

A Critical Review of Citizenship Education in Developing Civic Intellectual in Indonesia

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ABSTRACT

This paper examines the role of citizenship education in developing civic intellectual in Indonesia. It seeks to identify on how citizenship education exist in Indonesia, the government support on teaching citizenship and some possible pedagogical approach on teaching citizenship education. This study was conducted through library research which employs secondary data. Some book chapters, articles, journals, and other documents were analysed to generate the idea of how citizenship education in the university develops civic intellectuals. The data was interpreted and analysed descriptively. The result indicates citizenship education becomes compulsory in all level of education in Indonesia, and it exist from primary school to higher education level. The government has been supported this existing module by employing some form of policy forcing schools to promote citizenship education. What is more, citizenship education needs to be developed more to teach about multicultural education in Indonesia.

Key words: citizenship education, civic intelligent, government policy, multicultural education.

INTRODUCTION

Citizenship education in Indonesia plays an important role to create better citizen. The module taught at all level of education teaches people concerning character and politics. Pupils do not only learn how to be a good behaviour as cleaning, voluntary activity, queueing, but also they learn regarding how to be a critical citizen who can criticise existing government and convey their own opinion based on the evidence. The existing curriculum of citizenship education in Indonesia focuses on teaching nationalism and patriotism. After observing the current circumstance appearing in Indonesia, this article suggests that citizenship education in Indonesia needs to teach more concerning multicultural education. When it comes to seeing the history of citizenship education development, the material was changed over time.

Admittedly, there were alterations in each period of government ruling the country. In a primary and secondary level, citizenship education is used as tools for building pupil's knowledge in political purpose by the government (Nurdin, 2015). He also argued since citizenship education was established in 1957, students had learned about how to lose and gain a national identity. However, after the new order era where President Soeharto governed the country, this subject was also used for constructing new knowledge among students.

At the Islamic university level, Jackson and Bahrissalim (2007) highlighted that citizenship education is the way to establish a civil society based on Islamic perspective. Because Indonesia is a home for Islamic citizen, it would be better to encourage them to learn a way of life in a democratic society based on Islamic values. This life could be referred to Al-Quran, Islamic holy book and hadist or daily activity of Prophet Muhammad. As a result, students will have a good behaviour after they graduated from university level.

Apart from teaching nationalism, patriotism and civil society, it is believed that citizenship education needs to educate students more about multiculturalism. As the world is more diverse concerning culture, ethics, languages, religions, a number of educational research studies have pointed out that pupils need to be open-minded and learn about multiculturalism (Banks, 2001; Hoon, 2013; Raihani, 2012). Hoon (2013) stated that "national unity is a primary agenda of Indonesian national-building for population comprises more than three hundred culturally, geographically, and linguistically diverse ethnic group" (p. 492). Educating pupils to understand diversity is tricky because the teacher needs to open their knowledge and broaden student insight. Although learning multiculturalism can be time-consuming, it is better to prevent a conflict by education way.

In this research, the argument is divided into three main sections. Firstly, it examines the current citizenship education which shows how citizenship education exists in Indonesia. Furthermore, it analyses government support which includes policy and teacher training. Finally, the article also offers pedagogical approach on how to teach multicultural society in citizenship education.

The finding shows that some educational institution in Indonesia has included multicultural education in their school either formally or informally. This lesson is integrated into citizenship education. However, it is only a part of the subject and not an entirely

purpose of citizenship education. Although incorporating multiculturalism education will not quickly address the issue of multiculturalism, the module of diversity will be in mind of student knowledge.

DISCUSSION

Citizenship education in Indonesia needs to be developed further. Since it is not enough to teach only nationalism, patriotism and constitution, the subject needs to incorporate multicultural education. It is also supported by a number of past events which makes dispute among ethnic and religion in Indonesia.

The argument in key issue address three points. Firstly, it examines the current citizenship education in Indonesia. Secondly, it shows and criticises the government support which includes public policy and teacher training. Lastly, it reveals the pedagogical approach on how to teach multicultural education.

1. The current citizenship education Indonesia

The educational system in Indonesia is managed by Ministry of Education and Culture. The government creates a number of policies in which schools need to apply these sort of rule. When it comes to observing citizenship education curriculum, it can be seen from two perspectives. Firstly, the documents published by the government and secondly, the situation on how teacher approach students in a variety of ways. Therefore, the current citizenship education in Indonesia can be observed from these two perspectives.

Citizenship education is a compulsory module for entire Indonesian citizens from elementary to university level because this is stated on Indonesian education system law number 20 of 2003 (Indonesia. the President Republic of Indonesia, 2003). The content of citizenship education focuses on six points. In terms of Law number 20 of 2003 it is stated that "citizenship education needs to consider: (1) personal and religious life, faith, piety in all aspects of life; (2) political literacy, law-understanding; (3) human being and democratic life; (4) human and individual intelligence; (5) human being and spirit of nationalism, national identity, patriotism and defence for state; and (6) living in harmony" (Nurdin, 2015, p.201).

Apparently, it has been covered by the guideline on the law about what teacher has to teach to their pupils. However, in fact, while there are some schools in Indonesia which emphasise civic education on democratic life, anti-corruption education, regarding problem happened in the past, citizenship education in Indonesia is not enough, and it needs to be more importantly teach multiculturalism on some part of the module.

In reality, a range of schools teaches students focusing on their intention. When it comes to citizenship education in year 8, 10 and 11 in Semester 1, Komalasari and Saripudin (2015) stated that the module emphasises on anti-corruption education. Students learn about performing audience towards national regulation, performing positive attitude toward national jurisdiction and law system and performing open-minded and justice attitude in national and state life, respectively. In the year of 8, when students learn about performing audience towards domestic legislation, the core competence of the module is describing the definition of anti-corruption and the instrument of anti-corruption in Indonesia. Following this in a year of 10, they analyse the effort of corruption eradication in Indonesia, while the last grade in 11, pupils need to investigate the impact of not transparent governance performance. This three-modern citizenship education Indonesia focuses on eradicating corruption to create a better citizen.

In North Sulawesi, the Central of Indonesia, the citizenship education tends to educate pupils on improving democratic life in class (Mapiasse, 2007). He has carried out a research towards 930 students learning citizenship education in North Sulawesi and reveals that teachers who create a democratic life in the class create a better student's achievement on civic skills, knowledge and engagement. Students are situated to share ideas and among peers and facilitators; teachers do not take a stand as an authority on civic subjects; and teachers share impressions on class activities with students (Mapiasse, 2007). These type of activities help pupils improve civic knowledge.

To sum up, although these two activities promote civic guidelines which are regarding law number 20 of 2003 about Indonesian national education system, It has not touched the part of multiculturalism which is the central part of solving the problem of conflict among ethnics and religion. Bank (2001) stated that citizenship education could promote multiculturalism by educating pupils diversity. Therefore, they will be equipped with known cultural identification, national identification and global identification.

2. Government support

The government has imposed a policy which makes citizenship education becomes compulsory. In the top level of government, the national education system signed by the president has been imposed. What is more, Ministry of Education and Culture Republic of Indonesia has supported by imposing the rule as well. The argument is organised into two parts which are policy concerning the legal law and how to be a teacher of citizenship education.

a) Imposing policy

Citizenship education receives greater support from the government of Indonesia. It is because the decision makers realise the importance of citizenship education as a subject needs to be taught to pupils in schools. Overall, there are three policies which have been established by the government to create citizenship education legally in Indonesia.

Firstly, the highest regulation of establishing citizenship education is law number 20 of 2003 about Indonesian national education system. Particularly written in article 37 about curriculum, citizenship education is a compulsory module at the level of primary, secondary and higher education (Indonesia. the President Republic of Indonesia, 2003). In the current curriculum, citizenship education is well-known as *Pendidikan Kewarganegaraan*.

In addition to this, Ministry of Education and Culture imposed a specific regulation about content standard and graduate competence standard as a foundation of citizenship education. When it comes to content standard regulation imposed by Ministry of Education and Culture number 22 of 2006, citizenship education and character building needs to improve an awareness and student knowledge about status, right, duties, in the community life as well as improving their capacity. (Indonesia. Ministry of Education and Culture. 2006) Awareness and knowledge cover nationality, patriotism, human right, living in diversity, preserving the environment, gender equality, democracy, and others. It can be seen that living in diversity or the issue of multiculturalism is part of citizenship education that needs to be addressed in school.

It is also supported by the Ministry regulation number 23 of 2006 which describe graduate competency standard. There are two competencies which are stated in this regulation, firstly the general competence and secondly, the particular competence for citizenship education. All graduated students from primary to the secondary level of education in Indonesia needs to be aware of diversity regarding religion, culture, ethnic, and social, economic groups in their environment (Indonesia. Ministry of Education and Culture. 2006). What is more, since citizenship education is a compulsory module, students after learning this course will have a competence of shaping students to be a person who loves the countries and have a sense of nationality. (Indonesia. Ministry of Education and Culture. 2006)

These three regulations reveal that government particularly Ministry of Education and Culture, Republic of Indonesia has given a concerted effort to tackle the issue of diversity and creating a unity of Indonesia by imposing the regulation.

b) Teacher training

Teacher of citizenship education in Indonesia is trained by either formal and informal education. This is because they need to possess a competence of teaching before transferring the knowledge to students. Widodo & Riandi (2013) have argued that in Indonesia, teacher professional development is provided by three providers namely government, communities and teacher association. According to the law number 14 of 2005 concerning of teacher and lecturer in Indonesia, to be a teacher in primary and secondary level, teachers need to hold a bachelor of degree education from the field of their module (Indonesia. President of Republic of Indonesia. 2005). For example, when people have a tendency to be a citizenship education teacher, they need to pursue bachelor degree of education in universities. Several higher education institutions in Indonesia provide a course called Pancasila and Citizenship Education department such as the State University of Jakarta, Indonesia University of Education, State University of Malang, State University of Yogyakarta and any other universities.

The government has legally supported on establishing citizenship education starting from creating a legal law. The authorities also have created the module to be a mandatory course for all level of education. However, multicultural education has not been incorporated

into the module. Therefore, it can be an alternative that citizenship education can promote diversity providing that multicultural education is added to the course.

Pedagogical approach

Teaching multicultural education needs to be well-planned and well-prepared. A number of teachers who will transfer their knowledge to pupils need to see another school experience to observe how to teach this activity. In this part, the argument will be divided into three sections. First, it will see how another country educates their pupils regarding multicultural education. Secondly, it examines some school's activity in Indonesia who has applied for multicultural course. Lastly, exploring the issue in discussion activity which can teach students how to be diverse.

The dispute among citizen's community which makes them fight each other is because they lack knowledge about diversity (Andreotti, Fa'afoi, Sitomaniemi-san & Ahenakew, 2014). In Brazil, Costa (2016) has argued that social inequality which causes a black ethnic has lower status in society is because people need a more knowledge about their diversity. It is also happened in New Zealand, when pupils in school learn about diversity or a terrible case which has happened in the past, it prevents students to feel consciously sad and guilty (Andreotti, Fa'afoi, Sitomaniemi-san & Ahenakew, 2014). Therefore, pupils need to be taught about multiculturalism as part of citizenship education in school to prevent the future terrible events. This means that people need to be taught difference among ethnics, religions, races and others. As such, when they visit from one place to another location, they will understand difference and diversity.

There are a lot of ways for creating students understanding to shape their knowledge about culture. In Finland, the Ministry of Education and Cultures established a CIMO programme, the Finnish agency for international mobility (Andreotti et al., 2015). This program allows students of Finnish to experience an exchange, trainee and scholarship program. In Brazil, the government impose a policy called ethnic-racial education reform in which multiculturalism is part of the school curriculum. This policy is started to be imposed in 2003 (Costa, 2016). He also stated that teaching students about multiculturalism, will create a better understanding and reduce inclusive among ethnic.

However, Indonesia needs a direct program which affects pupils experiencing in a domestic culture. In some schools, teacher of citizenship education and school principals have established multicultural education which allows them to understand each other and strengthen a sense of community. As such, there are at least two ways of teaching citizenship education which focuses on emphasising multicultural education in Indonesia. This is because multicultural education should be taught either theoretically in class and practically outside the class, these two methods help students to form a new knowledge in their brain for being a global citizen.

Non-classroom practice

Multicultural education can be taught naturally in non-classroom practice, and boarding schools offer this opportunity (Raihani, 2012; Hoon, 2013). It is because students studying in boarding school stay in days and nights in school so that teacher can create a daily activity which can be followed by students. For instance, Darul Falah is one of school in Yogyakarta which has tried to apply multicultural education. This Islamic boarding school has an occasion which encourages solidarity and social justice practice (Raihani, 2012). In their daily life, after *Zuhr* (a midday prayer), students are gathering together in the large communal room to queue foods. Some students are in charge of distributing rice while the others are queuing to receive food. Normally they eat in a group of six to eight people on one big plate. When the food which is picked up by their group leader is coming, all 6 to 8 people in a group directly eat without spoon and fork. Students learning in this boarding school come from the different ethnic background. Therefore, when they study at this school, regardless of their background, they will be equal each other.

On the other hand, when it comes to Christian Chinese school in Jakarta, they have an annual program called "Live in" to teach multiculturalism which is part of non-classroom activities (Hoon, 2013). The Olive Tree Christian School (OTCS) arranges a program which enables a student to live with people in underprivilege Indonesian in a rural village for a week period. This program allows students to live with the host family in different ethnic and religion groups. They need to follow family instruction for cooking and see ways of life in

daily activity which is most likely different with students. After taking this The teacher stay, students understands the different particularly those who stay in a village.

These types of activities carried out by students in school can help make up a novel knowledge about diversity. Students can understand the difference and live in rural area. As such, the dispute which is caused by lack of understanding can be tackled in the future.

When it comes to the context of understanding deeply about religion or ethic difference, a teacher can arrange the programme which comes visit with very different ethnic. For example, students living in Jakarta as a capital city can visit and join the programme of "Live in" in very rural village such Ambon, the place where the conflict in the past had occurred. They can interact and discuss with local people about cultural different. What is more, they also can listen to the story or Ambon dispute in the past from their family in the homestay. This sort of activities can improve student understanding about the issue and make them feel of confident with open-ended journeys head (Andreotti, Fa'afoi, Sitomaniemi-san & Ahenakew, 2014).

Exploring issues

The issue of diversity can be very interesting for pupils when it is studied in class. Uncovering the issue of multiculturalism can use a film as a medium learning (Marolina-Giron, 2016). The teacher can show the circumstance from the movie showed by the teacher in class. Alternatively, a teacher also can use a story text analysis from a journal, so that pupils can feel that as if they are inside of the story (Andreotti, et al., 2014).

The Internet provides a broad range of examples related to either Poso or Ambon discourse. The teacher can choose the most appropriate video which can be seen by students. After seeing the film, students are asked to analyse the movie. They can use a problem-based learning method (Komalasari & Saripudin, 2015) to seek the best solution and prevent the future conflict. As such, after understanding the issues, it can be avoided.

CONCLUSION

The aforementioned evidence reveals that citizenship education has been implemented in Indonesia since 1957 to promote citizen membership. Over the years, this module has

developed following the government order. It can be seen from the name of citizenship education that every regime has different material taught to pupils concerning citizenship education. However, although currently citizenship education has been existed and taught about nationalism and patriotism, it seems that it is not enough to fulfil the domestic dispute.

As it can see that in the bygone era, Indonesia has experienced a terrible event such dispute among ethics, religious groups, and any other communities which interfere unity. Although Indonesia has some jargon which is unity in diversity, it still requires an insight in which pupils are encouraged to learn in school.

To create a better citizenship education in Indonesia concerning on improving multicultural education, citizenship education needs to be improved or incorporated some material regarding diversity for pupils. Although the government has supported by imposing some rules regarding citizenship education, the pedagogical approach needs to be updated to make students enjoy learning in classroom.

The program of "live in" by the Catholic Chinese school and the development of social justice in Pesantren Islamic Boarding School in Yogyakarta are a good example. Every school can incorporate or adopted this program for students in order to teach multiculturalism in their school environment. As such, they can learn not only in class, but also they can experience the real life of multiculturalism. However, education does not solve the problem immediately. It takes time to promote diversity throughout education. This is a prevention method for avoiding the future case in Indonesia.

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