The Existence of Civic Education in the Digital Era

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Abstract. Civic Education is one of the fields of study that develops the nation's national mission to educate the life of the Indonesian nation. Civic Education which is a subject that focuses on the formation of a diverse self in terms of religion, socio-culture, language, age, and ethnicity to become intelligent, skilled, and characterized Indonesian citizens based on Pancasila and the 1945 Constitution. The lesson of Civic Education serves as a vehicle to be good citizens, intelligent, skilled, and have character that is loyal to the nation. By studying Civic Education, you can understand your rights and obligations as citizens and be able to solve problems related to citizenship, such as national unity and integrity, maintaining values and norms, human rights, power and politics, democratic society, Pancasila and the state constitution, and globalization. To achieve this, Civic Education subjects that are able to adapt to the digital era are needed.

Keywords: Civic Education · Digital Era · Existence · Pancasila

1 Introduction

Indonesia is the countries with a diversity. This diversity can be seen in terms of religion, ethnicity, culture, ethnicity and race, language, and other diversity. The geographical condition of an archipelagic country, which consists of more than 17,000 islands (large and small as well as inhabited and uninhabited) also indirectly has an impact on diversity. In terms of ethnic diversity, Sumatra Island, for example, is inhabited by the Gayo Tribe (Aceh), the Batak Tribe (North Sumatra), the Minang Tribe (West Sumatra), to the Rejang Tribe (Bengkulu). On the island of Java is also inhabited by various tribes, such as the Javanese, Sundanese, Betawi, Madurese, Baduy, and so on. Not to mention the islands of Kalimantan, Sulawesi, and Papua.

In terms of religion, there are 6 official religions that are embraced by all Indonesian citizens, namely Islam, Catholic, Protestant, Buddhism, Hinduism, and Confucianism, and there are also those who adhere to beliefs. In June 2021, Indonesia's population reached 272.23 million people. The Muslim population reaches 236.53 million (86.88%). Christian population reached 20.4 million (7.49%). Catholic population reached 8.42 million (3.09%). Hindus population reached 4.67 million (1.71%). Buddhist population reached 2.04 million (0.75%). Confucian population reached 73.02 thousand (0.03%). Furthermore, residents who adhere to the flow of belief reached 102.51 thousand (0.04%).

Specifically regarding the flow of beliefs, it is alleged that there are 187 beliefs in Indonesia, including Aluk Todolo (Tana Toraja), Kejawen (Java), Marapu (Sumba), Parmalim (Batak), Kaharingan (Kalimantan), Buhun (West Java), Arat Sabulungan (Mentawai) and so on. These 187 beliefs have existed in Indonesia for a long time, even long before the six religions officially entered and spread their influence.

Another diversity can be seen in terms of language use. Indonesia has 718 regional languages and Indonesian itself is the official national language. In fact, each region in the archipelago has their own language. Such as Aceh which uses the Acehnese language, West Sumatra which uses the Minang language, North Sumatra which uses the Batak language, and so on.

The illustration above is a small part of the diversity that Indonesia has. This is the uniqueness and characteristic of Indonesia that makes it different from other countries. This diversity is a gift from God Almighty that must be preserved and preserved. In fact, many other countries know Indonesia because of its diversity.

However, apart from being a gift, this diversity, if not handled wisely, can backfire for this great country. Diversity has the potential to trigger conflict. Sociologically, diversity in principle is very prone to cause division. Call it the split in the Soviet Union in 1991 which is suspected to be one of the causes of internal conflict. The same is true of Yugoslavia. Therefore, diversity must be handled wisely and foster a tolerant attitude so that friction can be avoided. The spirit of nationalism must be instilled and improved to foster a spirit of tolerance. Nationalism over tribalism. Avoid chauvinism (a term used to refer to extreme loyalty to a party or belief without considering alternative views). The spirit of nationalism will make us appreciate the differences that exist.

Basic question is how to cultivate this spirit of nationalism? One answer is through Civic Education. History has proven that the United States of America, with their heterogeneity, is able to increase the nationalism of its diverse population (whites or Europeans, blacks or Africans, and indigenous peoples or Indians) through Civic Education. Civic Education in the United States embraces every race and ethnic group in America to unite for their nation and country, namely the United States of America. Likewise in Malaysia through Civics and Citizenship Education, in England through Citizenship Education, and apparently this Citizenship Education is taught at each level of education in all countries in the world, only with a different name and material content according to the conditions. Respective countries. But what is certain is that the goal is the same, namely to foster the spirit of nationalism and love for the homeland, nation and state.

Thus it can be stated that Civic Education is very important to be taught in every type and level of education. Especially in today's global era. Why? Globalization which is the gateway to openness will have an impact on the freedom of foreign cultures, foreign ideas, and foreign ideologies to enter Indonesia. If we are not careful and smart in responding, then our ideologies will change direction. Our culture will experience a shift. Our understanding will change. As a result, we will lose our identity and identity. Call it identity as a country that adheres to eastern culture, if urged by Western culture that adheres to the notion of "free sex", the culture of shame will slowly disappear.

2 Literature Review

At this time, promiscuity was reaching unexpected numbers. Teenagers who have had sex before marriage reach 63% (area.sindonews.com). This sizable percentage is very concerning and attracts attention. Moreover, this is usually done in an illegitimate relationship. A similar case was reported from data from http://region.sindonews.com, that it was recorded that until June 2016 there were at least 47 students who became pregnant as a result of their free sex. It is very touching when the next generation of this nation is damaged by things that they should not have explored.

There are many more examples that can be given, basically the global era also has a negative impact on the people of Indonesia. Here, the role of Civic Education (in Indonesian it is called PPKn) is asked to continue to exist and always be able to be a "filter" and a powerful shield for all Indonesian citizens so that they still have an identity that is proud of their Indonesianness. For this reason, in today's global era, Civic Education must be able to become a learning that is in demand along with the digital era.

2.1 Problem of Research

The previous description emphasized that currently various problems are plaguing Indonesia in connection with the flow of globalization, including:

1. The flow of globalization opens a "faucet" for the entry of foreign ideologies, ideologies, and cultures into Indonesia which will have an impact on the exchange of our understanding of the original Indonesian ideology and culture.
2. The culture of free sex has started to become a major problem that must be addressed by the government and related parties

2.2 Research Focus

This study focuses on the problem of how the existence of Civic Education in digital era?

3 Methodology of Research

3.1 Types of Research

This study is included in the scope of qualitative research with the type of library research, by following the steps: first, noting all findings in each research discussion obtained from literature and sources or the latest information about the existence of Citizenship Education in the global era. Then in the second step, the results of the research are combined, including the theories found. The third step is to analyze all the findings from various sources. The fourth step is to criticize the research results by presenting new findings in collaborating different thoughts [1], especially in this paper is about the existence of Citizenship Education in the digital era.

3.2 Data Collection

Data is collected by identifying discourse from books, articles, papers, journals, magazines, the web, or other information related to the study of the existence of Citizenship Education in the digital era.

3.3 Data Analysis

Data analysis uses the technique proposed by Miles and Huberman [2], namely in an interactive and continuous way, through four stages, namely data reduction, data presentation and drawing conclusions or withdrawing verification/verification).

1. Data reduction is done by selecting and converting the raw data into written records in relation to the research objectives.
2. Data display is done by displaying data to provide an understanding of the data that has been obtained.
3. Drawing conclusions that present new findings from the research conducted.

A hermeneutic approach is also used in this study. Hermeneutics is used to interpret objects that have meaning with the aim of generating objective possibilities [3].

4 Result of Research

Civic education is essentially a form of education for the next generation which aims to make them good citizens [4]. This is in accordance with the nature of the learning objectives of Pancasila and Civic Education, which are conscious and planned efforts used to create students who can become good citizens, and have a a sense of pride in the Indonesian state, love the homeland, are honest, disciplined, responsible, polite, caring, and confident in interacting in the home, school, and surrounding environment as well as the nation and state [5].

Civic Education in principle aims to form citizens who are intelligent, democratic, and have noble character, as well as build the nation's character. In addition, Citizenship Education seeks to develop individual abilities so that they become intelligent, participatory and responsible citizens [6].

Today's, Civic Education is a basic need for the Indonesian people to face the currents of globalization that hit the world. Globalization connects all countries in the world and makes the world a "small village" in the sense that there are no more boundaries. Advances in science, technology and transportation have created global relations that cover all relations that transgress national boundaries and touch all aspects of life, thus often causing problems that must be found immediately.

In general, the positive and negative impacts of globalization are:

1. Positive impact:
   a. A better standard of living, with the development of increasingly sophisticated technology, making people's lives easier and more efficient.
   b. Changing values and attitudes, a society that was previously irrational can turn into a rational one because of the influence of people from other countries

  c. Society becomes more open to change and elements of renewal.

  d. increasingly advanced technology that helps every job done (digital era)

2. Negative Impact:

  a. Dispel the sense of nationalism. With the influx of foreign cultural influences and ideas that were previously foreign from abroad, many Indonesians have begun to lose their sense of nationalism.

  b. Local traditions and culture began to be abandoned. The influx of foreign cultures has made many young Indonesians no longer care about local traditions and culture.

  c. The bad influence of technological advances, such as cellphones to the internet that is used incorrectly

From the explanation above, it can be seen that globalization has an influence on people's behavior in various aspects of life which causes a shift in values and attitudes. Changes in behavior due to globalization can affect anyone, both positive and negative. So that people are expected to be able to choose which one is good to apply in life.

The greatest influence of globalization is usually oriented to developed countries, such as the influence of western culture. Starting from clothes, hair, home style, even to behavior that is often deviant and not in accordance with the original culture of Indonesia. So, it should be underlined, that not all influences that come from abroad can be applied directly. People continue to adjust their behavior according to the nation and state. Because not all countries have the same code of conduct.

Facing the era of globalization, understanding and attitude are needed to be a reference for then to act in the present and the future. For this reason, the role of citizenship education is considered important as a shield for the younger generation to continue to carry out their lives in accordance with mutually agreed norms as the Indonesian nation, namely norms that are in accordance with Pancasila and the noble culture of the nation.

Values or norms become an unwritten rule but are respected by the community. However, with globalization there are some values that are mixed with new values from the outside, so that new values arise, which are sometimes very different from the original values and identity of the Indonesian people. If this condition is ignored, it could be that the community will become a damaged society and a society that forgets its own identity.

Civic education as a subject and a course that aims to form and strengthen a sense of nationalism has a very vital role for that purpose. The existence of Civic Education must be strengthened again. The discourse to eliminate Civic Education from the national education curriculum is tantamount to "killing" the Indonesian nation and state. State material contained in Civic Education, such as Indonesian Democracy, Just Enforcement of Law, or material related to increasing love for Indonesia, such as National Identity, National Integration, Indonesian Constitution, Archipelago Insight (in Indonesian it is called Wawasan Nusantara) and National Resilience (in Indonesian it is called Ketahanan Nasional), will indirectly affect the mindset students to feel, believe, and then love Indonesia. More than that, the materials contained in Civic Education also lead to the formation of citizens character.

Even in today's digital era, materials in civic education can be created using technology, such as using powerpoints or learning videos that will attract students' interest in learning. The positive impact is, students feel at home to learn and are able to actualize the accepted theory with application in the field through technological sophistication.

Civic Education is like a rail that guides citizens towards good citizens, which of course cannot be separated from the human dimension as social beings. In various social realities, nationalism is often the scapegoat of a conflict. Call it the conflicts that occurred in their own country such as Ambon and Poso or even those that occurred in Somalia or Israel-Palestine. Even acts of terrorism wearing the cloak of nationalism make us more and more inquiring about the existence of civic education in the world of education, from elementary to tertiary levels. As if civic education is not able to answer the challenges of globalization today.

So far, Civic Education has only been seen at the textual level and even if it is practically nothing more than filling school free time during holidays and as a business arena for Civic Education teachers. So, it is not surprising that Civic Education is often used as the basis for creating conflict. In the current context, where equality, respect for human rights, and awareness of the plurality of society are demands, the question that arises is is the teaching of Civic Education still relevant in educational institutions? Whereas we cannot close our eyes from the fact that Civic Education is still trying to produce quality individuals, who only want to accept their moral truth, which makes the individual the highest benchmark of truth and in turn does not want to accept the dimensions of truth from other individuals. We also find it difficult to avoid when Civic Education is declared unable to be used as a consensus to divide society into groups that are mutually hostile. We see that Citizenship Education is only an indoctrination that has not been able to teach students to think critically as expected.

Textual and contextual understanding of Civic Education are two ways of understanding concepts that have tremendously different effects. Teaching citizens to be able to understand a "sloka" contextually without leaving the corridors of the values contained in it is not easy and takes a long time. It is indeed much easier to teach citizens to just memorize the text.

At the practical level, the role of the Civic Education teacher is only to direct and provide guidance so that understanding cannot be separated from its essence. But many of the Civic Education teachers take the opposite role. They dominate and impose the meaning of a "sloka" on students. Students can only obey completely, without being allowed to think critically at all. Whereas the development of a nation requires knowledge of existing social realities and the ability to assess social realities based on criteria drawn from a value system. So here, we need a Civic Education teacher who really understands the meaning of Civic Education itself, so as to be able to implement and properly transfer the essence of Civic Education to students. If that is the case, then no matter how intensive the changes that occur due to the flow of globalization, our dignity as citizens based on basic moral values (Pancasila) will never be eroded. Even in today's digital era, students are able to actualize the values of Pancasila in order to introduce these moral values to all citizens through technological sophistication in this digital era.

5   Conclusions

Taking into account the matters above, Citizenship Education must continue to be improved even though it faces quite difficult obstacles. Citizenship education still needs to be addressed. Strive for primary and secondary education, including tertiary institutions, to be able to organize Citizenship Education properly so as to be able to produce

graduates who have high competitiveness in facing the digital era. If this is created, then graduates who are qualified and have character will be able to adapt through their qualities, both in the world of work and in living in society, nation and state.

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