

Conference Paper

How to Increase Political Awareness and Formation of National Political Identity Through Citizenship Education?

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Abstract.

Political awareness is very important to be built from an early age in the younger generation. It encourages them to participate and contribute to their nation. This study aims to see how far the effectiveness of citizenship education is in an effort to increase political awareness and national political identity for the younger generation. This study uses a quantitative approach to the type of evaluation design research model. The evaluation instrument used was context, input, process, and product (CIPP), while the data analysis method used descriptive quantitative data analysis. The results of this study are that Pancasila and Citizenship Education (PPKn) has a vision and mission to develop students into human beings who have a sense of nationality and love for the motherland, through the process of accepting and carrying out the teachings of their religion; have honest behavior, discipline, responsibility; and are polite, caring, and confident in interacting with family, friends, and teachers. The findings in this study are that the components in citizenship education are materials taught to students contained in the book Pancasila and Citizenship Education, which includes components to fulfill indicators of forming students' political awareness, and citizenship education learning strategies have also used a strategy of involving students in the environment where they live. To increase participation, use strategies for activities in schools to increase tolerance and awareness as citizens. A strategy is carried out involving several relevant stakeholders such as election administrators and the police. The formation of national identity in the citizenship education component is that material taught to students to enhance the formation of national identity has not been included in the material being taught; therefore, learning strategies to achieve the formation of student national identity have not been carried out.

Keywords: Political Awareness, Formation of National Political Identity, Citizenship Education.

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1. INTRODUCTION

Political identity is a construction that determines the subject's position of interest in a community, [1] an example of a political identity is Indonesia. Previously Indonesia was a term for a brown-skinned race that inhabited the Indian archipelago, the term Indonesia was first introduced by George Samuel Windsor Earl. [2] During this period of struggle to liberate itself from colonialism by European nations against the population of the Indian Archipelago, Indonesia then became an identity orientated struggle to become a region free from all forms of colonialism. Furthermore, Indonesia became an ethnographic and geographical term, and the State of Indonesia was formed.

Indonesia's founding fathers were of course very aware of the need to maintain identity as citizens and basically citizenship education provided in schools is a form of effort to instill political awareness in students, as well as efforts to instill identity as Indonesian citizens. However, the social reality of Indonesian society, in this case the younger generation, shows how weak the citizenship identity of the younger generation is, this phenomenon can be seen from the high level of legal and social violations committed by the younger generation.

The younger generation basically plays an important role as citizens in our society and political system. In the future, the younger generation will become active citizens who need to prepare their political knowledge so that they will have awareness and act politically effectively. [3]. The good or bad treatment of today's young generation will determine whether or not the implementation of national democracy is healthy in the future. Unjustly and wrongly, the younger generation is often accused or labeled as a generation that is apathetic and does not want to be an active and enthusiastic generation. Basically, the government pays very little attention to the political awareness of the younger generation, very few activities are directed at making the younger generation politically literate. In addition, there is no in-depth examination of the effective impact of providing civics subjects in schools on the political awareness of the younger generation.

As a causal relationship, this low attention has given rise to the apathy and pessimism of the current younger generation towards political expectations and also the low involvement and ability in political affairs. patriotic. The ability to read political issues and events is an illustration of whether there is political awareness in the younger generation or is called political literacy, namely the ability to use ideas, language, forms of thought, arguments when dealing with public issues. [4]

Responding to these conditions, it is an unavoidable need to empower the younger generation, and also connect with the younger generation and then facilitate various opportunities for them as citizens, it is also a need to change the way of implementing decision-making in state institutions so that they provide more attention to the younger generation.

Various activities and actions can be carried out in order to carry out these tasks and fulfill these needs, namely as follows: providing civic education, creating appropriate methods to involve young people in social and state affairs institutionally, and improving information about opportunities and procedures for involving young people in state and social affairs which can be referred to as activities or political activities of the younger generation.

Departing from the various phenomena mentioned above, this research will focus on reviewing or examining civic political education given in schools, especially to high school students, to see its effectiveness in increasing the political awareness of the younger generation, namely education that is intended to make someone able to make decisions. themselves, and are accountable to themselves and their communities, and contribute to the political process. Furthermore, citizenship education is education that is carried out to strengthen the relationship between residents, society and the state.

2. LITERATURE REVIEW

Related research that discusses political awareness and the formation of national political identity has been produced, including the following; An article written by William A. Galston entitled "Political Knowledge, Political Engagement, and Civic Education", in this study shows that the level of knowledge influences the acceptance of democratic principles, attitudes towards certain issues, and political participation. There is evidence that political participation is shaped by a good level of educational attainment. [5].

The article written by Asmika Rahman Suharno describes the introduction of political education through learning Pancasila and Citizenship Education at the Integrated Islamic High School Abu Bakar Yogyakarta in an effort to raise students' political awareness. The results of the study show that the implementation of political education through Pancasila and Civics learning uses the 2013 Curriculum and KTSP, as well as the development of materials and the use of learning models. Implementation of the national curriculum, placement of qualified teachers, provision of extracurricular activities, and accessibility of facilities all contribute to the implementation of political education. [6].

Wing-Wah LAW wrote an article entitled "Globalization, National Identity, and Citizenship Education: China's Search for Modernization and a Modern Chinese Citizenry" discussing China's efforts, especially through citizenship education, to modernize itself and nurture its citizens since the late 19th century. This article broadens academic understanding of how Chinese education responds to economic, political, and social demands and shapes student identities in a globalized era. [7].

The article entitled "Young Citizens and Civic Learning: Two Paradigms of Citizenship in The Digital Age" written by W. Lance Bennett examines research on school-based citizenship education in various post-industrial democracies with the aim of obtaining a set of core learning categories that offer a starting point for thinking about how to address changing citizen identity styles and learning opportunities in various online and offline environments. [8].

Research conducted by James A. Banks found that citizenship education can give individuals a sense of belonging and attachment to their country, which can lead to the development of a national political identity. Civic education can also help individuals understand the importance of civic engagement and participation in the political process, which can contribute to the formation of a national political identity. [9]

In their article Kahne, J., & Westheimer, J mentions civics education can help individuals understand the political system and how it affects their daily lives. This understanding can lead to increased political awareness among citizens. [10]

The article entitled "How Can Service-Learning Shape the Political Perspectives of Pre-Service Teachers? A Program in the Field of Physical Education" demonstrates developmental findings in learning such as civic attitudes, critical political thinking, awareness of social justice issues, increased compromise and civic responsibility. Therefore, the KKN Learning program may be an adequate choice for developing pre-service teacher learning related to a political perspective. [11].

This article by Trond Solhaug outlines some of the important trends and discussions in civics education. There seem to be strong arguments from scientific scholars against focusing only on formal facts and democratic procedures in teaching civics education. [12].

Research conducted by Farida Sekti Pahlevi on "The Existence of Citizenship Education in Higher Education in Strengthening the Character of the Indonesian Nation" resulted in the finding that citizenship education is a very important tool for a democratic country, such as Indonesia, in order to produce a generation of citizens who understand national values. based on Pancasila and have the necessary skills to transform, actualize and preserve all that belongs to the Unitary State of the Republic of Indonesia. [13].

This article written by Makarius Erwin Bria produced findings. One of the efforts used to strengthen the spirit of nationalism was through civics education subjects based on local wisdom. This aims to produce students who are able to think critically, participate actively, act intelligently, and be responsible by integrating positive values around them in order to stem negative influences that can fade the spirit of nationalism. The values of local wisdom have an important role in maintaining the unity and integrity of the Indonesian nation. [14]

3. RESEARCH QUESTIONS

Based on the background of the problems above, the formulation of the problem in this study is to examine more deeply what is included in the elements of civic education. What methods are used in providing citizenship education to students? What values, attitudes, and character are the goals of achieving civics education? To what extent has the success of providing civics education to senior high school students increased students' political awareness? How successful is the provision of citizenship education to senior high school students towards the formation of students' national political identity?

4. RESULT AND DISCUSSION

4.1. Political Awareness

In several countries such as the United Kingdom, attention to the importance of political awareness by the younger generation began in 2002. This attention arose because of concerns about the apathy and pessimism of the younger generation towards political expectations, which in this case is projected that the younger generation now will become active residents in the future. This attitude will of course affect the relationship between residents - society - the State. No less important is the concern that these kinds of attitudes will disrupt the journey of democracy, low concern for state and societal issues, and low responsibility for personal behavior and decisions.

Political awareness is a real form of a situation called political literacy or "political literacy", namely the integration of intellectual and emotional (emphaty) in a person in an effort to understand politics, social, and morals. Individuals who are politically aware have the desire and ability to take responsibility for themselves and their communities and are willing and able to contribute to the political process. Capacity Political

awareness in a person is characterized by 1) Awareness of rights and responsibilities as citizens, 2) Expressing opinions and objections or objections that are owned, 3) Being active in issues or problems in society, 4) Being responsible for their actions in society, 5) Concerned about welfare and other matters, 6) Knowing social and political information, 7) Having the ability to influence in society.

The capacity mentioned above cannot be developed without assistance, but must be learned, because in a very complex and pluralistic society, more political capacity is needed in order to be able to take part in certain activities in the community. Political identity is a conception that refers to the construction that determines the position of the subject's interests in a political community bond, political identity is constructed through a sense of belonging and a sense of distinction, an example of political identity is nationality or citizenship. Meanwhile, the conception of national political identity is a conception originating from the spirit of the struggle of the Indonesian people to achieve independence, namely the spirit of unity and unity of the Indonesian people, which consists of various ethnicities, religions, and nationalities. [15]

4.2. Citizenship Political Education

Cultivating a sense of citizenship is important for every country, because the relationship between residents - society - country is also determined by the sense of citizenship of its residents. Strengthening the relationship between residents personally and their community is very important because as members of a community they owe obligations to one another. In this case, there is a reciprocal relationship between social responsibility and individual rights which is reflected in a belief that "there are no rights without responsibility", in other words, residents as recipients of rights as well as carriers of duties. [16]

Thus the sense of citizenship is the responsibility of citizens towards their community, which feels very important for the moral development of the citizens themselves in the midst of their community life. The emphasis on the obligations and morality of good citizens, as well as other matters related to social policy, shows the importance of civic education to encourage not only community activism but also democratic participation.

In Social Capital Theory, it is stated that interactions in society or social networks have social values that are known together and then grow as reciprocal norms that shape the quality and quantity of interaction in a society, thus Social Capital refers to trust. social norms, reciprocal norms, community networks, social institutions, and social relations. This theory of Social Capital shows the importance of social cohesion

for society to achieve economic prosperity and sustainable development, and helps children and young people to grow in a complex and diverse society, as well as to know the real challenges of equality. It is this condition that shows a decline in social capital that is responsible for the need to introduce and develop citizenship education to the community.

Blunkett [16], states that the absence of social capital will hinder the vitality, health and legitimacy of democracy. Thus, building Social Capital through civic education will encourage the involvement and active contribution of citizens to regenerate a fragmented society and help society to achieve its potential as a whole. Blunkett further stated that civics education can empower and provide expertise for independent citizens, and the younger generation is the most ideal citizen to start with.

In some developed countries such as the United Kingdom, citizenship education is introduced and given, even with the right design included in the school curriculum, in order to respond to changes in the social and political climate, and the desire to build strong relationships between the state and its citizens, through participation, social renewal, and implementing democracy, as well as the active involvement of the younger generation in the political process. Citizenship education is also a way to socialize to generations of citizens. In other words, citizenship education is aimed at growing social capital (Social Capital) and political capital (Political Capital).

Basically the Indonesian nation already has a real concept that can be used for civic education discourse, even citizenship education has long been included as part of the school curriculum since elementary school. Pancasila as the way of life of the Indonesian nation is one of the concepts that has been used as an introduction to citizenship education. Basically, Pancasila contains values that can be disseminated to citizens to create social cohesion, strengthen national identity, and strengthen a sense of belonging as citizens. Taufik Kiemas (late) chairman of the MPR-RI for the period 2009 - 2014 sparked a discourse to restore the decline in the dignity of the nation which is known for the 4 pillars of nationality, namely: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika.

The irony is that the real condition of the Indonesian nation shows low social and political capital, namely social cohesion in society is very low as indicated by high rates of juvenile delinquency, high levels of crime, horizontal conflict, and many other social diseases, which continue to degrade dignity as a nation. Indonesia. Meanwhile, low political capital is indicated by distrust of state institutions and the political system, and pseudo political participation, which is based only on money politics.

The gap in this condition is the absence of proper educational methods and designs for citizens, in this case the younger generation, to transform the values contained in Pancasila and as a whole in the conception of the 4 pillars of nationality. The introduction of civics education with the right design should have been carried out since elementary school, but the transformation of these national values through civics education is not only through schools but must also be carried out through social institutions such as the mosque Islamic youth organization (RISMA), youth organizations coral reef, etc. Furthermore, it is also important to do an evaluation of the results and impact of the citizenship education that has been given.

4.3. The Conception of the Four (4) Pillars of Nationality

The mention of the Four Pillars of national and state life does not mean that the four pillars have an equal position. Each pillar has a different level, function and context. In this case, the position of Pancasila is still placed as the fundamental value of the nation and state.

In a speech at the United Nations, on September 30, 1960, President Soekarno introduced Pancasila to the world as a conception and aspiration for a nation: "The flow of history shows clearly that all nations need a conception and aspiration. If they don't have it or if those conceptions and ideals become blurred and obsolete, then the nation is in danger" (Soekarno, 1989). Each nation has its own conception and ideals in accordance with the conditions, challenges, and characteristics of the nation concerned. In Soekarno's view, "There are no two nations whose way of struggle is the same.

Each nation has its own way of fighting, has its own characteristics. Because in essence the nation as an individual has its own personality. Personality manifested in various ways, in its culture, in its economy, in its character and so on" (Soekarno, 1958).

The main concept that underlies all of this is the spirit of gotong royong. Bung Karno said, "Gotong royong is a dynamic understanding, more dynamic than kinship. Brothers! Kinship is a static understanding, but mutual cooperation describes a business, a charity, a job. Gotong royong is toil together, struggle to help help together. All deeds are for the benefit of all, all sweat is for all happiness. Holopis egret row, create common interests! That's mutual cooperation." (Soekarno, 1989). With this spirit of gotong-royong, the conception of the basis of the state is formulated by summarizing the five main principles (sila) that unite and become the Indonesian orientation, known as Pancasila. The five precepts consist of: 1) Belief in the One and Only God; 2) Just and civilized humanity;

3) Indonesian Unity; 4) Democracy led by wisdom in deliberations/representations; 5) Social justice for all Indonesian people.

The second conception of the 4 pillars of nationality is the 1945 Constitution of the Republic of Indonesia which has a function as the basic law concerning common goals and aspirations, the rule of law as the basis for administering the state, as well as the forms of state administration institutions and procedures. The Constitution serves as a guideline for the implementation of "constitutional democracy", namely the practice of democracy whose ideological and teleological goals are the formation and fulfillment of a constitution.

The third conception of the 4 pillars of nationality is Bhineka Tunggal Ika. The definition of bhineka is diverse, or different, single ika is one. Bhineka Tunggal Ika comes from the Sutasoma Book written by Mpu Tantular during the Majapahit kingdom, the quote is: *Rwāneka dhātu winuwus Buddha Wiswa, Bhinnêki rakwa ring apan kena parwanosen, Mangka ng Jinatwa kalawan Śiwatatwa tunggal, Bhinnêka tunggal ika tan hana dharma mangrwa*. If translated into Indonesian, it is: "It is said that Buddha and Shiva are two different substances. They are indeed different, but how can they be identified? Because the truth of Jina (Buddha) and Shiva is one, so divided, but it is also one. There is no confusion in the truth.

There is an insight of "oneness" which seeks to find intersections of all diversity crystallized in the state foundation (Pancasila), the Basic Constitution and all its derivative legislation, the unified state, the unified language, and other state symbols. . On the other hand, there is a diversity perspective that accepts and provides living space for various differences, such as various religions/beliefs, regional cultures and languages, as well as certain political units as cultural heritage.

The fourth conception of the 4 pillars of nationality is the Unitary State of the Republic of Indonesia (NKRI), which consists of the Archipelagic Outlook and the National Insight. The Archipelagic Outlook is the way we see ourselves as the Indonesian nation and what the archipelago as its environment is like. We view the Indonesian nation and its archipelago as one unit. The essence of the Archipelagic Outlook is the integrity of the nation and the unity of the national territory. The Archipelagic Outlook is positioned as the nation's vision in the national paradigm. Vision is a state or general formulation regarding the desired state.

The National Insight is a national agreement that contains the conception of the identity of every citizen as part of the members of the Indonesian Nation. The conception of the identity of the Indonesian Nation is as follows: First, respect for human dignity and worth as creatures created by God Almighty. Second, a shared determination to

live a free, independent and united national life. Third, love for the Motherland and the Nation. Fourth, democracy and people's sovereignty. Fifth, Social Solidarity. Sixth, a just and prosperous society.

5. METHODS

5.1. Data Mining Techniques

The data will be obtained in accordance with the evaluation plan for the implementation of citizenship education learning in senior high schools in the city of Bandar Lampung. The evaluation design is an evaluation research design that determines that the people involved in the evaluation are the right people, namely the people who will be the source of information, the place to carry out the evaluation, as well as the right information and data to carry out the evaluation. The research respondents were class XII students of public senior high schools in the city of Bandar Lampung, totaling 19 schools.

The evaluation design that will be used in this study is the CIPP design model (Context, Input, Process, Product). Evaluation of the context is carried out to assess needs, problems, assets, and opportunities that can be used to set priorities and goals. Evaluation of inputs is carried out to assess alternative approaches, action plans, and program sustainability in achieving the stated goals. Process evaluation is intended to assess the implementation of the plans that have been set and help other users to know the performance of the program and estimate the results. Product evaluation is carried out to identify and assess what is expected and what is not expected, long term and short term both for implementers to be more focused on achieving program goals and for other parties. Evaluation of these products or results can be divided into assessments of impact, effectiveness, sustainability and adaptability. (Stufflebeam, et.al. 2003) The design of the CIPP model in research evaluating civic education on the formation of national political identity is described in the scheme below:

The evaluation research instrument using the CIPP model will consist of 4 variables namely, context consisting of 5 aspects, input consisting of 7 aspects, process consisting of 1 aspect, and product consisting of 3 aspects.

5.2. Data Scoring Techniques in Research Instruments

To calculate the evaluation level of school programs, the following formula is used. M
 $(\%) = (M/SMI) \times 100\%$

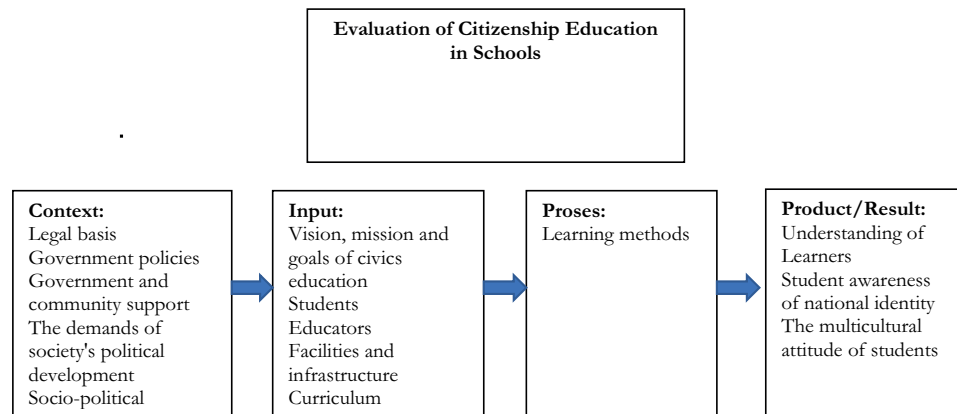


Figure 1: Desain Evaluasi Pendidikan Kewarganegaraan Model CIPP.

Information :

$M (\%) = \text{Average}$

$M = \text{Score average}$

$SMI = \text{Ideal Maximum Score}$

The evaluation level of the school program obtained by the children is converted by comparing the average percentage with the five-scale benchmark reference assessment criteria (PAP). [17].

5.3. Research Instruments

The research instrument is one of the factors that influence the quality of research results. The instrument used must first be tested for validity and reliability. The validity of the measuring instrument is the accuracy of the measuring instrument with the thing being measured. According to Koyan, 2013: 131, there are several types of measuring instrument validity, namely: (1) content validity, (2) construct validity, (3) predictive validity, and (4) similarity validity (concurrent validity). While the reliability of the measuring instrument is the reliability of the measuring instrument or the constancy of the measuring instrument; that is, whenever the measuring instrument is used it will produce relatively fixed measuring results. There are several types

5.4. Percentage of School Program Evaluation Criteria

90 –100 Very high

80 –89 High

65 –79 Moderate

40–64 Low

0 –36 Very low

reliability, namely: (1) internal consistency, (2) stability, and (3) equivalent. The results of the validity test of the 60 statements/questions that have been developed show that there are 26 valid items and 34 invalid items and for the results of the statement/question item reliability test a score of 0.99 is in accordance with the criteria put forward by Guilford [18] indicates that the item is in the range 0.80 – 1.00, which is very high.

5.5. Methods of Descriptive Statistical Analysis

Quantitative descriptive analysis is a way of processing data by applying descriptive statistical techniques and formulas such as frequency distribution, graphs, average (Mean), median (Me) and mode (Mo) to describe the state of a particular object so that general conclusions are reached. In applying the descriptive statistical analysis method, the data obtained from the research results are presented in 1) frequency distribution tables, 2) calculating the average or mean (M), 3) calculating the mode (Mo), 4) calculating the median (Me), 5) rendering into a polygon graph.

5.6. Data analysis technique

Data analysis is data obtained from the results of questionnaires and interviews, by organizing the data into categories, describing them into units, synthesizing them, compiling them into patterns, choosing which ones are important and which ones will be studied, and making conclusions, so that easily understood by oneself and others [19]. From this understanding it can be concluded that data analysis techniques are a method used by researchers in the process of searching and compiling data systematically. The data obtained from research using various data collection techniques will vary. Therefore, the data analysis technique performed was divided into three stages. Data analysis was carried out during the process, namely analysis before entering the field, analysis while the researcher was still in the field, and analysis after data collection ended.

6. Research result

Evaluation of citizenship education in shaping political awareness and national identity. In order to carry out an educational evaluation, the input components in the evaluation process must first be known, namely as follows:

1. Components in Citizenship Education

Components in Citizenship education are material taught to students contained in the 2018 revised edition of Pancasila and Citizenship Education, Ministry of Education and Culture. The components described below are material for class X, XI, and XII, as follows;

TABLE 1

Class X	
1.	Learning the values of Pancasila in the Framework of State Administration Practices
2.	Learning the Provisions of the 1945 Constitution of the Republic of Indonesia in the life of the nation and state
3.	Study of the authority of state institutions according to the 1945 Constitution
4.	Study of Structural and Functional Relations between Central and Regional Governments
5.	National Integration Learning and Unity in Diversity
6.	Archipelagic Outlook in the Context of the Unitary State of the Republic of Indonesia
Class XI	
1.	Harmonization of Human Rights and Obligations in the Pancasila Perspective: 1) The Concept of Human Rights and Obligations 2) The Substance of Human Rights and Obligations in Pancasila 3) Cases of Human Rights Violations 4) Efforts to uphold human rights
2.	System and Dynamics of Pancasila Democracy: 1) The Nature of Democracy 2) Dynamics of Implementation of Pancasila Democracy 3) Building a democratic life in Indonesia
3.	Legal and Judicial System in Indonesia 1) The legal system in Indonesia 2) Observing the Justice System in Indonesia 3) Displaying Attitude in accordance with the law
Class XII	
1.	Cases of Denial of Human Rights and Violations of Citizens
2.	The Dynamics of National Unity and Unity in the Context of the Unitary State of the Republic of Indonesia
3.	The Effect of Science and Technology Progress on the Unitary State of the Republic of Indonesia
4.	Protection and Law Enforcement in Indonesia

From the table above the main components in Pancasila and citizenship education are: 1) Pancasila Values, 2) The 2015 Constitution of the Republic of Indonesia, 3) Human

Rights, 4) Duties of Citizens, 5) Legal and Judicial System in Indonesia, 6) Central and Regional Government Structure, 7) Pancasila and Citizenship Education Methods.

1. *Pancasila and Citizenship Education Methods*

Pancasila and Citizenship Education Subjects Citizenship education for grades X, XI, and XII has 4 core competencies and 28 basic competencies. In the learning process KI-3 (knowledge) and KI-4 (skills) are presented through direct teaching. While KI-1 (spiritual attitude) and KI-2 (social attitude).

The teaching methods given to students for PPKn subjects are in accordance with the competencies to be achieved, namely 1) Knowledge competence, carried out through indirect teaching, 2) Skill competence, carried out through exemplary, educational ecosystem, teachers develop social attitudes by pay attention to the characteristics, needs, and conditions of students, 3) Competency of spiritual attitudes and social attitudes in Civics subjects are grown as a result of knowledge and skill competencies. foster a caring attitude, so to provide an accompaniment impact or mutual effect the learning process is designed to foster spiritual attitudes and social attitudes, namely tolerance and cooperation, the learning process is carried out with group discussions. The following is the distribution of core competencies and basic competencies of Civics subjects which are the values, attitudes, and character that are the goals of giving Civics subjects.

2. *Values, Attitudes, and Character Encapsulated in Civics Subject Objectives*

The table below describes the values, attitudes and character which are the objectives of giving PPKn subjects, namely as follows:

6.1. Increasing Political Awareness and Forming Student Political Identity

Pancasila and Citizenship Education (PPKn) has a vision and mission to develop students to become human beings who have a sense of nationality and love for the motherland, through the process of accepting and carrying out the teachings of their religion; and have honest behavior, discipline, responsibility, polite, caring, and confident in interacting with family, friends, and teachers. For this reason, learning substances are developed which are imbued with 4 national consensuses, namely 1) Pancasila, as the basis of the state; 2) The 1945 Constitution of the Republic of Indonesia as the basic law which forms the constitutional basis for the life of society, nation and state; (3) The Unitary State of the Republic of Indonesia, as the final form of the Republic

TABLE 2: Core Competencies and Basic Competencies in PPKN Subjects.

CORE COMPETENCE 1 (SPIRITUAL ATTITUDE)	CORE COMPETENCE 2 (SOCIAL ATTITUDE)
Live and practice the teachings of the religion they adhere to.	Living and practicing honest behavior, discipline, responsibility, caring (mutual cooperation, cooperation, tolerance, peace), polite, responsive and proactive and showing attitude as part of the solution to various problems in interacting effectively with the social environment and nature as well as in placing oneself as a reflection of the nation in world association.
BASIC COMPETENCIES	BASIC COMPETENCIES
Living the values of Pancasila in the practice of administering state government as a form of devotion to God Almighty.	Practicing the values of Pancasila within the framework of the practice of administering the state government.
Living up to the constitutional values of the provisions of the 1945 Constitution of the Republic of Indonesia which regulate state territory, citizens and residents, religion and belief, defense and security in a fair manner.	To practice the values contained in the 1945 Constitution of the Republic of Indonesia which regulates state territory, citizens and residents, religion and beliefs, defense and security.
Appreciate the values related to the functions of State Institutions according to the 1945 Constitution of the Republic of Indonesia fairly.	Practicing values related to the functions of state institutions according to the 1945 Constitution of the Republic of Indonesia.
Live the values regarding the structural and functional relationship between central and regional government according to the 1945 Constitution of the Republic of Indonesia fairly.	Demonstrates values regarding the structural and functional relationship between central and regional government according to the 1945 Constitution of the Republic of Indonesia.
Being grateful for the values that form a commitment to national integration within the framework of Bhinneka Tunggal Ika.	Practicing the values that form a commitment to national integration within the framework of Bhinneka Tunggal Ika.
Grateful for the values that shape awareness of threats to the state and efforts to resolve them in the field of Ipoleksosbudhankam within the framework of Bhinneka Tunggal Ika.	Practicing resilience values related to threats to the state and efforts to resolve them in the field of Ipoleksosbudhankam within the framework of Unity in Diversity.
Living the values of the importance of the archipelago insight in the context of the Unitary State of the Republic of Indonesia in a fair manner.	Living the values of the importance of the archipelago insight in the context of the Unitary State of the Republic of Indonesia in a fair manner.
CORE COMPETENCE 3 (KNOWLEDGE)	CORE COMPETENCE 4 (Skills)
Understand, apply, analyze factual, conceptual, procedural knowledge based on curiosity about science, technology, art, culture, and humanities with insights into humanity, nationality, statehood, and civilization related to the causes of phenomena and events, and apply procedural knowledge to specific field of study according to their talents and interests to solve problems.	Processing, reasoning, and presenting in the realm of concrete and abstract realms related to the development of what one learns at school independently, and being able to use methods according to scientific rules.
BASIC COMPETENCIES	BASIC COMPETENCIES
Analyze the values of Pancasila within the framework of the practice of administering state governance.	Make joint decisions according to Pancasila values within the framework of the practice of administering state governance.
Analyze the authority of state institutions according to the 1945 Constitution of the Republic of Indonesia.	Presenting the results of an analysis of the authority of state institutions according to the 1945 Constitution of the Republic of Indonesia.

TABLE 2: (Continued).

CORE COMPETENCE 1 (SPIRITUAL ATTITUDE)	CORE COMPETENCE 2 (SOCIAL ATTITUDE)
Analyzing the structural and functional relationship between central and regional government according to the 1945 Constitution of the Republic of Indonesia.	Presenting the results of an analysis of the structural and functional relationship between the central and regional governments according to the 1945 Constitution of the Republic of Indonesia.
Analyzing the factors forming national integration within the Bhinneka Tunggal Ika framework.	Presenting the results of an analysis of the factors forming national integration within the Bhinneka Tunggal Ika framework.
Analyzing indicators of threats to the state and efforts to resolve them in the sector. Ipoleksosbudhankam within the framework of Bhinneka Tunggal Ika.	Presenting the results of an analysis of threats to the state and efforts to resolve them in the field of ipoleksosbudhankam.
Analyze its significance	Make decisions together

of Indonesia which protects the whole nation and the homeland of Indonesia; (4) Bhinneka Tunggal Ika, as a form of commitment to the diversity of social, national and state life that is intact and cohesive nationally and harmoniously in international relations. Learning activities to achieve mastery of citizenship education competencies (citizenship attitudes, citizenship knowledge, and citizenship skills) as set out in the syllabus focus on building the character of Indonesian citizens who are faithful, pious, and have noble and democratic and responsible character as set out in Article 131 paragraph (3) of the 1945 Republic of Indonesia Constitution and Article 3 of Law Number 20 of 2003 concerning the National Education System. The development of citizenship attitudes, citizenship knowledge, and citizenship skills as a whole becomes an organized character through the development of instructional impacts, accompaniment impacts, and citizenship culture in an interesting, fun and lifelong learning environment. For this reason, it is necessary to develop various learning models and learning environments in the classroom, outside the classroom, and in the community and (virtual) network.

1. *Increased Participation*

In a pedagogic view, Pancasila and Citizenship Education (PPKn) is a multidimensional field of scientific study, curricular programs, and socio-cultural activities. This multidimensional nature causes Pancasila and Citizenship Education to be addressed as values and moral education, social education, national education, civic education, political education, law and human rights education, and democracy education.

In Indonesia, the direction of developing civic education must not depart from the ideological basis of Pancasila, the constitutional basis of the 1945 Constitution of the Republic of Indonesia, and the operational basis of Law Number 20 of 2003 concerning the National Education System. In addition, it is also not permissible to go outside the corridors of the Unitary State of the Republic of Indonesia (NKRI) and the philosophy

TABLE 3: Formulation of Competency Indicators to Increase Political Awareness.

Core Competency	Basic competencies	Indikator
Processing, reasoning, and presenting in the realm of concrete and abstract realms related to the development of what one learns at school independently, and being able to use methods according to scientific rules.	Make joint decisions according to the values of Pancasila within the framework of the practice of administering the state administration.	Presenting the results of an analysis of joint decision-making in accordance with Pancasila values within the framework of state administration practices. Communicating the results of the analysis related to joint decision-making according to Pancasila values within the framework of implementation practices pemerintahanNegara.
	Presenting the results of an analysis of the provisions of the 1945 Constitution of the Republic of Indonesia which govern the territory of the state, citizens and residents, religion and beliefs, as well as defense and security.	Presenting the results of an analysis of the provisions of the 1945 Constitution of the Republic of Indonesia which govern the territory of the state, citizens and residents, religion and beliefs, as well as defense and security. Communicate the results of the analysis of the content of the provisions of the 1945 Constitution of the Republic of Indonesia which govern the territory of the state, citizens and residents, religion and beliefs, as well as defense and security.
	Presenting the results of an analysis of the authority of state institutions according to the 1945 Constitution of the Republic of Indonesia.	Presenting the results of an analysis of the authority of state institutions according to the 1945 Constitution of the Republic of Indonesia. Communicating the results of analytical studies on the authority of state institutions according to the Constitution of the Republic of Indonesia Tahun1945.
	Presenting the results of an analysis of the structural and functional relationship between the central and regional governments according to the 1945 Constitution of the Republic of Indonesia.	Presenting the results of a study of the structural and functional relations of the central and regional governments according to the 1945 Constitution of the Republic of Indonesia. Communicate the results of the study of the structural and functional relations of the central and regional governments according to the 1945 Constitution of the Republic of Indonesia.
	Presenting the results of an analysis of the forming factors of national integration within the Bhinneka Tunggal Ika framework.	Presenting the results of an analysis of the factors forming national integration within the Bhinneka Tunggal Ika framework. Communicating the results of the analysis of the factors forming national integration within the Bhinneka Tunggal Ika framework.
	Presenting the results of an analysis of threats to the state and efforts to resolve them in the field of ipoleksosbudhankam.	Presenting the results of an analysis of threats to the state and efforts to resolve them in the field of ipoleksosbudhankam. Communicating the results of an analysis of threats to the state and efforts to resolve them in the field of poliksosbudhankam.
	Make joint decisions regarding the importance of the archipelago insight in the context of the Unitary State of the Republic of Indonesia.	Presenting the results of an analysis of the importance of the archipelago insight in the context of the Unitary State of the Republic of Indonesia. Communicate the results of the analysis of the importance of the archipelago in the context of the Unitary State of the Republic of Indonesia.

of Unity in Diversity. This is why in terminology for citizenship education in Indonesia

the terms Pancasila and Citizenship Education are used. Pancasila and Citizenship Education is a subject that has a mission as education on Pancasila values and morals, awareness of the norms and constitution of the 1945 Constitution of the Republic of Indonesia, development of commitment to the Unitary State of the Republic of Indonesia (NKRI), and appreciation of the philosophy of *Bhinneka Tunggal Ika*. Pancasila and Citizenship Education is intended as an effort to shape students into human beings who have a sense of nationality and love for the motherland imbued with the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the spirit of Unity in Diversity, and the commitment to the Unitary State of the Republic of Indonesia.

Therefore, in general learning Pancasila and Citizenship Education in schools is an effort to develop the quality of citizens as a whole in various aspects as follows.

1. Literacy as citizens (civic literacy), namely the understanding of students as citizens about the rights and obligations of citizens in the life of Indonesia's constitutional democracy and adapting their behavior to that understanding and awareness.
2. Citizenship socio-cultural communication (civic engagement), namely the willingness and ability of students as citizens to involve themselves in socio-cultural communication in accordance with their rights and obligations.
3. Ability to participate as citizens (civic skills and participation), namely the willingness, ability, and skills of students as citizens to take initiatives and/or participate in solving socio-cultural citizenship problems in their environment.
4. Citizenship reasoning (civic knowledge), namely the ability of students as citizens to think critically and responsibly about the ideas, instrumentation and praxis of Indonesia's constitutional democracy.
5. Responsible civic participation and civic responsibility, namely the awareness and readiness of students as citizens to participate actively and responsibly in the life of a constitutional democracy. (Document SKGK Ministry of National Education, 2004).

1. *Peningkatan Rasa Cinta Tanah Air*

In accordance with Government Regulation Number 32 of 2013 Elucidation of Article 77b Paragraph 1 Letter, it is emphasized that Citizenship Education is intended to form students into human beings who have a sense of nationality and love for the motherland in the context of the values and morals of Pancasila, awareness of the constitutionality of the 1945 Constitution of the Republic of

Indonesia, values and the spirit of *Bhinneka Tunggal Ika*, as well as the commitment of the Unitary State of the Republic of Indonesia.

In general, the goal of the Pancasila and Citizenship Education (PPKn) subjects at the primary and secondary education levels is to develop the potential of students in all dimensions of citizenship, namely:

2. Citizenship attitudes include firmness, commitment and civic responsibility (civic confidence, civic commitment, and civic responsibility). Citizenship knowledge.
3. Citizenship skills include citizenship skills and participation (civic competence and civic responsibility).

In particular, the purpose of PPKn, which contains all of these dimensions, is intended for students to have the following abilities.

4. Displaying characters that reflect the appreciation, understanding, and practice of Pancasila values and morals personally and socially.
5. Have a constitutional commitment supported by a positive attitude and complete understanding of the 1945 Constitution of the Republic of Indonesia.
6. Think critically, rationally and creatively and have the spirit of nationalism and love of the motherland imbued with the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, the spirit of *Bhinneka Tunggal Ika*, and the commitment to the Unitary State of the Republic of Indonesia.
7. Participate actively, intelligently, and responsibly as members of society, national shoots, and citizens in accordance with their dignity as creatures of God Almighty who live together in various socio-cultural arrangements.

The ultimate goal of Pancasila and Citizenship Education is the realization of intelligent and good citizens, namely citizens who are characterized by the growth and development of social sensitivity, responsiveness, criticism and creativity in the context of social, national and state life in an orderly, peaceful and creative manner, as a reflection and the embodiment of Pancasila values, norms and morals. Students are conditioned to always be critical and behave creatively as family members, school members, community members, citizens, and human beings in their environment in an intelligent and good manner. The learning process is organized in the form of learning while doing (learning by doing), learning to solve social problems (social problem solving learning), learning through social engagement (socio participatory learning), and learning through socio-cultural interaction according to the context of people's lives.

7. CONCLUSION

Components in Citizenship Education are material taught to students contained in Pancasila and Citizenship Education books which include components to fulfill indicators of forming student political awareness, and Citizenship Education learning strategies have also used strategies involving students in the living environment to increase participation, using strategies for activities in schools to increase tolerance and to increase awareness as citizens carried out strategies involving several relevant stakeholders such as election administrators and the police.

The formation of national identity in the Citizenship Education component is that material taught to students to enhance the formation of national identity has not been included in the material being taught, therefore learning strategies to achieve the formation of student national identity have not been carried out.

8. SUGGESTION

Suggestions or recommendations for this research are to complete civics education material that meets indicators of forming student national identity accompanied by learning strategies, namely as follows:

TABLE 4

BASIC COMPETENCIES	MATERI	LEARNING MODEL
To be grateful for the values that form a commitment to national integration within the framework of Bhinneka Tunggal Ika. Practicing the values that form a commitment to national integration within the framework of Bhinneka Tunggal Ika. Analyze the factors forming national integration within the framework of Bhinneka Tunggal Ika. Presenting the results of an analysis of the factors forming national integration within the framework of Bhinneka Tunggal Ika.	The concept of national integration Factors forming national integration. The Diversity of the Indonesian Nation Challenges in maintaining the integrity of the Unitary Republic of Indonesia The participation of citizens in maintaining the Unity and Unity of the Nation	Utilizing information and communication technology (ICT). Debate for and against Example: Students in groups tasked with seeking information by utilizing technology information and communication about the forming factors national integration, then present the results in front of class. Students do pro-con debate about challenges in maintaining the integrity of the Unitary State of the Republic of Indonesia.

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