citizen related to the context of the ongoing implementation of Citizenship Education in Indonesia. The naming of different citizenship education in Indonesia within a certain time period is possible to influence the formation of the character of citizen. Now, school citizenship education is carried out through Pendidikan dan Kewarganegaraan (PPKn) lesson based on the 2013 Curriculum. It is important to study, what kind of character of citizens are intended by the PPKn subjects. This research on the character of citizens focuses on the character formed through the PPKn subjects at the junior secondary school level and at the senior secondary school level in Indonesia.

Therefore this study aims to identify the character of citizens based on what is developed by PPKn subjects as school citizenship education in Indonesia. What kind of character of citizens will be formulated by the current citizenship education? This finding is expected to map the development of the concept of the character of Indonesian citizens conducted by citizenship education through PPKn subjects in the 2013 Curriculum.

The research method used in this research is descriptive qualitative. The research intends to describe and analyze the character of students published by PPKn subjects based on the 2013 curriculum. This is based

on the assumption that changes in citizenship education subjects will also bring changes in student character development that is expected.

The main research data is the curriculum of the subjects of PPKn in 2013 and a law that contains the objectives of national education and national policy of character development. Data obtained from literature studies with content analysis. Interviews were conducted with four experts namely two experts in citizenship education, one expert in citizenship science and one expert in legal science. The study was conducted in the period July 2019 to October 2019.

Test the validity of the data by using the triangulation technique as a data collection technique that combines various existing data collection techniques and data sources. Data analysis technique with three stages, namely reducing data, presenting data and then drawing conclusions. The expected findings are about the character of citizens who want to be formed through school citizenship education.

### **III. RESULT**

#### **A. The subjects of Pendidikan Pancasila dan Kewarganegaraan (PPKn)**

The subjects of Pendidikan Pancasila dan Kewarganegaraan (Pancasila and Civics Education) is a form of citizenship education in Indonesia in a curricular dimension based on the 2013 Curriculum\_ hereinafter referred to\_PPKn. PPKn is a substitute for Pendidikan Kewarganegaraan (PKn) subjects based on the 2006 Curriculum. The emergence of this subject begins with the issuance of Minister of Education and Culture No 67 of 2013 concerning the Basic Framework and Structure of Elementary School / Madrasah Ibtidaiyah Curriculum, Rule No 68 of 2013 concerning the Basic Framework and Curriculum Structure of Junior High Schools / Madrasah Tsanawiyah) and Rule No. 69 of 2013 concerning the Basic Framework and Curriculum Structure of Senior High Schools / Madrasah Aliyah. In these three ministerial regulations, it was mentioned that there were subjects called Pendidikan Pancasila dan Kewarganegaraan (PPKn) accompanied by formulations regarding the basic competencies of these subjects in accordance with the level of education.

In further developments, PPKn have several changes to the underlying regulations. In 2014, Regulation of the Minister of Education and Culture No. 57, 58 and 59 of 2014 were issued which regulated the Curriculum 2013 in Primary Schools, Junior High Schools and Senior High Schools. In the attachment of the third section of these regulations contain the formulation of Basic Competencies PPKn subjects. In 2016, Regulation of the Minister of Education and Culture No. 24 of 2016 was issued concerning Core Competencies and Basic Competencies of Subjects in the 2013 Curriculum in Primary and Secondary Education. The annexes of the regulations which are Annex 18, 19 and 20 respectively contain core competencies and basic competencies in the subject of PPKn for elementary school, junior high school and senior high school. In 2018, Regulation of the Minister of Education and Culture No. 37 of 2018 was issued concerning Amendments to Regulation of the Minister of Education and Culture No. 24 of 2016 concerning Core Competencies and Basic Competencies of Subjects in the 2013 Curriculum in Primary and Secondary Education. The contents of this last rule remain the same as the previous rules. There are only additional basic competencies in Informatics subjects at the junior and senior high school levels.

The regulations above are the legal underlying regulation for the implementation of the PPKn of the 2013 curriculum. The formulation of core competencies and basic competencies reflects the learning outcomes of PPKn subject. Core competencies include core competencies in spiritual attitudes, social attitudes, knowledge and skills symbolized by KI 1 (spiritual attitude), KI 2 (social attitudes), KI 3 (knowledge) and KI 4 (skills). Furthermore, Core Competencies are elaborated into Basic Competencies (KD). Therefore, there are the formulation of Basic Competencies as an elaboration of KI 1 (spiritual attitude), formulation of Basic Competencies as elaboration of KI 2 (social attitudes), formulation of Basic Competencies as elaboration of KI 3 (knowledge), and formulation of Basic Competencies as elaboration of KI 4 (skills). Based on these systematics, PPKn subjects both at the elementary, junior, and high school levels have the formulation of basic competencies as an elaboration of KI 3 (knowledge), and the formulation of basic competencies as an elaboration of KI 4 (skills).

Associated with civic disposition, then the formulation in Core Competence 1 (KI-1) with its Basic Competence and Core Competence 2 (KI-2) with its Basic Competence, reflects civic disposition. Unlike the categories of private and public characters (Branson, 1998), characters in the 2013 curriculum are distinguished in their spiritual and social attitudes or characters.

#### **B. The character of citizen according to PPKn**

To show the character of citizens which are the learning outcomes of the PPKn can be referenced from the formulation of Basic Competencies (KD) of Core Competencies (KI 1) and (KI 2) in this field as contained in Annex 19 and 20 of Regulation of the Minister of Education and Culture No. 24 of 2016 which has been updated with Regulation of the Minister of Education and Culture No. 37 of 2018 regarding Core and Subject Basic Competencies for Middle and High School levels.

Civic disposition is reflected in the formulation of Basic Competencies (KD) from Core Competencies (KI 1) in the form of spiritual attitudes and in the form of social attitudes (KI 2). The spiritual characters according to the formulation of KI 1 (The Core Competencies) include appreciating and implementing the personal religious belief. Meanwhile, the social characters according to the formulation of KI 2 (The Core Competencies) include demonstrating such behaviors as being honest, disciplined, responsible, caring (tolerance, cooperation), polite, confident in interacting effectively with the social and natural environment within the range of relationships and whereabouts.

The detailed civic characters according to PPKn for Junior High School are explained below.

The spiritual characters involve:

1. Being grateful to the One and Only God for the enthusiasm and commitment of the founding fathers in formulating and establishing the State Principles of the Pancasila (the Five Principles)
2. Respect the norms of justice that apply in social life as the grace of the One and Only God
3. Accepting the provisions of the 1945 Constitution of the Republic of Indonesia as a form of God-fearing attitudes
4. Respecting the diversity of norms, ethnicity, religion, race, and intergroup in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity) as fellow creatures of God
5. Being grateful to cooperation in various fields of life in society
6. Appreciating the characteristics of the living area within the framework of the Unitary State of the Republic of Indonesia as the grace of the One and Only God
7. Being grateful to the One and Only God for the national consensus of Pancasila (the Five Principles) as the basis of the nation and the view of the nation
8. Being grateful to the One and Only God for the value and spirit of the National Awakening of 1908 in the struggle for independence of the Republic of Indonesia
9. Being grateful to the value and spirit of the National Awakening of 1908 in the struggle for the independence of the Republic of Indonesia sincerely.
10. Performing faithful behaviors in practices of values and spirit of the Youth Oath in 1928 in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)
11. Being grateful to the spirit and commitment of nations to strengthen the Unitary State of the Republic of Indonesia which has the One and Only God
12. Being grateful to the realization of the Pancasila (the Five Principles) as the State Foundation as the grace of the One and Only God
13. Appreciating the contents of the paragraphs and main idea contained in the Opening of the 1945 Constitution of the Republic of Indonesia as a form of gratitude to the One and Only God
14. Being grateful to the One and Only God for the form and sovereignty of the Republic of Indonesia
15. Respecting the diversity of tribes, religions, races, and intergroup (SARA) in society as the grace of the One and Only God
16. Appreciating the principle of harmony in the diversity of ethnic, religious, races, and intergroup (SARA) social, cultural, economic and gender in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity) as the grace of the One and Only God
17. Performing faithful behaviors in loving the homeland in the context of the Unitary State of the Republic of Indonesia

The social characters include:

1. Developing an attitude of responsibility and commitment as an Indonesian citizen such as the example of the founding fathers of the country in the formulation and determination of the Pancasila (the Five Principles) as the basis of the state
2. Obeying the norms that apply in social life to realize justice
3. Developing a responsible attitude that supports the historical value of the formulation and ratification of the 1945 Constitution of the Republic of Indonesia
4. Respecting the diversity of tribes, religions, races, and intergroup in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)
5. Supporting forms of cooperation in various fields of life in society
6. Being enthusiastic towards national union and unity by considering the characteristics of the living area
7. Developing attitudes that reflect the noble values of Pancasila (the Five Principles) as the basis of the nation and the view of the nation
8. Supporting the meaning, position, and function of the 1945 Constitution of the Republic of Indonesia, as well as other laws and regulations in accordance with it.
9. Being disciplined towards regulations as the reflection of the Indonesian legal system and jurisdiction

10. Being responsible for the significance of the National Awakening of 1908 in the struggle for independence of the Republic of Indonesia
11. Being tolerant in accordance with the values and spirit of the Youth Oath in 1928 in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)
12. Demonstrating cooperation behaviors as a form of the spirit and commitment of the nation to strengthen the Unitary State of the Republic of Indonesia
13. Demonstrating a proud attitude towards the homeland as a manifestation value of *Pancasila* (the Five Principles) as the basis of the nation
14. Implementing the contents of the paragraphs and main idea contained in the Opening of the 1945 Constitution of the Republic of Indonesia
15. Demonstrating responsibility in supporting the form and sovereignty of the country
16. Prioritizing tolerance in dealing with problems due to the diversity of community life and how to solve it
17. Caring about the attitude towards problems that arise in the social, cultural, economic, and gender fields in the community and how to solve them in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)
18. Prioritizing discipline as citizens which is in line with the concept of defending the state in the context of the Unitary State of the Republic of Indonesia

(Source: processed from the Annex No. 20 of the Regulation of the Minister of Education and Culture No. 24 of 2016 jo the Regulation of the Minister of Education and Culture No. 37 of 2018 regarding KI (The Core Competencies) and KD (the Basic Competencies) of Subjects in the 2013 Curriculum).

In PPKn subject for Senior High School, the civic characters involve spiritual and social characters. The spiritual characters according to the formulation of KI 1 (The Core Competencies) include appreciating and implementing the personal religious belief. Meanwhile, the social characters according to the formulation of KI 2 (The Core Competencies) include demonstrating such behaviors as being honest, disciplined, responsible, caring (mutual aid, cooperation, tolerance, peace), being polite, responsive, proactive as the part of solutions of some problems in interacting effectively with social and natural environments as well as inputting self as the reflection of nations in the world association.

The detailed civic characters according to PPKn for Senior High School are explained below.

The spiritual characters involve:

1. Being grateful to the values of *Pancasila* (the Five Principles) in practices of the implementation of state government as a form of devotion towards the One and Only God.
2. Accepting the provisions of the 1945 Constitution of the Republic of Indonesia which regulate state territories, citizens and population, religions and beliefs, defense and security as the embodiment of gratitude to the One and Only God.
3. Appreciating values related to functions and authorities of the state institutions in pursuance of the 1945 Constitution of the Republic of Indonesia a form of faithful and God-fearing attitudes.
4. Respecting the relationship between the central government and regional government in pursuance of the 1945 Constitution of the Republic of Indonesia as the grace of the One and Only God.
5. Being grateful to values that establish the commitment of national integration in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity) as the embodiment of gratitude to the One and Only God.
6. Being grateful to the One and Only God for values which establish awareness of threats to the state and resolution attempts in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity).
7. Appreciating the archipelago insight in the context of the Unitary State of the Republic of Indonesia as the grace of the One and Only God.
8. Appreciating human rights based on the perspectives of *Pancasila* (the Five Principles) as the grace of the One and Only God. Appreciating divinity values in the democracy of *Pancasila* (the Five Principles) in pursuance of the 1945 Constitution of the Republic of Indonesia.
9. Being grateful to values in the Indonesian legal system and jurisdiction in pursuance of the 1945 Constitution of the Republic of Indonesia as a form of devotion towards the One and Only God.
10. Being grateful to the roles of Indonesia in realizing world peace as the grace of the One and Only God.
11. Being grateful to the One and Only God for values which establish awareness of threats to the state and resolution strategies in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity).
12. Being grateful to the One and Only God for values of the national union and unity in the Unitary State of the Republic of Indonesia.
13. Appreciating difference as the grace of the One and Only God to respect human rights.
14. Performing faithful behaviors in practices of legal protection and enforcement to assure justice and peace.
15. Addressing the influence of advances in Science and Technology by maintaining divinity values.
16. Being grateful to the national union and unity as an attempt to maintain and preserve the Unitary State of

the Republic of Indonesia a form of devotion.

The social characters include:

1. Demonstrating cooperation behaviors as a form of the implementation of Pancasila (the Five Principles) values in the life of nation and state.
2. Caring about the implementation of the provisions of the 1945 Constitution of the Republic of Indonesia which regulate state territories, citizens and population, religions and beliefs, defense and security.
3. Caring about school institutions as the reflection of the state institutions.
4. Caring about the harmonious relationship between the central government and regional government.
5. Demonstrating cooperation behaviors to realize the commitment of national integration in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity).
6. Being responsive and proactive towards threats to the state and resolution attempts in the fields of ideology, politics, economy, social, culture, defense, and security in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)
7. Being responsible for developing an awareness of the importance of the archipelago insight in the context of the Unitary State of the Republic of Indonesia.
8. Caring about human rights based on the perspectives of Pancasila (the Five Principles) in the life of nation and state.
9. Being polite in implementing the democracy of Pancasila (the Five Principles) in pursuance of the 1945 Constitution of the Republic of Indonesia.
10. Being disciplined towards regulations as the reflection of the Indonesian legal system and jurisdiction.
11. Being tolerant and loving peace as the reflection of the roles of Indonesia in the world peace in the life of society, nation and state.
12. Being responsive and proactive towards threats to the state and resolution strategies based on the principle of the *Bhinneka Tunggal Ika* (Unity in Diversity).
13. Being proactive in implementing the values of the national union and unity in the Unitary State of the Republic of Indonesia.

(Source: processed from the Annex No. 20 of the Regulation of the Minister of Education and Culture No. 24 of 2016 jo the Regulation of the Minister of Education and Culture No. 37 of 2018 regarding KI (The Core Competencies) and KD (the Basic Competencies) of Subjects in the 2013 Curriculum)

#### **IV. DISCUSSION**

In reference to the findings, the Indonesian civic characters which will be shaped through PPKn subject involve spiritual and social attitudes. The spiritual attitudes are the realization of the strengthened vertical interaction between students and the One and Only God, while the social attitudes serve as the realization of horizontal interaction among the students in attempts to realize the harmony in life. The ideal Indonesian civic characters that will be reached have been included in the formulation of the national education objectives: being faithful and God-fearing as spiritual attitudes and having noble characters, being healthy, independent, democratic, as well as responsible as social attitudes.

Moreover, such characters are elaborated in the learning outcomes or the Core Competencies of spiritual and social attitudes in the subjects of PPKn and Religious and Manners Education. In such subjects as PPKn and Religious and Manners Education for Junior High School, the spiritual characters include respecting and appreciating the personal religious teachings, while the social characters encompass demonstrating such behaviors as being honest, disciplined, responsible, caring (tolerance, mutual aid), being polite, and confident in interacting effectively with social and natural environments within ranges of association and its presence. In such subjects as PPKn and Religious and Manners Education for Senior High School, the spiritual characters include respecting and appreciating the personal religious teachings, while the social characters encompass demonstrating such behaviors as being honest, disciplined, responsible, caring (mutual aid, cooperation, tolerance, peace), being polite, responsive, and proactive as the part of solution of the problems in interacting effectively with social and natural environments and putting individual self as the reflection of nation in the world association. According to the 2013 Curriculum, both spiritual and social characters are reached through indirect learning in all subjects, provided that such subjects as PPKn and Religious and Manners Education include the formulation of the characters in the Lesson Plan.

It can be concluded that the civic characters that will be shaped through the Indonesia civic education are faithfulness and God-fearing. This is marked by the attitudes of respecting and appreciating the personal religious teachings as the spiritual characters, as well as the characters of honesty, discipline, responsibility, care, mutual aid, cooperation, tolerance, peace, politeness, confidence, responsiveness, and proactivity as the social characters. The two characters are indicated in the object of the study in the field of Civic Education in Indonesia including four concepts: Pancasila (the Five Principles), Undang undang Dasar 1945 (the 1945 Constitution of the Republic of Indonesia), Negara Kesatuan Republik Indonesia (the Unitary State of the

Republic of Indonesia), and *Bhinneka Tunggal Ika* (Unity in Diversity). The existence of this spiritual character is in line with the findings of other studies that show that this spiritual character is important in a character education in Indonesia. The most noticeable characters of students were apparent in the aspects of spirituality, personality, social attitudes, and competitive spirit<sup>22</sup>. This is in line with the results of expert interviews stating that national education in Indonesia is influenced by Semitism which recognizes the existence of God. Such thing is indeed in accordance with the civilization of the Eastern people who embraced Semitism more than Hellenism in the West which recognized the existence of reason more (Interview, September 16, 2019)

More specifically, the spiritual characters or attitudes are realized in such attitudes as being grateful, accepting, appreciating and respecting the grace given by the One and Only God to Indonesian nation in terms of Pancasila (the Five Principles), the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal Ika* (Unity in Diversity). Meanwhile, the social characters are indicated by such attitudes as being disciplined, responsible, caring, performing mutual aid and cooperation, being tolerant, honest, loving peace, being responsive and proactive towards matters related to Pancasila (the Five Principles), Undang undang Dasar 1945 (the 1945 Constitution of the Republic of Indonesia), Negara Kesatuan Republik Indonesia (the Unitary State of the Republic of Indonesia), and *Bhinneka Tunggal Ika* (Unity in Diversity). Research on strengthening character education in PPKn shows results with a high response<sup>23</sup>.

If it is associated with the character of citizenship which consists of private and public characters, then it appears that there are differences in the types of character of an ideal citizen<sup>24</sup>. For Indonesia, the ideal civic characters are spiritual and social characters. The presence of the spiritual characters shows that the Indonesian nation recognizes the power of God and the importance of religion and religious faith rather than rationality (Semitic cultures)<sup>25</sup>. The Indonesian civic characters have included: 1) disposition and 2) commitments. The civic commitments are indicated in such sentences as “Demonstrating the attitude of mutual aid as the realization of spirit and commitment, collective nation to strengthen the Unitary State of the Republic of Indonesia” and “Demonstrating the attitude of cooperation to realize commitments, national integration in the frame of *Bhinneka Tunggal Ika* (Unity in Diversity)”. However, the commitments as civic virtue only completes the civic characters.

Based on the findings, it follows that the characters of honesty and confidence are not included in the learning outcomes, particularly in the formulation of the Basic Competencies, of the subject of PPKn, whereas in fact the two characters are stated in the Core Competencies. The character of honesty is included in the Core Competencies of the subject of PPKn for both Junior High School and Senior High School, while the character of confidence is only included in the Core Competencies of PPKn for both Junior High School. The contents of the national character values developed by the Ministry of Education and Culture in the PPKn textbook are presented in three parts, namely (1) in the introduction consisting of motivational sentences, illustrated images, (2) the core part consisting of a description of subject matter, individual assignments, and group assignments, and (3) the concluding part consists of reflection, competency tests, effective assessments, and citizenship practices<sup>26</sup>.

## V. CONCLUSION

Based on the citizenship education curriculum for junior and senior high school levels, the character of citizens developed through the PPKn subjects includes spiritual and social characters. Spiritual character is formulated with an attitude of gratitude, accepting, appreciating and honoring the gifts that God has given to the Indonesian people regarding Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia and Unity in Diversity. Social character is formulated with a disciplined attitude, responsibility, care, mutual cooperation, cooperation, tolerance, courtesy, peace-loving, responsive, and proactive towards matters relating to Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia and Unity in Diversity Ika The character of citizens developed is influenced by the culture of Semitism which recognizes the power of God. The character developed not only includes attitude but also commitment.

The characters that have been included in the PPKn subjects require further implementation in the form of developing teaching materials that contain characters, a learning process that emphasizes character achievement and character-based assessment. Therefore, the loading of the character of citizens mandated through the PPKn needs to be followed by programs that develop the three things above.

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