

Date Received : January 2024
Date Accepted : May 2024
Date Published : May 2024

THE URGENCY OF LEARNING CITIZENSHIP EDUCATION IN HIGHER COLLEGE IN FORMING DEMOCRATIC ATTITUDES IN STUDENTS

Andrian

Sekolah Tinggi Keguruan dan Ilmu Pendidikan (STKIP) Pasundan, Indonesia (andrian554@gmail.com)

Keywords:

Citizenship
Education, Higher
Education,
Democratic
Attitudes.

ABSTRACTS

This study aims to describe the urgency of learning civics education in tertiary institutions in forming democratic attitudes in students. This research uses a qualitative approach with a literature study method. Data sources are taken from credible pages, including Sinta and Google Scholar. The results of this study indicate that civic education helps shape the morality of university-level students by covering three aspects. Namely, the first is the moral concept, which includes awareness of democratic life, understanding of democratic material, appreciation of the benefits of democracy, happy reasons and democratic practices, and self-introspection in democracy. Second, moral attitudes include a sense of freedom of life, freedom of opinion, empathy for others, pleasure in deliberations, self-control of freedom, and upholding and respecting the views of others. Third, moral behavior includes respecting democratic life, the will to live in a democracy, and the habit of being democratic with others.

A. INTRODUCTION

Citizenship education is one of the subjects required at the elementary, middle, and university levels. This is intended to foster students' character to have a sense of nationalism and form social and national character from an early age. National Character is the behavior that citizens are expected to have as a reflection of Pancasila and the 1945 Constitution. (Nasution, 2016).

Citizenship education is also the foundation or principal capital for the entire Indonesian nation to learn, understand, and love every aspect of Indonesia itself. Thus, citizenship education (PKn) is needed to open students' archipelagic and Indonesian horizons and equip them with concepts and paradigms regarding nationalism. (Mulyono, 2017).

As part of higher-level education in Indonesia, students also carry out Citizenship Education because students are the seeds for taking responsibility for Indonesia in the future. Moral and academic education are needed to support students' figures. (Erlina, 2019).

The student's personality will grow over time and experience a process of improvement, provision, determination, and finally, breaking of self-principles. In the future, sufficient knowledge is needed to support the firm establishment of a State and to make national life more intelligent for citizens by cultivating national identity and morals as a basis for implementing rights and obligations in defending the State for the sake of the continuity of life and glory of the nation and State.

Citizenship Education is a medium to increase national and state awareness and confidence in and resilience to Pancasila as the ideology of the Indonesian nation and state. (Kurniati, *et.al.*, 2021) In its implementation, citizenship education has two bases: a legal basis and an ideal basis.

Citizenship education is a theory studied from elementary school to university level and requires its practice in everyday life in society and as a nation. To some extent, the many problems that occur in Indonesia influence a person's understanding of the Citizenship Education that has been studied.

The study of civic education and the formation of moral attitudes has been investigated from various scientific aspects. Among them discusses the element of the role of Civics subjects in shaping students' democratic morals (Sulianti, *et.al.*, 2021), learning citizenship education in educating the public about controversial issues regarding nationality (Muhibbin & Sumarjoko, 2016), character education through citizenship education (Juliardi, 2015) Multicultural Education in Teaching Citizenship (Nanggala, 2020), development of national character based on citizenship education (Dewi & Ulfiah, 2021), citizenship education in elementary schools (Eriyanti, 2006), PAKEM-based citizenship education (Setiawan, 2014), and the role of civic education teachers in developing moral values (Firmansyah & Sulistiawan, 2017).

Based on the literature review above, democratic attitudes have been analyzed from various scientific perspectives. However, the gap analysis in this research is the researcher's efforts to dig up literature-based information related to cultivating democratic attitudes in students through civic education learning, including aspects of students' thoughts, attitudes, and moral behavior.

B. METHOD

This research uses a qualitative approach with the literature study method. The focus of the problem studied is on the formation of students' democratic moral attitudes through learning civics education. This study focuses on analyzing the aspects of ethical concepts, moral attitudes, and democratic moral behavior. Research data sources were obtained from credible websites, including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings, and final assignments (thesis or dissertation) (Assingkily, 2021).

C. RESULT AND DISCUSSION

Fundamental Reasons for the Urgency of Teaching Citizenship Education Courses

It is a prevalent question, especially among students: why are Citizenship Education courses still being taught at the university level? Citizenship Education (PKn) is mandatory from elementary school to university. Citizenship education must focus on developing students' values, morals, and behavioral attitudes. The mission of Citizenship Education itself is to educate the nation's life. Citizenship Education is the study of our daily lives, teaching how to be good citizens who uphold the values of Pancasila, which are the basis of the Indonesian state.

The Citizenship Education course in Higher Education continues the previous study. Higher education is taught in more detail, down to the roots. Especially if you major in Civics. The basis for why Citizenship Education is taught up to the university level is Article 37 paragraphs (1) and (2) of Law no. 20 of 2003 concerning the National Education System, which states that Citizenship Education must be included in the curriculum of primary education, secondary education, and higher education which is intended to shape students into human beings who have a sense of nationality and love for their homeland under Pancasila and the 1945 Constitution. (Nanggala & Suryadi, 2020).

Based on Article 3 of the Decree of the Director General of Higher Education Number 43/Dikti/2006 concerning Guidelines for Implementing Personality Development Courses in Higher Education, Citizenship Education is one of a group of Personality Development Courses (MPK) designed to provide students with an understanding of basic knowledge and abilities relating to relations between citizens and preliminary education to defend the country as preparation for becoming citizens who can be relied on by the nation and state.

The Department of Citizenship Education contains material regarding existing and developing law and politics. Students are taught to be more democratic and critical of current problems at home and abroad. Not only is theory given, but it also provides a touch of morals and social attitudes. Filtering culture from outside to suit the personality of the Indonesian nation, namely Pancasila (Perdana & Adha, 2020).

Understanding Citizenship Education courses is one effort to revive the national spirit of the younger generation, especially students, in facing the influence of globalization and strengthening the spirit of defending the country. The aim is to foster awareness of love for the country, educate them about their rights and obligations in defending the country, and maintain national unity and integrity within the framework of *Bhinneka Tunggal Ika*.

Citizenship education is essential for the following reasons: First, the citizenship material teaches students to become familiar with the basic rules of citizenship, especially as citizens who are aware of their rights and obligations. Second, citizenship education is a medium, step, or way to teach political life and government to students; with this, students are expected to be introduced directly to politics, the political system, and government without having to be directly involved in direct political activities.

Third, civics education is hoped to help students understand the problems or symptoms of the state. Students are expected to know the conditions and obstacles the state must face. Fourth, civics education is a basis for students to research government policies in the future or steps taken by the government so that at any time, they can be critical and be willing to correct things that are lacking with a critical attitude.

Fifth, educate students to be tolerant, gracious, and responsible for fellow human beings in the same country. Sixth, civics education provides direct knowledge to students about regulations, norms, or rules regarding binding state regulations so that students can live by the applicable legal rules. Seventh, citizenship education is a means to foster a sense of love and affection for the motherland. Thus, it is hoped that a sense of nationalism can be fostered through this lesson. (Irayanti & Komalasari, 2023).

Background to Citizenship Education in Higher Education

Before examining the background of citizenship education in tertiary institutions further, the author briefly reviews the differences between Pancasila and civics education. This is because students are still "confused" about the difference between the two when taught at the college level.

What is the difference between Pancasila Education and Citizenship Education? Pancasila education focuses more on discussing morals and how to implement the values (5 precepts) of Pancasila in everyday life. Meanwhile, Citizenship Education focuses more on discussing government, the constitution, democratic institutions, the rule of law, human rights, the rights and obligations of citizens, defending the country, and the democratic process. (Nasozaro, 2019).

The background of Citizenship Education in higher education is as follows: first, the spirit of struggle. The spirit of struggle consists of physical and non-physical struggles. The spirit of the nation's mental-spiritual struggle has given rise to extraordinary strength in times of physical struggle. The spirit of struggle can be seen physically in the Indonesian people, who are solid and know no differences. This has been proven since before the colonial era when independence was achieved. (Zulfikar & Dewi, 2021).

In relation to the spirit of the nation's struggle, non-physical struggles in accordance with their respective professional fields require educational activities for every Indonesian citizen. In addition, the spirit of struggle is non-physical for students, namely through Citizenship Education (PKn).

Second, the era of globalization. Globalization is marked by the strong influence of international social institutions and developed countries that regulate political, economic, socio-cultural, and global defense and security affairs. In addition,

global issues, including democratization, human rights, and the environment, also influence the national situation.

Globalization is also marked by the rapid development of science and technology, particularly in the fields of information, communication, and transportation, to make the world transparent as if it knew no national borders. Meanwhile, in the era of globalization and the future, we need non-physical struggle according to our respective professional fields. This non-physical struggle requires educational activities for every Indonesian citizen in general and students as prospective scholars in particular, namely through Citizenship Education.

Third, Law No. 20 of 2003 concerning the National Education System (Sisdiknas). Fourth, Kep. Director General of Higher Education No. 267/Dikti/2000, the objectives of Citizenship Education include: (a) General Objectives. To provide essential knowledge and skills to students regarding the relationship between citizens and the state and PPBN so that they become citizens who are relied on by the nation and state.

Furthermore, (b) Specific Objectives: First, students should understand and carry out their rights and obligations politely, honestly, democratically, and sincerely as educated and responsible Indonesian citizens. Second, so that students master and understand various fundamental problems in social, national, and state life and can overcome them with critical and responsible thinking based on Pancasila, Archipelago Insight, and National Resilience. Third, students have attitudes and behaviors based on the values of struggle and love of the country, and they are willing to make sacrifices for their homeland and nation.

Formation of Democratic Attitudes in Students Through Citizenship Education

Moral comes from the Latin word "mores," which means custom. Morality is closely related to morals, which contain the meaning of order from the human conscience. In Indonesian, moral means morals or decency, which includes the meaning of inner rules that guide inner behavior. Moral can be equated with ethics, morals, morality, and manners. To values, morals are part of values, namely moral values. Moral values are related to human behavior about good and bad things. (Suardi & Fachria, 2018; Al Fatha, *et.al.*, 2023).

Morals are defined as a measure of a person's good and evil, both as a person, a member of society, and a citizen. Meanwhile, moral education gives human children good morals and makes them humane. Furthermore, it is understood that morals are principles of good and bad that exist and are inherent in an individual. Even though morals reside within the individual, morals reside in a system in the form of rules. There is a slight difference between morals and morality because morals are the principles of good and bad, while morality is the quality of considering good and bad (Jahja, 2011). Thus, the essence and meaning of morality can be seen in how individuals with morals comply with and carry out the rules. Thus, the results of forming children's character attitudes can be seen from three aspects: moral concepts, moral attitudes, and moral behavior. (Assingkily, *et.al.*, 2021).

First, the concept of morality (moral knowing) includes moral awareness (moral awareness), knowledge of moral values (knowing moral value), foresight (perspective taking), moral reasoning (reasoning), decision-making (decision-making), and self-knowledge (self-knowledge).

<u>MORAL ASPECTS OF KNOWING</u>	
Moral awareness	→ democratic awareness
Knowledge of moral values	→ understanding of democracy
Looking ahead	→ future benefits of democracy
Moral reasoning	→ reasons for liking democracy
Decision-making	→ how to live a democracy
Self knowledge	→ self-intropection

Figure 1. Aspects of the Democratic Moral Concept

Second, moral attitudes include conscience, self-esteem, empathy, loving the good, self-control, and humility.

<u>MORAL FEELING ASPECTS</u>	
Conscience	→ our conscience about living freely
Self Esteem	→ our confidence in freedom of opinion
Empathy	→ our empathy for people who are depressed
Loving the Good	→ our love of deliberation
Self-Control	→ our self-control of freedom
Huminty	→ uphold and respect other opinions

Figure 2. Aspects of Democratic Moral Attitudes

Third, moral behavior includes competence, will, and habit.

<u>MORAL BEHAVIOR ASPECT</u>	
Compalance	→ the ability to respect democratic life
Will	→ the will to live in democracy
Habbit	→ democratic habits with friends

Figure 3. Aspects of Democratic Moral Behavior

D. CONCLUSION

Based on the description above, it is concluded that citizenship education learning helps shape the morality of tertiary-level students, covering three aspects, namely the first moral concept, including awareness of democratic life, understanding democratic material, appreciation of the benefits of democracy, reasons for being happy and practicing democracy, and introspection in democracy. Second, moral attitudes include an understanding of freedom of life, freedom of opinion, empathy towards other people, enjoyment of deliberation, self-control over freedom, and upholding and respecting other people's views. Third, moral behavior includes respecting democratic life, the will to live democratically, and democratic habits with other people.

REFERENCES

- Al Fatha, K., Kurniawan, M. B., & Assingkily, M. S. (2023). "Character Education in Islam" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman*, 2(2), 257-262. <https://zia-research.com/index.php/cendekiawan/article/view/170>.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Assingkily, M. S., Arif, M., Marhumah, M., & Putro, K. Z. (2021). "Living Qur'an dan Hadis di Madrasah Ibtidaiyah (MI) Perspektif Teori Thomas Lickona" *Al-Aulad: Journal of Islamic Primary Education*, 4(1), 11-24. <http://journal.uinsgd.ac.id/index.php/al-aulad/article/view/9828>.
- Dewi, D. A., & Ulfiah, Z. (2021). "Peranan Pendidikan Kewarganegaraan Terhadap Pembangunan Karakter Bangsa" *Jurnal Pendidikan Kewarganegaraan Undiksha*, 9(2), 499-506. <https://ejournal.undiksha.ac.id/index.php/JJPP/article/view/34152>.
- Eriyanti, F. (2006). "Pendidikan Kewarganegaraan di Sekolah Dasar: Aplikasi Teori Emile Durkheim tentang Moralitas dan Pendidikan Moral" *Jurnal Demokrasi*, 5(2). <https://ejournal.unp.ac.id/index.php/jd/article/view/1080>.
- Erlina, T. (2019). "Membangun Karakter Ke-Indonesiaan Pancasila Melalui Pendidikan Kewarganegaraan di Era Global" *Factum: Jurnal Sejarah dan Pendidikan Sejarah*, 8(2), 153-162. <https://ejournal.upi.edu/index.php/factum/article/view/21612>.
- Firmansyah, S., & Sulistiawan, H. (2017). "Peran Guru Pendidikan Kewarganegaraan dalam Mengembangkan Nilai Moral yang Terkandung dalam Materi Demokrasi di Kelas VIII SMP Negeri 1 Sungai Raya Kepulauan Kabupaten Bengkayang" *Jurnal Pendidikan Kewarganegaraan*, 1(1), 58-65. <https://journal.ikipgripta.ac.id/index.php/kewarganegaraan/article/view/511>.
- Irayanti, I., & Komalasari, K. (2023). "Membangun Etika Kewarganegaraan Global Melalui Karakter Moral Pancasila: Analisis Konseptual" *Jurnal Pendidikan Kewarganegaraan*, 13(1), 21-34. <https://ppjp.ulm.ac.id/journal/index.php/pkn/article/view/15945>.
- Juliardi, B. (2015). "Implementasi Pendidikan Karakter Melalui Pendidikan Kewarganegaraan" *Jurnal Bhinneka Tunggal Ika*, 2(2), 3. <https://core.ac.uk/download/pdf/267824621.pdf>.
- Kurniati, P., Putra, H. M., Komara, L. S., Wibianika, H., & Setiansyah, R. (2021). "Budaya Kewarganegaraan, Praktek Kewarganegaraan dan Pendidikan untuk Kewarganegaraan Demokratis" *Jurnal Ilmiah P2M STKIP Siliwangi*, 8(2), 107-115. <http://e-journal.stkipsiliwangi.ac.id/index.php/p2m/article/view/2852>.
- Muhibbin, A., & Sumarjoko, B. (2016). "Model Pembelajaran Pendidikan Kewarganegaraan Berbasis Isu-isu Kontroversial di Media Massa untuk Meningkatkan Sikap Demokrasi Mahasiswa dan Implikasinya bagi Masyarakat Madani" *Jurnal Pendidikan Ilmu Sosial*, 26(1), 1-10. <https://journals.ums.ac.id/index.php/jpis/article/view/2035>.
- Mulyono, B. (2017). "Reorientasi Civic Disposition dalam Kurikulum Pendidikan Kewarganegaraan Sebagai Upaya Membentuk Warga Negara yang Ideal" *Jurnal Civics: Media Kajian Kewarganegaraan*, 14(2), 218. <https://www.academia.edu/download/73282789/pdf.pdf>.
- Nanggala, A. (2020). "Pendidikan Kewarganegaraan Sebagai Pendidikan Multikultural" *Jurnal Soshum Insentif*, 3(2), 197-210. <https://jurnal.lldikti4.or.id/index.php/jurnalsoshum/article/view/354>.

- Nanggala, A., & Suryadi, K. (2020). "Analisis Konsep Kampus Merdeka dalam Perspektif Pendidikan Kewarganegaraan" *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 10-23. <http://ejurnal.unisri.ac.id/index.php/glbctz/article/view/4545>.
- Nasozaro, H. O. (2019). "Pembangunan Karakter Bangsa Melalui Pendidikan Kewarganegaraan" *Warta Dharmawangsa*, 13(4). <http://jurnal.dharmawangsa.ac.id/index.php/juwarta/article/view/504>.
- Nasution, A. R. (2016). "Urgensi Pendidikan Kewarganegaraan Sebagai Pendidikan Karakter Bangsa Indonesia Melalui Demokrasi, HAM dan Masyarakat Madani" *JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial*, 8(2). <https://jurnal.unimed.ac.id/2012/index.php/jupiis/article/view/5167>.
- Perdana, D. R., & Adha, M. M. (2020). "Implementasi Blended Learning untuk Penguatan Pendidikan Karakter pada Pembelajaran Pendidikan Kewarganegaraan" *Citizenship Jurnal Pancasila dan Kewarganegaraan*, 8(2), 90-101. <http://e-journal.unipma.ac.id/index.php/citizenship/article/view/6168>.
- Setiawan, D. (2014). "Pendidikan Kewarganegaraan Berbasis Karakter Melalui Penerapan Pendekatan Pembelajaran Aktif, Kreatif, Efektif, dan Menyenangkan" *JUPIIS: Jurnal Pendidikan Ilmu-ilmu Sosial*, 6(2), 61-72. <https://jurnal.unimed.ac.id/2012/index.php/jupiis/article/view/2285>.
- Suardi, S., & Fachria, E. (2018). "Studi Korelasi Antara Prestasi Belajar Pendidikan Kewarganegaraan dengan Sikap Demokratis Mahasiswa" *Jurnal Ilmiah Publipreneur*, 6(1), 1-8. <https://ojs2.polimedia.ac.id/index.php/JIP/article/view/81>.
- Sulianti, A., Arifin, S., & Sakdiyah, H. (2021). "Peran Pendidikan Kewarganegaraan dalam Mengembangkan Moral Melalui Pembelajaran Demokrasi" *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan*, 4(2), 1-8. <https://pdfs.semanticscholar.org/7dfd/9d337a707f3fd51fe124b3d508ed2caof631.pdf>.
- Zulfikar, M. F., & Dewi, D. A. (2021). "Pentingnya Pendidikan Kewarganegaraan untuk Membangun Karakter Bangsa" *Jurnal PEKAN: Jurnal Pendidikan Kewarganegaraan*, 6(1). <http://jurnal.dharmawangsa.ac.id/index.php/juwarta/article/view/504>.