

# The Role of Civil Education Teachers in Growing Democratic Characters of Global Era

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**Abstract-** This study entitled "The Role of Civil Education Teachers In Growing Democratic Characters Of Global Era". The background of the problem is that in the global era, national education must pay attention to developments that occur internationally, so the study of teacher competencies as a key element in the implementation of formal education needs to also consider how teacher competencies are fostered and developed. Regarding the implementation of learning, the teacher needs to pay attention that students have various potentials in him. The problem formulation is; (1) What role does PKn teachers shape the democratic character of students in the global era. The research objectives are: (1) Knowing the role of PKn teachers to shape the democratic character of students in the global era. The subjects in this study were teachers of SMAN 5 Bandung. The research method used in this study used a qualitative approach with descriptive research types. Data collection is done by interview. The results of the study show that in forming the democratic character the teacher has tried his best. The efforts made are by providing understanding and learning about democratic character, planting democratic values also carried out by the teacher so that students are able to express their opinions and democratic values that make students more confident about what they achieve. Obstacles experienced by teachers are guidance to students sometimes does not work well, students who are still not confident in expressing their opinions or expressing themselves well are still very much.

**Keywords:** *grow, democratic character, global*

## I. INTRODUCTION

In this era of globalization, the world of education in general is facing various challenges. Among other things, globalization in the field of culture, ethics and morals as a result of technological advances in the field of transportation and information, the enactment of globalization and free trade, which means that alumni competition in the work is increasingly tight, the results of international surveys show that the quality of education in Indonesia is still low or even placed in the position of caretaker when compared to neighboring countries and the problem of the low level of social capital. The essence of social capital is trust.

In the global era, national education must pay attention to developments that occur internationally, so the study of teacher competencies as a key element in the implementation of formal education needs to also consider

how teacher competence is fostered and developed. Regarding the implementation of learning, teachers need to pay attention that students have various potentials in themselves.

Countries that have the role of forming their citizens into good and smart citizens must strive to overcome global problems. In order for students as young citizens to have the understanding, skills and competitiveness involved and participate in the lives of the world community, then one option is to prepare them through various efforts, both education in schools and outside schools (Wahab and Sapriya, 2012: 236). One effort that can be done is to integrate the education of global citizens with civic education so that students are expected to have open insights when faced with issues of conflict, environment and other problems both from the local, national and international levels (Wahab and Sapriya, 2012: 236).

School is an institution to carry out democratic education. Democracy education in schools is carried out by implementing democratic values in various school activities, both intra- curricular and extracurricular activities. One way to develop democratic values is through the process of democratic education. The process of democratic education can give birth to democratic human beings who have the awareness and belief that democratic societies can maximize welfare and freedom properly and correctly. This is according to what was stated by Zamroni (2011: 39), education must be able to produce democratic human beings. Without humans who uphold the values of democracy, democratic society is only a dream. The life of a democratic society must be based on the awareness of the citizens of the ideas and ideals of democracy that give birth to the awareness and belief that only in democratic societies can the citizens of the nation maximize welfare and freedom.

Civic Education is translated by many experts into Indonesian with Citizenship Education or Citizenship Education. The term Citizenship Education was represented by Azyumardi Azra and ICCE (Indonesian Center for Civic Education) UIN Jakarta which was the first initiator after the completion of the New Order. While the term Citizenship Education is represented by Zamroni, Muhammad Numan Soemantri and Udin S. Winataputra. Some experts equate civic education with

Democracy Education and Human Rights Education. Citizenship Education has the dimension and orientation of citizen empowerment through the involvement of teachers as education staff and students in the practice of direct democracy throughout learning activities in schools. Another thing that becomes a pressure point on Citizenship Education is to educate young people to become Indonesian citizens who are critical, active, democratic and civilized, with a conscious understanding of the rights and obligations in community and state life as well as the readiness to be part of global citizens.

Democracy as a global understanding of freedom has penetrated into school education institutions. Democracy that is often understood by some people is freedom, where freedom that is as free as possible without thinking about the effects of a freedom they do will have a negative impact. To address the problem of understanding the true democracy, the need for maturity and maturity in implementing democratic values is necessary. Because maturity and understanding of democratic values are very important because they will provide direction and meaning of democracy correctly and on target. As Sundawa (2011) argues, inequality, immaturity, and citizen discretion in implementing democracy are inseparable from the lack of success in planting democratic values in the world of education.

Education today must function to help build the capacity of the nation as a human learner, so that they can be reliable and confident in the current global arena and design into the future. In this context, it is not only strong in humanist and religious vision and ethical ideals, but also education has the power and governance to enrich democratic life.

The development of democratic values in schools also needs to be applied to face the era of globalization which is now believed to present many global changes along with the acceleration of the entry and exit of various new cultures and civilizations from various nations in the world. That means, the world of education in printing quality and professional human resources must prepare a democratic generation so that it has strong resistance in the midst of civilizational conflicts.

In the world of education democracy education is needed as a form of implementing democratic values on students about how obligations and rights and freedom of opinion by respecting each other. Democracy education is divided into three:

1. Formally democratic education, namely education that passes face-to-face, reciprocal discussion, presentations, and case studies to give students an idea of how to love the country and the nation. Formal education is usually done at school and in college.
2. Informal democratic education, namely education that passes through the social stage at home or society as a form of democratic values. In addition, as a result of the interaction with the surrounding environment, the results are immediately felt.
3. Non-formal education, which is education that goes

beyond the stage outside the community. This education is more macro in interacting because education outside of school has significant variables or parameters towards the formation of soul.

It should be realized together that globalization is not a natural process but rather a process that is raised based on ideas, which are then offered to the world to be followed by other nations. Thus, globalization which has resulted in a very mutually agreed upon agreement with the content of interests and benefits for those who create. Many symptoms of globalization are characterized by ambivalence, which is seen as a "blessing" on the one hand but at the same time becomes a "curse" on the other. This characteristic of ambiguity in globalization is a central issue that is very important. There lies locus problematicus which holds a big challenge for school education (Tanje, 2008).

J. Soedjati Djiwandono in his paper on "Globalization and Value Education" (in Sindhunata, 2001: 105) argues that countries and nations in the world are not only open to one another, but also interdependent to each other. dependency will always be asymmetrical, meaning that one country is more dependent on another than the opposite. Because this interdependence and openness is not symmetrical, the influence of globalization on various countries is also of varying levels. Developing countries will tend to be more open to the influence of globalization than advanced industrial countries, due to the dependence of the first group of countries on the second group of countries that have economic capabilities, human resources and technology. Likewise developed countries will act as actors or subjects, while groups of developing countries are more targets or objects of globalization.

To answer the opportunities of global life, a new paradigm of education is needed. H.A.R Tilar (2000:19-23) presents the main points of the new educational paradigm as follows:

1. Education is aimed at forming a new democratic Indonesian society.
2. Democratic societies need education that can foster democratic individuals and societies.
3. Education is directed at developing behavior that answers internal and global challenges.
4. Education must be able to direct the birth of a united and democratic Indonesian nation.
5. In facing a competitive and innovative global life, education must be able to develop the ability to compete in the framework of cooperation.
6. Education must be able to develop diversity towards the creation of an Indonesian society that is united above the rich diversity of society.
7. Most importantly, education must be able to Indonesian society so that every Indonesian feels proud to be an Indonesian citizen.

The new education paradigm above implies that education responsibility is no longer borne by schools, but returned to the community in the sense that schools and communities share responsibility. In this new paradigm,

people who have been passive towards education are suddenly challenged to be responsible for education. This responsibility is not only to contribute to the construction of school buildings and to pay school fees, but more importantly the community is challenged to participate in determining the type of education that suits their needs, including improving the quality of education and thinking about the well-being of educators to students.

## II. THEORETICAL

### A. Democracy

The term democracy is often used in government systems. A democracy is a country that places the highest authority in the hands of its people. The people are involved in determining every policy in the government. As stated by Bd. Rahman Assegaf (2004: 140) which defines democracy from the origin of words that comes from the word *demos* which means people and *kratos* which means power. The same thing was expressed by Haris Soche (Winarno, 2010: 91), democracy is a form of public government. Therefore the people have the right to regulate, defend and protect themselves from coercion and rape of others.

Etymologically, democracy comes from Greek, namely "*demos*" and "*kartos*". The "*demos*" are the people while "*cratos* / *cratein*" is power, so democracy means the power of the people. Democracy is a form of people's government because it is the people who are both in power and governed. The popular meaning of democracy was expressed by the president of the United States Abraham Lincoln, namely the government of the people, by the people, for the people. Democracy is not just a form of government, but a political system characterized by the principles of democracy. A democratic country is a country that has democratic principles and adopts the principles of democracy in the administration of the state (Ubaedillah 2015: 66).

Azra (Abdul 2010: 13) says the concept of indigenous democracy is democracy that grows and is rooted in life. If the values of democracy grow and develop in the daily behavior of citizens, it will encourage the development of an established democracy. (established democracy) on the contrary if these democratic values are not developed or applied in real life by citizens in life, then democracy is fragile democracy therefore democratic values need to be developed in local life as the development of democracy in the life of nation and state.

Suwarma (Abdul 2010: 15) said that one of the steps to cultivate democracy is to strengthen democratic education and acculturate democratic values by the elements of society with it, it can be avoided that there are shifts and decay of democratic values. Therefore democracy is important and strategic to realize and improve the life of democracy, legal awareness, society and the rule of law. Democracy is something that is learned not inherited.

The behavior of democracy refers to democratic

values in society. A democratic school is a school based on democratic values. democratic values according to Cipto (2002) in Taniredja, T (2009: 59-63) include:

1. Freedom of expression
2. Group freedom
3. Freedom of participation
4. Equality between citizens
5. Confident
6. Cooperation

Freedom of expression is a right for every ordinary citizen who must be guaranteed by law in a democratic political system. this freedom is needed because the need to express opinions always arises from every citizen in the current era of open government. Also in school students are given the freedom to express their opinions so that students become more confident in appearing in public.

Grouping in an organization is a basic democratic value that is needed for every citizen. Group freedom is needed to form student organizations, political parties, mass organizations, companies and other groups. Group needs are basic human instincts that cannot be denied. In the modern era these group needs are growing stronger. Problems that arise in the community that are so complex often require organizations to find a way out.

Freedom of participation is actually a combination of freedom of opinion and group. Participation is voting in general elections. Participation is a form of participation called contact or relationship with government officials. Participation can be done by nominating yourself in the selection of public office in accordance with the applicable electoral system.

Equality or egalitarianism is one of the fundamental values needed for the development of democracy in Indonesia. Equality is interpreted as having equal opportunities for every citizen. Equality provides a place for every citizen regardless of ethnicity, language, region or religion. This value is needed for heterogeneous communities such as Indonesia which is very multi-ethnic, multilingual, multi-regional, multi-religious. The heterogeneity of Indonesian society often invites problems, especially if there is inter-group miscommunication which then develops into inter-group conflict. The values of equality need to be developed and institutionalized in all government sectors and community groups.

Confidence is another basic value that is needed so that democracy can be formed. A democratic government will be difficult to develop if mutual trust does not grow. If there are fears, suspicions, worries and hostilities, the relationship will be permanently disrupted. Collaboration is needed to overcome problems that arise in society. The collaboration referred to here is cooperation in terms of virtue. Cooperation can only occur if everyone or group is willing to sacrifice some of what is gained from the collaboration. Open cooperation means closing the emergence of differences of opinion between individuals or between groups. Cooperation is not enough to build an open society. Competition from each other is needed as a

driver for groups to improve the quality of each.

According to Henry B. Mayo (1983) in Budiardjo, M (2009: 62-63) democratic values include:

1. Resolve disputes peacefully and institutionally
2. Establish a peaceful change in a changing society
3. Organize leadership changes regularly
4. Limit the use of violence to a minimum
5. Recognize and consider the existence of diversity in society that is reflected in the diversity of opinions, interests and behavior
6. Guarantee the upholding of justice

Resolve disputes peacefully and institutionally. In every society there are disputes of opinion and interests, which in the realm of democracy are considered reasonable to fight for. These disputes must be resolved through negotiations and open dialogue in an effort to reach a compromise, consensus or consensus. If the interested groups are unable to reach a compromise, then there is the danger that such a situation will invite outside forces to intervene and forcefully reach a compromise or consensus.

Establish a peaceful change in a changing society. In every society that modernizes itself there are social changes caused by factors such as the advancement of technology, changes in population density patterns in trade patterns and so on. Limit the use of violence to a minimum. Minority groups who will be more or less subject to coercion will receive it more if given the opportunity to participate in open and creative discussions, they will be more motivated to provide conditional support, because they feel they are also responsible.

Democracy is not merely to be cognitively known, but must arrive at the experience or application of these democratic values in everyday life. The need to foster future generations with democratic values cannot be separated from the formation of a social climate conducive to the emergence of a tolerant, egalitarian and active participation scap. Indonesia needs a democracy of civilization (Ubaidillah, 2000: 13).

#### B. Understanding of Character

Epistemologically, the word character can mean character, psychological traits, morals or character that distinguish a person from another, or character. People with character means people who have character, personality, character, or morals. With meaning like this, the character is identical to personality or morals. Personality is a characteristic or characteristic or characteristic of a person that comes from formations received from the environment, such as families in childhood, and also from birth (Koesoema, 2007: 80).

Character is a way of thinking and behaving that is characteristic of each individual to live and cooperate, both within the family, community, nation and state. In terminology (term) character is defined as human nature in general which depends on the factors of life itself. Character is related to the nature inherent in a person.

Agree with Al Rosyidah, A (2012, p. 251) that:

On the other hand, character education in a nutshell is education that instills and develops noble characters for students, so that they possess and apply these noble characters in life both within the family, society, and state. The above opinion is supported by Fitri (2012, p. 20) explaining the following characters: Character is a mental, moral or character trait that characterizes a person or group of people. Character can also be interpreted the same as morals or character so that the nation's character is the same as the nation's character or the nation's character.

Further explained that these characters become personal traits that include things such as behavior, habits, likes, dislikes, abilities, tendencies, potentials, values, and patterns of thought (Majid & Andayani, 2011, p. 11). According to the term character can be interpreted as "a person's mental or moral state, society, nation and so on, in Musfiroh suggests that characters refer to a series of attitudes (attitudes), behavior (behaviors), motivation (motivations) and skills (skills). (Musfiroh, 2008, p. 27). And according to Hermawan Kertajaya defines characters as:

"The characteristics possessed by an object or individual. These characteristics are original and rooted in the personality of the object or individual and are 'machines' driving how someone acts, behaves, says, and responds to something." (Majid & Andayani, 2011, p. 11)

Based on several opinions stated above, that conclusions can be drawn is a basic value in the form of good values in the individual and becomes a guideline for him in behaving and behaving. And it can also be said that the character is not just knowledge, but also about emotions, behavior and habits. Because people who know about character cannot be said to have character when they have not acted according to their knowledge.

#### C. Global perspective

Robert Hanvey (1982: 5) states, a global perspective is not independent, something you either have or don't have "(a global perspective is not a quantum is something you have or do not have). The global perspective is a mixture of many things and given individuals may be certain elements and relatively lacking in others "(a combination of many things and individuals who have wealth in certain respects but lack in other matters).

Globalization. Globalization is a special phenomenon in human civilization that moves continuously in global society and is part of that global human process. The presence of information technology and communication technology accelerates the acceleration of this globalization process. Globalization touches all the important aspects of life. Globalization encourages us to identify and look for symmetrical points so that we can bring together two seemingly paradoxical things, namely Indonesian education with national implications and glbal. The impact of globalization has forced many countries to review their insights and understanding of the concept of

the nation, not only because of factors.

### III. RESEARCH METHOD

The research method used is a qualitative approach with a case study research strategy. The study was conducted at SMAN 5 Bandung. The research subjects were teachers at SMAN 2 Bandung as instructors. As for the sample in this study were 3 Civic Education teachers of SMAN 5 Bandung as instructors of civic education subjects which were used as informants in strengthening data. The research data was collected through observation, interviews, and documentation which were then analyzed using the Milles and Huberman models. Data analysis techniques consist of data reduction, data presentation, and data verification (Miles & Huberman, 2012). Data validation uses triangulation techniques from data sources and data collection techniques.

### IV. RESULTS AND DISCUSSION

Cultivation of Democratic Values at SMAN 5 Bandung has been done since they entered school with the holding of Student Orientation Period (MOS) after which students are trained to organize, the activity is carried out to train students to work together with other students, train students to complete problem with deliberation as long as it can respect the opinions of others, train students to be able to socialize inside and outside the school environment of SMAN 5 Bandung, train students to be able to help each other and help train students' skills in the fields of education, arts, and sports. Therefore, the growth of democratic values of students has been implanted since the beginning of entering school, but to overcome the gap between groups of students at SMAN 5 Bandung continues to be guided to be able to cooperate in groups and respect one another.

The results of this study indicate that the growth of student democratic values according to the global perspective is done by students of various types of SMAN 5 Bandung, in this study the following can be concluded:

Activities for the Growth of Democratic Values according to Perspective Global at SMAN 5 Bandung is done to train students to work together with other students, train students to solve problems by deliberation provided they can respect the opinions of others, train students to be able to socialize inside and outside the school environment. This is realized by the following activities: OSIS (Intra-School Student Organization) is one of the organizations in Indonesia that starts from junior high and high school, Scout is one of the activities in SMAN 5 Bandung useful to shape the democratic attitude of students so that In accordance with the era of scout drama, scouts will foster the personality and noble character of young people so that they will create the next generation that is able to advance the life of the nation in accordance with the spirit of the scouts.

The values of democracy in schools are needed to make the world of education able to sow the seeds of democracy to students and give birth to excellent, intelligent and reliable democrats.

### V. CONCLUSION

Education has a wide range, school paths, outside schools and families. School education itself consists of elementary, secondary and tertiary education. To realize in and through school democracy, according to John Dewey (2004), schools must carry out the following three functions, (1) schools must provide a simplified environment of existing complex cultures, namely fundamentally absorbed by students, (2) schools as far as possible eliminate things that are not good from the existing environment, eliminate the trivial and useless things from the past and choose the best and allow children to become better citizens and shape a more future society forward and prosperous, (3) schools should balance various elements in the social environment and try to get each individual to have the opportunity to break away from the limitations of the social group where he was born.

At the school of SMAN 5 Bandung, the role of Civics in fostering democratic values of students has begun since the beginning of entering school. Such as student council activities, Rohis and Pramuk where students are taught to cooperate in groups and respect each other among groups. In extracurricular activities like that, students are taught to tolerate between friends who respect differences and are free to give opinions.

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