

The Development Model of Curriculum Content of Civics Education (1975-2013) in Indonesia 21st Century

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Abstract: The High School PKn Curriculum Model from 1975-2013 is to create students who have the Pancasila spirit in words and actions that are good and intelligent in their daily lives. The high school Civics curriculum model used is Pancasila, 1945 Constitution of the Republic of Indonesia, politics, law, values, morals, local wisdom and cultural diversity. The development of high school PKn in the ideal future for Indonesia is: (1) PKn which has clear scientific roots, namely politics, law, and morals, so that it is scientific. (2) PKn which is free from hegemony, indoctrination, and pragmatic interests of the regime in power. (3) PKn who adopt universal values, which are used by democratic countries. (4) PKn which cannot be separated from the frame of Pancasila philosophy. (5) Civics which are characterized by national identity, Indonesian culture, Bhineka Tunggal Ika, NKRI. (6) PKn that is guided by the politics of the state and nation in the constitution. (7) proportional PKn that develops civic knowledge, civic skills, and civic disposition. (8) PKn which produces religious citizens, which is a differentiator from those developed by developed countries in the West. (9) Civics that empower citizens, not PKn which only form critical powerless compliance. (10) PKn which leads to civil society.

Keywords: civic education¹, curriculum content model², high school³

Introduction

Indonesia's education curriculum has developed since the period before 1947 until the 2006 curriculum, even the emergence of a new curriculum that will replace the old curriculum, namely the 2013 curriculum (Santoso, Al Muchtar, & Abdulkarim, 2015). According to the Minister of Education and Culture or the Minister of Education and Culture Muhammad Nuh (Kompas, 5/5/2012). "There is no lasting curriculum. The curriculum changes because of changing times, not because the curriculum is now bad or wrong. It's true in his day. But times change and we must change".

The analysis is that the curriculum change process has no other purpose than to improve the quality of the learning process and the design of learning in schools so that students / students in Indonesia become quality resources and have succeeded in increasing their time (Santoso et al., 2015).

This research is philosophically Citizenship subjects Citizenship Education and is a learning tool to create students who have Pancasila mentality in words, actions and behavior in everyday life. PKn is the best material original from Indonesia not copied from other countries, including Pancasila, the 1945 Constitution, the Republic of Indonesia, national unity, and Red and White. Civics curriculum from 1975-2013 Citizenship ultimately aims to make citizens say, act, and behave, based on Pancasila or the spirit of everyday life that starts from school education to becoming a mature high school and becomes the pride of the nation to bless ourselves, family, school, country and nation with a good moral spirit / character who can advance and compete in the national and international era. The findings of this study also have implications for the development of the theory of scientific development and Citizenship Education in terms of the future of the Indonesian high school curriculum.

Background of the research

Historically, the state as a political unit has often preceded and provided the necessary institutional conditions for creating the 'nation', in the sense of a well-defined group of people who think of themselves as 'belonging' or as 'members' of the nation (Glover, 1997: 143). The creation of the nation is in such cases a politically designed process of 'creating Italians' or of 'turning peasants into Frenchmen' (Weber, 1976). In all such cases, the project of nation building is a conscious and sometimes violent political and educational process, whereby minority nations are created out of processes designed to eliminate or destroy them through assimilation. (McDonough & Cormier, 2013). In education, The development of desirable values has always been a central concern of education. Many educational scholars have recognized the school's role in value education and in moral development (Dewey, 1934; Goodman and Lesnick; 2001; Nucci, 2001; Wynne, 1988). (Duman, 2014).

Curriculum changes from time to time, both in Indonesia and in other countries, are due to the needs of the community which are constantly evolving every year and the demands of the times tend to change. The development of the curriculum is considered a determinant of the future of the nation's children. Therefore, a good curriculum will be expected to be implemented in Indonesia so that it will produce a bright future for the nation which has implications for the progress of the nation and state.

One of them was the idea of evaluating the curriculum quickly after Deputy President of Indonesia Boediono published the idea of education reform through the article "Educational Key to Development" Kompas, August 27, 2012 (Kompas Book, 2013: XIV). The article seems to be a description of the pillars of national development (pro

growth, pro poor, pro job, and pro environment) proclaimed by President Susilo Bambang Yudhoyono in an introductory speech in the 2013 RAPBN. What draws his ideas is to carry out the national development paradigm, the government wants to evaluate (again) national education curriculum, especially from elementary to high school. The reason, according to the Minister of Education and Culture Muhammad Nuh, is "many problems in society are closely related to education", evaluation is intended to make learning more effective. For this reason, the government formed a curriculum evaluation team and asked various professions and expertise to conduct evaluations independently (Kompas Book, 2013: XIII). (Santoso, 2013).

The fact is that Indonesia has a high school level Civics Curriculum (SMA) from 1975-2013 to create students who have the Pancasila spirit in words and actions that are good and smart in their daily lives (Santoso et al., 2015). There are many competing traditions ranging from the functional (Tyler, 1949), the descriptive-analytical (Marsh and Morris, 1991) to the critical (Apple, 1979)~ some studies offer insights from an instructional perspective, others locate curriculum analysis with analysis of the development of the educational system while yet others use a political-economy/sociological perspective to ask questions about the privileging of certain types of knowledge within the curriculum, access to certain types of curriculum for certain groups of students, etc. (Gopinathan, 2002).

The education should be expensive because the education is very important for every people or every citizen in Indonesia. Some-times if the education too cheap we considered that the education that the education is lower. The important of education for: The increase intellectual so that the people become smart. Indonesian people that education didn't do with the best, because Indonesian curriculum still be changed. The education should be expensive, should be used media for example computer, internet, many books and so on. I agree with the education should be cheap so that the Indonesian people can study very well (Lengkanawati, 2004).

Curriculum 2013 is the latest curriculum released by the Ministry of Education and Culture of the Government of the Republic of Indonesia. The implementation of Kurikulum 2013 has been very controversial. (Michie, 2017). The connection between education, culture and religion is very strong in these Indonesian curriculum documents. The function of education is to develop students to become good citizens. According to Law 20 of 2003, students "become religious and pious humans to the one and only great God, of noble character, healthy, knowledgeable, skilful, creative, independent, and become democratic and responsible citizens" (Kemendikbud, 2012, p. 3). This statement is repeated in the curriculum documents and various commentaries (e.g., Nuh, 2013; Prihantoro, 2015). The intent is that people should also influence education: "Education is rooted in the people's culture" (Kemendikbud, 2012, p. 3) (Michie, 2017).

Curriculum integration originates from the notion that classroom curricula should be connected and relevant for real life (Beane, 1995; Czerniak et al., 1999). As far back as the 1970s, Gibbons (1979) pointed out that improving curricula, for example in the sense that separate, subject-oriented curricula are changed into more integrated curricula, would be highly beneficial for students. (Yulianti, 2015).

Different definitions of curriculum have been proposed, for example by Tyler (1949), Wheeler (1967), Eisner (1979), Skillbeck (1984), and Print (1993). For the purposes of this paper, the term curriculum means the statements of competencies to be acquired by learners in their own learning environment and all the planned learning opportunities offered to learners and the experiences learners encounter when the curriculum is implemented. (Madya, 2007).

So this increase must be through the Common Core State Standards (CCSS) integrated framework of the 21st century prepared by The Partnership for 21st Century Skills (P21). P21 (2006) advocated integrating academic core knowledge, critical thinking, and social skills in teaching and learning to help students in the multi-dimensional abilities that are required in the 21st century. These skills can help students succeed in their future careers by supporting 21st century learning systems to improve outcomes. Integrating the CCSS with P21 can help complement the 3Rs (core academic content mastery) and 4Cs (critical thinking, communication, collaboration, and creativity) (Partnership for 21st Century Skills, 2006) (Alismail & Mcguire, 2015). In our Indonesian context, they should develop their spiritual intelligence, emotional intelligence, IQ and their kinesthetic intelligence to be the desired total persons. This will indeed be advantageous for them since they have their places when, as mandated by the 2003 Education Act, they learn to record their talents, interest, abilities in their own environment. No one will feel harmonized in the learning process, so that everyone will have the opportunity to be himself / herself. This is an important point for the development of strong personality or identity. (Madya, 2007). Potential targets include teachers' proficiency in analyzing student thinking about the science (van Es & Sherin, 2008), their facility in using discourse strategies, and their ability to translate pedagogical strategies from curriculum materials (Davis & Krajcik, 2005) (Moon, Passmore, Reiser, & Michaels, 2014).

So curriculum change for Citizenship Education is very important to be changed immediately in the world of education because it is the basis in the world of education towards citizens who have a sense of nationalism, a sense of nationalism and a sense of smart and good citizen in the future as the Republic of Indonesia's educational ideals. The National Education System Law Number 20 of 2003 Article 37 states that "Citizenship Education must be contained in the curriculum for Primary and Secondary Education and Higher Education". Citizenship education at various levels of education must be improved and developed to equip students with basic knowledge and abilities regarding the realization of citizens who can be relied on by the nation and state.

Research Methodology

This research uses the qualitative approach to descriptive analysis methods and in case study drafts. Qualitative research has a purpose for understanding the phenomena holistically, and describing it in the words and sentences in special contexts by using some methods (Moloeng, 2009: 6). (Maryono, 2015). In this study, a qualitative research method was employed. Prior to the interview, each participant gave informed consent confirming their willingness to be involved in the study. Each interview lasted for approximately 45 minutes. The interviews were transcribed, coded and analyzed. (Yulianti, 2015).

The research methodology is a technique to obtain data needed in a study. Data sources are categorized into three groups. First, the source of printed material (literature), includes books, journals, papers and literature the results of research on Citizenship Education. Second, the data source is in the form of an analysis document which includes the results of state documents on the high school civic education curriculum from 1975-2013.

Data collection and information techniques used are qualitative data collection techniques that include documentation studies, and literature studies. Meanwhile the data analysis process used by researchers is data reduction, data display, verification and conclusion (Miles and Huberman, 1992: 16-18). (Sugiyono, 2012: 337), he said that activities in qualitative data analysis are done interactively and continuously until reaching the oversaturated culmination. The analysis activities include data reduction, data display, and conclusion drawing or verification. The validity is based on trusted rank, shifted degree, dependence degree, and the certainty. Test credibility is done by taking extension observation, improving the application, and triangulation (Sugiyono, 2012: 368). The extension observation is done to check the data. The researcher makes deeper research to take the trusted data. In getting the trusted data, the observation is done accurately and systematically. And then, the triangulation is used by some resources, some ways, and some times. Therefore, there are some triangulations, such as: resources triangulation, triangulation of the technique for taking the data, and the time triangulation. The triangulation is used to increase the data validity too (Maryono, 2015).

Findings and Discussion

1. Philosophical High School Citizenship Education in Indonesia

Based on the results of the research, the Indonesian PKn philosophical high school in ontological, epistemological, and axiological studies namely;

The ontology of High School Civics as curricular is to form individuals who are moral, have statesmanship, are noble, intelligent, participatory, and responsible according to the contents of the Pancasila. Epistemological High School Civics as a process of forming intelligent souls born and inwardly understand various substances of knowledge of meaning and meaning about values, morals, Pancasila, 1945 Constitution, Bhineka Tunggal Ika, Unitary State of the Republic of Indonesia, and red and white flags. All of this will form a broad knowledge of Indonesia and describe the powerful cognitive, affective, and psychomotor. The axiology of High School Civics as proof in everyday life with statesman attitude, heroism, nationalism, which produces a happy ending that is good with as much as possible is beneficial for self, family, school, nation and state of Indonesia.

Then it can be clarified by the researchers of all, philosophical PKn high school level is an individual human formation program that is moral, statesmanlike, noble, intelligent, participatory, and responsible according to the contents of the Pancasila, by giving knowledge about meaning and meaning to values, moral, Pancasila, 1945 Constitution of 1945, Bhineka Tunggal Ika, Unitary State of the Republic of Indonesia, and red and white flags, by producing output of acts of statesmanship, heroism, nationalism, which succeed in happy ending which is good with many beneficial gifts for themselves, families, school, nation and state of Indonesia.

2. The development of the Civics Education curriculum in 1975-2013 that fulfills the demands of learning needs of students to face the challenges of life in the future

The stipulation of Citizenship Education in the 1975 curriculum with the name "Pancasila Moral Education" (PMP) as the name of the field of study for Citizenship Education whose purpose is to form Pancasila citizens who are faithful and devoted to the Almighty God. The 1973 GBHN mandated curricula at all levels of education ranging from kindergarten to tertiary education, both public and private, must contain Pancasila Moral Education, and sufficient elements to continue the spirit and values of 1945 to the younger generation. With the stipulation of MPR Decree No. II / MPR / 1978 concerning Guidelines for Living and Practicing Pancasila (P4), the material in the field of study of Pancasila Moral Education is complemented or even dominated by P4 material and materials. Pancasila Moral Education (PMP) in the 1975 curriculum. This change of name occurred because the New Order wanted to make corrections to the Old Order, which was to implement Pancasila purely and consequently. Therefore the Pancasila morality must be taught intensively through formal education, until the PMP becomes its ingredients. The material is civics, national history, events after independent Indonesia, the 1945 Constitution, each Pancasila principle, the message of the importance of development (such as the five-year development plan and GBHN) for the Indonesian nation, specific state doctrine, discussing moral issues and so on, vision and mission oriented to value inculcation with the contents of the values of Pancasila and the 1945 Constitution.

In the Civics curriculum in 1984, Pancasila Moral Education (PMP) which aims to strengthen morals and enhance the character of students so that he is able to face and respond to all kinds of changes in living conditions in the future. PMP by the Department of P and K (1982) stated that the nature of the PMP is nothing but the implementation of P-4 through formal education channels. This continues until the enactment of the 1984 Curriculum and 1994 Curriculum. Its vision and mission is oriented towards value inculcation with the content of Pancasila values and the 1945 Constitution (value inculcation is improvised from unavoidable indoctrination). The P4 material in the study of citizenship education in PMP subjects is further strengthened in the PMP Curriculum 1984 Subject. The description of the subject matter as PMP material is described in the order of the Pancasila precepts, as explained in P4 on the interpretation of the practice of Pancasila. Although affective aspects become a focus in PMP Curriculum 1984, the material discussed more contains aspects of knowledge (cognitive) when reviewing topics such as human rights, principles and meanings of justice, the 1945 Constitution, state institutions, judicial bodies, Indonesian independence, international cooperation, and studies of Pancasila itself.

Then the 1994 curriculum, "Pancasila Moral Education" (PMP) has changed its name to "Pancasila and Citizenship Education" (PPKn). Pancasila and Citizenship Education is also intended as an effort to equip students with basic manners, knowledge, and abilities with regard to relations between citizens, between citizens and the state, as well as state defense preliminary education (PPBN) to become citizens who can be relied on by the nation and country, in accordance with Law No. 2 of 1982 concerning Defense and Security, and Circular of the Minister of Defense and Security SE / 001 / M / III / 88 (Udin S. Winataputra, 2012: 6). Pancasila and Citizenship (PPKn) whose contents still instill Pancasila and Citizenship values, but no longer emphasize Pancasila values which are outlined in P-4 Points again, because they assume that Pancasila is not only a simulation tool but must be carried out as well as possible in the life of the community, nation and state. Furthermore, the scope of the 1994 curriculum is (1). Values, morals and norms and behaviors that are expected to materialize in the life of the community, nation and state as referred to in the Guidelines for Living and Practicing the Pancasila. (2). The life of political, economic, social, cultural, defense and security ideologies and the development of science and technology in the Republic of Indonesia unitary unit based on Pancasila and the 1945 Constitution. In the PKn 1996 subject, the curriculum was supplemented only by adding the material and not changing the name of the lesson. Then in line with the political changes from the New Order to the Reform Order, actually when the 1994 PPKn curriculum was applied, content adjustments were made. There are a number of contents of the 1994 Curriculum which were added and reduced, adjusted to the spirit and nuances of reform. Around 1999 the Pancasila and Citizenship Education curriculum (PPKn) was born with Supplements. A number of grains and the value of ideas related to character are accommodated in the 1994 PPKn Curriculum with Supplements. So, in 1999, during the reign of B. J. Habibie, the term IPTEK and IMTAK was born, followed by the term of the curriculum, the content of which was to integrate religious values into learning. However, the Pancasila values in the P-4 actually have nothing wrong, they should be maintained because of that, the spirit of Pancasila which must be PKn review and deepen as the identity of the PPKn lessons.

The 2004 curriculum, at first these subjects were combined into one, because the contents of Citizenship Education came from the Pancasila itself. Then it is broken down into its own subjects because Citizenship Education is considered important to be taught to students. This is because in Citizenship Education the wider citizenship material is taught and the source is not only directly from Pancasila. So, changing the name of PPKn changed to PKn. The Citizenship Education function in the Competency Based Curriculum (KBK) with the Citizenship / Kn 2004 name is: "To form citizens who are intelligent, skilled, and of good character, and loyal to the nation and state of Indonesia based on Pancasila and the 1945 Constitution". The scientific material on Citizenship Education subjects in the 2004 curriculum includes the dimensions of knowledge, skills (skills), and values (values). In line with the main idea of Citizenship Education subjects who want to form ideal citizens, namely citizens who have faith and devotion to God Almighty, knowledge, skills, and values in accordance with the concepts and principles of citizenship. In turn, these good citizens are expected to be able to help realize a democratic constitutional society. While the scope of Citizenship subjects are grouped into components of the subject matter and sub-components of the subject matter of the lesson, namely: 1. Unity of nation and state; 2. Values and norms (religion, decency, politeness and law); 3. Human Rights; 4. The necessities of life of citizens; 5. Power and politics; 6. Democratic society; 7. Pancasila and state constitution; 8. Globalization; but this subject matter carries the mission of values and moral education.

Then the Civics Curriculum in 2006, developed a body of knowledge known to have a systemic paradigm in which there are three domains of citizenship education, namely the academic domain, the curricular domain, and the cultural social domain. These three domains have structural and functional linkages which are bound by the civic virtue and civic culture concept which includes civic knowledge, civic disposition, civic skill, civic confidence, civic commitment and civic competence (Winataputra, 2012: 9). Subjects that focus on the formation of citizens who understand and are able to exercise their rights and obligations to become intelligent, skilled, and characteristic Indonesian citizens who are mandated by Pancasila and the 1945 Constitution of the Republic of Indonesia. rational and creative in developing the life of democracy in relation to the life of the nation and in the framework of relating to other nations. To support this objective, 8 PKn studies were published, namely the Unity and Unity of the nation; Norms, laws and regulations; Human rights; Citizen needs; State Constitution; Strength and Politics; Pancasila; and Globalization.

Furthermore, the 2013 curriculum, Draft from Puskurbuk, Ministry of National Education in 2012, Civics 2006 will be changed to the subject of Pancasila and Citizenship Education abbreviated as PPKn. This nomenclature is similar and can even be said to be the same as the 1994 curriculum (Winarno, 2013: 3). The curriculum substance, standard competence, basic competence, and PPKn indicators were organized nationally by

strengthening Pancasila values and morals; the values and norms of the 1945 Constitution of the Republic of Indonesia; the value and spirit of Unity in Diversity; and the insight and commitment of the Unitary State of the Republic of Indonesia. While the scope of the PPKn material includes: 1. Pancasila, as the basis of the state, ideology, and national outlook on life, 2. The 1945 Constitution as a written basic law which constitutes the constitutional foundation of the life of the community, nation, and state, final agreement form the State of the Republic of Indonesia, 4. Unity in Diversity, as a manifestation of the unity philosophy behind the diversity of life in the community, nation, and state.

Table 1. A summary of the analysis of the comparison of the development of Civics curriculum content in High School levels from 1975-2013 in Indonesia

No.	Analysis aspects	curriculum 1975	curriculum P4 1979	curriculum 1984	curriculum 1994	curriculum Supplement 1999	curriculum 2004	curriculum 2006	curriculum 2013
1	2	3	4	5	6	7	8	9	10
1.	PKn Name	PMP	PMP+P4	PMP	PPKn	PPKn	Kn	PKn	PPKn
2.	PKn Goals	Pancasilais citizens	Pancasilais citizens	Pancasilais citizens	Pancasilais citizens	Citizens who believe and fear	Citizens who have character	Citizens who are critically democratic	Citizens who are loyal and obedient to the Pancasila and the 1945 Constitution of the Republic of Indonesia
3.	Number of high school PKn hours	2	2	2	2	2	2	2	2
4.	Model PKn	Active students	Active students	CBSA/ active student learning methods	Skills	Skills	Experience	Solve the solution	<i>Thematic Kontekstual learning</i>
5.	Scope	<i>civics, national history, events after independent Indonesia, the 1945 Constitution, each Pancasila principle, the message of the importance of development (such as the five-year development plan and GBHN) for the Indonesian nation, specific state doctrine, discussing moral issues and so on, value inculcation with the contents of the values of Pancasila and the 1945 Constitution</i>	MPR Decree No. II / MPR / 1978 concerning Guidelines for Understanding and Practicing the Pancasila (P4)	human rights, principles and meanings of justice, the 1945 Constitution, state institutions, judicial bodies, Indonesian independence, international cooperation, and studies of Pancasila itself.	(1). Values, morals and norms and behaviors that are expected to materialize in the life of the community, nation and state as referred to in the Guidelines for Living and Practicing the Pancasila. (2). The life of political, economic, social, cultural, defense and security ideologies and the development of science and technology in the unity of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution.	1999 during the reign of B. J. Habibie was born the term science and technology and IMTAK which followed the curriculum of the first curriculum, the contents of which were integrating religious values into learning.	1. Unity of nation and state; 2. Values and norms (religion, decency, politeness and law); 3. Human Rights; 4. The necessities of life of citizens; 5. Power and politics; 6. Democratic society; 7. Pancasila and state constitution; 8. Globalization; but this subject matter carries the mission of values and moral education.	National unity and unity; Norms, laws and regulations; Human rights; Citizen needs; State Constitution; Strength and Politics; Pancasila; and Globalization.	1. Pancasila, as the basis of the state, ideology, and national outlook on life, 2. The 1945 Constitution as a written basic law which constitutes the constitutional basis of community, national and state life, 3. The Unitary State of the Republic of Indonesia, as a final agreement in the form of the Republic of Indonesia 4. Unity in Diversity, as a manifestation of a unified philosophy behind diversity of life

<p>6.</p>	<p>Strengths and weaknesses</p>	<p>forming Pancasilais who are faithful and devoted to God Almighty, but praxis in a different life because they only use the memorization system.</p>	<p>new content guideline, understanding, appreciation, and practice of Pancasila (P-4) or eka prasetya pancakarsa</p>	<p>the new content of guideline, understanding, appreciation, and practice of Pancasila (P-4) or Eka Prasetya Pancakarsa, with 36 points of Pancasila value as its contents, while the development of Civic Virtue and Civic Culture are not used as identity. PMP makes a heavy burden on PKn.</p>	<p>PPkn material carries the concepts of Pancasila and UUD 1945 values along with the dynamics of the embodiment in the lives of Indonesian people while in fact the 1994 curriculum reap many judgments from the community as a curriculum that is too material, overlapping, too much memorization, centralistic, and less reflective decentralized.</p>	<p>guidance, understanding, appreciation, and practice of Pancasila (P-4) are omitted</p>	<p>Broader Citizenship material and its sources are not only directly from Pancasila while the reality in the field shows that there are symptoms of Citizenship Education which are considered to have lost their academic characteristics because there are not sufficient scientific theories.</p>	<p>PKn seems more dominant in constitutional content so that the content of Pancasila values and morals lacks proportional accentuation, and methodologically , the predominance of cognitive learning tendencies, so that the dimensions of affective and psychomotor have not been optimally developed</p>	<p>PPKn lessons as a whole part of subject groups that have a mission to strengthen nationality and drive character education but learning is still fiber in legal and political knowledge, while morals are ruled out / less deepened</p>
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(Source: processed by researchers from various PKn curriculum sources from 1975-2013 puskur; Ministry of Education and Culture)

3. Challenges of PKN Material in the Future

Citizenship education is a form of galvanizing individuals to become citizens of a nation that has a character that is in accordance with its national vision. While participating in the process of developing PKN curriculum in Indonesia, it can be stated that the challenges of Civics material in the future are as follows;

First, it is difficult not to be accepted, that the field of Citizenship Education is a study that is most vulnerable to external conditions, demands changes and factors that continue to be dynamic around it. Compared to other fields of study, PKN often changes.

Second, vulnerability to change may indicate that Civics as a field of study that has not been scientifically solid. It can also indicate that PKN is always full of interests. PKN material ideologically is not "neutral" from the vision and mission of the nation concerned.

Third, the PKN scientific community (lecturers, teachers, students, educators, researchers, and experts) need to be continuously prepared, involved, participating and contributing to any changes in Civics. PKN will only grow firmly if indeed the supporting communities are always actively working and jointly developing PKN science.

Fourth, a continuous process, dynamic and changing nature, especially in the realm of study substance, makes it possible that the description of the material presented will lead to a variety of explanations, diversity of concepts, which at the end can create confusion for perpetrators or practitioners of civic education. Experience in the 2006 Civics curriculum also shows this. Books of material circulating even though the main contents are the same but the descriptions given are different.

Fifth, the change in Civics Education into PPKn with the emphasis as education on the values and norms of Pancasila and the 1945 Constitution makes the content of material scientifically not too important. There is an opinion that content is not too important, which is important moral message. Reflecting on the experience of PPKn 1994, everyone can become a PPKn teacher. Will all teachers also become teachers of the 2013 PPKn?

Sixth, a quick reading of the basic competencies of each class shows that there is almost no difference in terms of content / learning material except in terms of operational verbs. This can cause difficulties in developing scientific teaching materials. The development of scientific and pedagogical teaching materials will greatly depend on the academic insight of the author.

Seventh, in the end the development of PKN from time to time will always challenge the PKN academic community to get involved, discuss, give criticism and other scientific activities for the development of the PKN field itself.

4. PKN Future Material Model

According to Djoro Djatum in the TV program Sang Guru on Bloomberg TV Indonesia, it was explained that in 2020-2035 it was a golden opportunity for the Indonesian people to take off from adversity, and if in that year the Indonesian people were unable to do it or did it too late there will be another opportunity for the Indonesian people. Therefore, it is necessary to realize character education immediately to reduce the disease / deterioration of the Indonesian people, including in the case of high corruption, plagiarism, drugs, fights between students who provide a bad image of the Indonesian nation in the eyes of the world. To make it happen, a number of approaches, models and learning methods need to be developed which can teach character education without imposing it on conventional character education. In my opinion, the right approach, model and method include Contextual Teaching and Learning, Problem Based Learning, Project Based Learning, Inquiry, Discovery, Experiment, and so on (<http://rimatrian.blogspot.com>).

Citizenship Education is defined as the contribution of education to the development of characteristics that characterize a citizen. This set of characteristics becomes citizens, which then becomes the starting point of citizenship education. This means that citizenship education is intended to achieve the formation of national character desired or expected by the nation concerned. The character of citizens will also determine the concept or paradigm of citizenship education that is carried out.

Thus the character of Indonesian citizens who want to be formed is influenced by the basic interests of the life of the nation and state but also able to adapt to the development of the era as well. This is because citizens not only live in a national environment but also live with other nations in international relations. Thus, the character of global citizens and for the future today is important for the change in the concept of citizenship education.

The reason for this change is based on the times and community changes so that Civics as a reference for character education can be felt and seen in various daily lives, namely:

- a. The development of PKN material has now begun to spread to other subjects, both of which are PKN interdisciplinary, multi-disciplinary, even cross disciplinary.

- b. PKn scientific distance will continue to grow because of the influence and encouragement of the progress of the development of people's mindsets and habits, both at the regional, national and international levels.
- c. There are many leading and modern PKn reference sources that make the development of PKn expertise more important
- d. The many professors and doctors who made themselves prominent educators with the latest propositions and the sharing of science with PKn experts abroad made PKn scientific development more complex and comprehensive.
- e. The number of problems in PKn scholarship and more and more solutions and alternatives to form learning that are more focused on pleasant learning and not boring with learning in classroom learning in PKn subjects.

For this reason, in the development of Civics in the ideal future for Indonesia are as follows: (1) PKn which has clear scientific roots, namely politics, law, and morals, so that it is scientific. (2) PKn which is free from hegemony, indoctrination, and pragmatic interests of the regime in power. (3) PKn who adopt universal values, which are used by democratic countries. (4) PKn which cannot be separated from the frame of Pancasila philosophy. (5) Civics which are characterized by national identity, Indonesian culture, Bhineka Tunggal Ika, NKRI. (6) PKn that is guided by the politics of the state and nation in the constitution. (7) proportional PKn that develops civic knowledge, civic skills, and civic disposition. (8) PKn which produces religious citizens, which is a differentiator from those developed by developed countries in the West. (9) Civics that empower citizens, not PKn which only form critical powerless compliance. (10) PKn which leads to civil society.

Citizenship education is a subject that is based on politics, law, values, morals and other sciences. Thus this education should be relatively free from the influence of power. In the United States, Britain and Australia, for example, the scientific discipline of civic education is civics and law. The disciplines of economics, sociology, anthropology, political science and political philosophy are the main components of civic education. Therefore, according to its essence, civic education is an interdisciplinary, multi-disciplinary and cross disciplinary subject.

To shorten it, from that matter the Indonesian civic education is set to make smart and good citizens where good citizens are the size of the country's constitution. In the discourse of citizenship, smart and good citizens are a meeting point between the civic confidence, civic competence and civic commitment. Civic confidence is the slice of civic knowledge and civic dispositions, civic competence is a slice of the civic knowledge and civic skill and civic commitment which is a slice of civic dispositions and civic skills. Citizens who have civic knowledge, civic dispositions and civic skills are citizens who have confidence, competence and commitment, hereinafter referred to as smart and good citizens. As long as the citizens' attitudes and behavior are not contradictory and obey the constitution, they are categorized as good citizens, while human / good people are basically the same in all countries, because they are determined by their conscience. Being a good citizen is not necessarily a "good" human being. We may hear that there are members of the DPR or state officials who pay taxes, report their personal wealth, fulfill summons, and comply with traffic regulations. However, it also behaves immorally, eg committing adultery, being angry, and so on. He is a good citizen but not necessarily as a human being he has a "good" character.

So substantially the development of material in the Civics curriculum was strengthened and deepened by 50% in the moral value content of Pancasila as the basis of the PKn philosophical philosophy, while 30% came from legal content and 20% originated from political content as a complement to perfection. This target of Civics is to improve the character / morals of the nation's children as the next generation in the next 22 years.

Briefly in its implementation, if political values are put forward, it will become fraud and destruction of democracy. If the legal aspects are prioritized, justice will be easily mocked, the core of this politics and law is getting smarter in politics. it will be even more cunning in seeking legal disability gaps. However, if the moral is put forward, what happens is that the morals are more intelligent, less attitudes and immoral, corrupt, and legal brokers. Civics curriculum that is developed in the future is expected to have a strong basic Pancasila moral value and complementary legal and political resources shortened because PKn's future years are desirable to target human beings with superior character and morals. Then Civics must have practical subjects in various fields in society, schools, nations and countries if if the Civics were applied in psychomotor-based subjects then democracy and law-abiding adulthood and citizenship would eventually develop and shape the Pancasila spirit.

Furthermore, the scientific order developed according to Indonesian PKN-style is: "Pancasila, Opening of the 1945 Constitution, 1945 Constitution, NKRI, Bhineka Tunggal Ika, Merah putih, and the meaningfulness of the struggle for the Youth Oath." Based on these 7 sources PKn must be developed and reinforced by learning models based on the personality of the Indonesian people.

All of this will shape the moral character of knowledge and the introduction of the nation and state of Indonesia, where citizens will be proud to have a nation and country with diverse cultural customs and beliefs. If we hold strong moral sciences, the customs and beliefs that exist in our country will definitely form a solid union with the spirit of unity in one form of the Republic of Indonesia. So, it seems clear that the criculum of Indonesia must be formed immediately. If PKn experts want to explore and make a curriculum model that makes them proud to love obedient and obedient and want to build up to advance the country and nation of Indonesia towards the independence of the nation with a virtuous moral basis, the design of this curriculum program can be used as a reference.

5. So the collaboration of future curriculum programs can be formed and can be calculated on several material sources which can be shortened as follows:
 - a. Moral:
 - 1) Moral values in the Guidelines for Living and Practicing the Pancasila (P4)
 - 2) The history of the philosophy, concepts, principles and norms of the Pancasila as the basis of the state, ideology, and outlook on the nation
 - 3) Opening of the 1945 Constitution, and the meaning of moral significance of the Opening of the 1945 Constitution for Indonesian citizens
 - 4) Translation of Pancasila Values and the 1945 Constitution
 - b. Law:
 - 1) Norms, laws and regulations
 - 2) Human rights
 - 3) Principle and meaning of justice
 - 4) Pancasila and state constitution
 - 5) The 1945 Constitution as a written basic law which constitutes the constitutional basis of life in the community, nation and state
 - c. Political:
 - 1) The meaning, essence and purpose of red and white, the struggle of regional heroes, the proclaimators of independence, and the openness of the government in equitable distribution of Indonesian welfare.
 - 2) Civics
 - 3) Power and politics
 - d. Morals collaborate with law
 - 1) Compliance manners and introduction to culture, customs, and beliefs in religious communities throughout Indonesia.
 - 2) Fill the youth oath, the meaning of youth oath, the new generation of the nation, and the collaboration of youth oaths first and now.
 - 3) Values and norms (religion, decency, politeness and law)
 - 4) Unity in Diversity, as a manifestation of the unity philosophy behind the diversity of life
 - e. Morals collaborate with Politics
 - 1) Globalization
 - 2) The meaning of nationalism, patriotism, and the meaning of national heroes and the 21st century until now collaborated with world heroes.
 - 3) Democratic society / civil society
 - f. Law collaborates with politics
 - 1) State institutions, judicial bodies and international cooperation
 - 2) The Unitary State of the Republic of Indonesia, as a final agreement in the form of the State of the Republic of Indonesia
 - g. Moral, law and politics collaborate
 - 1) The life of political, economic, social, cultural, defense and security ideology and the development of science and technology in the unity of the unitary state of the Republic of Indonesia
 - 2) Values, morals and norms and behaviors that are expected to materialize in the life of society, nation and state, Unity of nation and state,
 - 3) Indonesian nationality and development history

Conclusion

The first on Ontological High School Civics as curricular is to form individuals who have good moral, statesmanship, noble, intelligent, participatory, and responsible according to the contents of the Pancasila. Epistemologically the High School Civics as an intelligent process of soul formation is born and the mind understands various substances of knowledge of the meaning and meaning of values, morals, Pancasila, the 1945 Constitution, Unity in Diversity, the Unitary State of the Republic of Indonesia, and red and white flags. All of this will form a broad knowledge of Indonesia and describe the powerful cognitive, affective, and psychomotor. Then axiologically the High School Civics as proof in everyday life with statesmanship, heroism, nationalism, which results in a good happy ending with as much as giving benefit to themselves, family, school, nation and state of Indonesia (human). Then it can be clarified by the researchers of all, philosophical PKn high school level is an individual human formation program that is moral, statesmanlike, noble, intelligent, participatory, and responsible according to the contents of the Pancasila, by giving knowledge about meaning and meaning to values , morality, Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia, and the red and white flag, by producing output of acts of statesmanship, heroism, nationalism, which succeeded.

The two PKn powers in the 1975-1994 curriculum were on moral values as character formation, then in the 2004 curriculum Civics lay in political power, while the strength of the PKn curriculum in 2006 was in the legal field, but in the 2013 curriculum there were combinations of these three forces that is carried out from moral, political, and legal values, but the main strength in this curriculum is still seen in fiber in political and legal substance, the moral element as a less detailed discussion. Then another value comes from Pancasila, the 1945 Constitution, Bhineka tunggal Ika and the Unitary State of the Republic of Indonesia. Nations that have a vision, of course, need citizens of the nation who also have insight, awareness and behavior that supports the nation's vision. Citizenship education is a form of galvanizing individuals to become citizens of a nation that has a character that is in accordance with its national vision.

The third in the development of Civics in the ideal future for Indonesia is as follows: (1) PKn which has clear scientific roots, namely politics, law, and morals, so that it is scientific. (2) PKn which is free from hegemony, indoctrination, and pragmatic interests of the regime in power. (3) PKn who adopt universal values, which are used by democratic countries. (4) PKn which cannot be separated from the frame of Pancasila philosophy. (5) Civics which are characterized by national identity, Indonesian culture, Bhineka Tunggal Ika, NKRI. (6) PKn that is guided by the politics of the state and nation in the constitution. (7) proportional PKn that develops civic knowledge, civic skills, and civic disposition. (8) PKn which produces religious citizens, which is a differentiator from those developed by developed countries in the West. (9) Civics that empower citizens, not PKn which only form critical powerless compliance. (10) PKn which leads to civil society.

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