



Improving The Civic Disposition In An Effort To Improve Pride In One's Own Nation

Nurul Purwita

Universitas Pendidikan Indonesia, Bandung, Indonesia
Correspondence: E-mail: nurulpurwita04@gmail.com

ABSTRACT

This writing aims to identify, understand, and examine the causes and solutions of the low pride in the nation and state itself, namely Indonesia. The method used in writing is a qualitative method of document or text study with factual data obtained from reliable sources. The results obtained from this writing, the writer knows that the cause of the lack of a sense of nationalism in the nation and state, one of them is due to the flow of globalization that is difficult to stem and less optimal character education. Thus, it can be concluded that various factors influence the low level of pride in the nation and the state itself. So those efforts are needed to overcome these problems, one of which is efforts to improve character education based on civic disposition.

© 2021 Fakultas Pendidikan Ilmu Sosial

ARTICLE INFO

Article History:

Submitted/Received 31 May 2021

First Revised 25 Jun 2021

Accepted 27 Jun 2021

First Available online 28 Jun 2021

Publication Date 29 Jun 2021

Keywords:

*Character Education,
Civic Disposition,
Globalization,
Nationalism.*

1. INTRODUCTION

The development of the times or the current flow of globalization is increasingly rapid. This can be seen from the entry of various foreign cultures into Indonesia. Many of them have had adverse effects, one of which is that the current young generation is not proud and even slanders the nation itself. As a result, the nation's noble values are widely neglected and almost occur in most of the younger generation (Agustin, 2011; Umra, 2019). Apart from the current globalization, the lack of character education is one reason why the young generation no longer has a good sense of nationalism and nationalism. Character education should be a way of overcoming this problem because the learning taught includes the cultivation of morals, ethical values, aesthetics, and noble character. The character itself is not something that can be inherited, but the character must be built and developed in an appropriate way (Lickona T, 1996; McCloy, 1930; Jalil, 2016).

Ideally, the Indonesian people are proud and tend not to vilify their nation. They also should not have an "over proud" view or glorify other nations/countries. In addition, character education should be a way to overcome this problem because learning includes the cultivation of morals, ethical values, aesthetics, and the culture of noble character. The character itself is a crisis of inheritance, but the character must be constructed and developed appropriately.

Various problems that arise due to a fading sense of nationalism and nationalism have occurred recently; many young people or young people have experienced deviations. They are involved in an interest that only cares for themselves or a specific group on behalf of the people as the reason for their activities (Affan and Maksum, 2016). This is tantamount to the younger generation's pride in their nation. Examples of cases of citizens who do not have good citizen's criteria, namely on January 3, 2021, a woman from Surakarta Village, Rawamerta District, Karawang Regency, West Java, insulted Pancasila and trampled on the Red and White flag in a video on one of the social media platforms. One such case does not reflect the civic disposition at all. Therefore, various efforts are needed, such as improving character education through civic disposition in filtering the flow of globalization to overcome existing problems so that the nation's future is more secure than before (Karim, 2010; Wahyuni and Hasanah, 2016).

Thus, the scope and discussion of this writing, namely examining the causes and finding solutions to the common sense of nationalism and nationalism in the younger generation. The cause of this problem is the swift flow of globalization and less optimal character education. Furthermore, the solution brought will also be related to improving the civic disposition in the civic education niche. The benefits of this research are expected helpful in efforts to increase pride in one's nation. Then, the results obtained can be used to be studied more deeply in the civic disposition niche to increase pride in one's nation.

2. METHODS

In writing an article entitled "Improving the Civic Disposition in an Effort to Improve Pride in One's Own Nation," the writer uses a qualitative method of document or text study with factual data obtained from various trusted sources. This method is one of the methodologies within qualitative research studies, which focuses on the analysis or interpretation of written material based on its context. The material can also be in the form of publication notes, text books, newspapers, magazines, letters, articles.

The methodological stages of this writing are collecting, classifying, processing, and interpreting. Furthermore, one of the advantages of the qualitative research method of

document study is that the writer is able to understand more deeply the new symptoms that are developing in the current era so that this research method will make it easier for writers to solve problems related to the fading sense of nationalism and nationality in the younger generation.

3. RESULTS AND DISCUSSION

The definition of characteristics according to KBBI is the psychological, moral, or character traits that differentiate a person from others. According to Cogan (Abdin, 2020) citizens must have unique characteristics, including:

1. Ability to see and approach problems as a member of a global society;
2. Ability to work with others cooperatively and be responsible for their roles and obligations in society;
3. Ability to think systematically and critically;
4. The desire to resolve conflicts peacefully.

From the discussion of the characteristics of citizens (Citizenship) above, it can be said that these characteristics need to be possessed by every citizen, because having the characteristics mentioned earlier, it can make citizens ready to face an increasingly developing era, especially with the existence of globalization even though with everything. Differences in religion, race, and culture.

According to Drucker, globalization is a broad term for various processes at the heart of the global economy, namely the instant spread of global communications, the rapid growth of international trade, and the global financial market (global corporate market). Expectations regarding the characteristics of citizens (Citizenship), especially in the face of globalization, are a particular concern for the government to be better and follow the aspirations of the Indonesian people. However, various problems in implementing the characters that have been mentioned above to face globalization are still very lacking, even though these are the basis for realizing competition in the global era.

Therefore, in preparing the character of citizens and welcoming the intense competition of globalization experienced by the Indonesian people, it can be done in various ways, one of which is through character education that must be instilled from an early age. Examples of various cases of citizens who do not have these criteria, namely on January 3, 2021, a woman from Surakarta Village, Rawamerta District, Karawang Regency, West Java, insulted Pancasila and trampled on the Red and White flag in a video on one of the social media platforms. One such case does not reflect the civic disposition at all. Furthermore, some phenomena are common in Indonesia, such as taking pictures with foreign nationals. This, if seen further, is over proud for other nations. Reporting from Akhmad Muawal Hasan in Tirta.id is also a racial perspective, considering the strata of foreign citizens, especially whites, to be higher than the Asian race. This phenomenon is also a form of the legacy of western colonialization in regulating the life of colonial society.

The next case. The people of Indonesia and Malaysia have recently been shocked by the appearance of a video parody of Indonesia Raya's song on the YouTube platform. This parody of the song Indonesia Raya has gone viral since it was uploaded by the MY ASEAN YouTube account, which posted the Malaysian flag logo on its channel. In the video, the lyrics of the Indonesian national anthem are replaced with insulting sentences and accompanied by an image of the Garuda emblem transformed into a rooster. Quoting Kompas.com, Saturday 2th January 2021, the actors who made the parody of the song Indonesia Raya were two Indonesian citizens (WNI) with the initials NJ and MDF. Both have been named as suspects.

NJ (40) is an Indonesian citizen residing in Malaysia. He was arrested by the Police Di Raja Malaysia (PDRM) in Sabah, Malaysia.

Meanwhile, the MDF (15) was arrested by the Criminal Action Directorate (Dittipidsiber) of the National Police- Criminal Investigation Unit in Cianjur, West Java, on December 31, 2020 (Rizal, 2021). Responding to the repeated phenomenon of insulting the state symbol, a Lecturer at the Faculty of Psychology at the University of Indonesia (UI), Rose Mini Agoes Salim, said humans should have morality to distinguish between good and bad. So, if someone has a disagreement or disagreement with something, the symbol of the state should be conveyed in an appropriate manner, such as discussion or argument. "But maybe, they (the perpetrators of the insult) do not know how or do not want that way. They think it is safer to make fun of things. So that is what then encourages people who do not like to do that," From those cases, we know that people today feel less proud to be Indonesian citizens so that the Indonesian people no longer have a strong identity. By practicing justice in parallel and efforts to improve the welfare of society, the Indonesian nation is believed to be able to rebuild its identity. This thought was conveyed by Prof. Dr. Fatur rochman, MA, when delivering his inaugural speech as a Professor at the Faculty of Psychology, Gadjah Mada University on the UGM campus, Tuesday 27th May 2008. In a speech entitled Psychology of Justice for Welfare and Social Cohesiveness, Fatur rochman conveyed his analysis of why socially-psychologically the people are currently less proud to be Indonesian citizens. "The image of the nation which tends to be low in the eyes of the world due to high levels of corruption, poor transportation management skills, undeveloped ways of dealing with disasters and various other problems, are the causes of people's lack of pride in their status as the Indonesian nation," said the Secretary of the Master's Study Program UGM Psychology Science. This lack of pride is exacerbated by the people's disrespect for officials and leaders as representatives of the government. "Therefore, it is understandable that we feel we do not have a strong identity. A weak identity can also be seen externally by the disrespectful treatment of other citizens," said Fatur rochman. He gave an example, various cases of violence experienced by Indonesian workers or claims of art or copyrights of Indonesian products by other countries are evidence of this disrespectful treatment. In addition, the low level of welfare has made the Indonesian people lack self-confidence. In this case, Fatur rochman sees that a more secure social welfare, when justice is upheld, will strengthen the nation's identity. Legal regulations and relationships between members of the public and those in power, for example, would significantly strengthen identity. Unfortunately, the Indonesian government is still famous for its complicated bureaucratic system. "We are sure that if this nation practices justice, we will appear more confident in the eyes of the world," said the Deputy Chairperson of the UGM Foundation.

The characteristics of citizenship (Citizenship) in Indonesia have now declined (Mietzner, 2020) This is due to the filtering of the unstoppable flow of globalization. According to Selo Soemardjan, globalization forms an organizational and communication system between communities worldwide to follow the same system and specific rules. In this definition, it is known that globalization is necessary for the progress of the State. However, globalization is like the concept of Yin and Yang; that is, there are always positive and negative sides.

3.1. Globalization and Global Citizen

The existence of globalization in the order of life causes a shift in value from irrational to rational (Maruyama, 2008). The point is that the current life order must be based on logic. The development of science and technology impacts the mindset and activities of society to

become more advanced. The level of life is getting better. However, the flow of globalization also has a negative impact as follows (Affan and Maksum, 2016).

- a. **Consumptive Lifestyle**
The rapid industrial development made the supply of goods needed by the community in abundance. This makes people easily attracted to consuming goods with many available choices.
- b. **Individualistic Attitude**
People feel that it is facilitated by advanced technology, making them feel that they no longer need other people in their activities. So they forget that humans are social creatures.
- c. **Westernized Lifestyle**
Not all Western culture is good and suitable to be applied in Indonesia. The negative culture that has begun to shift the original culture is that children are no longer respectful of their parents, and youth is a free life. As the nation's successors, this happens because we are not proud of belonging to the nation.

From the above, of course, it is the opposite of a good citizen, which should reflect Civic Knowledge, Civic Disposition, and Civic Skill.

The good citizen is a figure who is 'framed,' or setup, by political and academic observers alike; framed in the sense of the view from a certain perspective, and in the different sense of set up for a particular purpose. The notion of the good citizen is essential, not least because it plays a crucial role in politicians' discourses when some forms of behavior among citizens are being encouraged, and others discouraged (Pykett, 2010) A good citizen or citizenship to be conducted, First, theory of good citizen cannot, we would argue, help but be contextual, and there remains more detailed work to be done to take fully into account the located reasons for its emergence and the specific character that debates around it take on in terms of domain and approach. Second, there is a dynamic plurality of perspectives on 'the good citizen' and ways of enacting good citizenship.

3.2. Weak Character Education

First of all what is character? Based on Oxford Dictionary, character is the mental and moral qualities distinctive to an individual; the distinctive nature of something, the quality of being individual in an interesting or unusual way; strength and originality in a person's nature; a person's good reputation. Thus, it can be said that character is character, character, morals, or the personality of someone formed from the results of various internalizations the virtues that are believed and used as a foundation for means view, think, behave, and Act. According to Thomas Lickona, as quoted by Suyatno, character education is planned to help someone understand, care about, and act on ethical/moral values. Of course, a character cannot be inherited but can be formed with education. Character education cannot stand alone as a subject but be integrated with other fields of study, such as civic education (Althof and Berkowitz, 2006) Thus, character education requires a strong foundation for brilliant synergy. Thomas Lickona, an educator character from the Cortland University known as the father of education American character, reveals that a nation is on the way the abyss of destruction if it has ten signs of the times, namely, increasing violence among adolescents; a culture of dishonesty; the development of a fanatical attitude towards the group (peer group); the lower the respect for parents and teacher; the increasingly blurred good morals a bad; use of that language got worse; increased behavior self-destruct like use drugs, alcohol, and casual sex;

a common sense of responsibility as individuals and as citizens; decreased work ethic, and taste mutual suspicion and lack of concern among others (Fauziah and Dewi, 2021; Najmina, 2018).

Current character education, especially in Indonesia, is considered "weak" because it has no implications for everyday life. (Ichsan, 2019) This is because Character Education focuses on knowledge only, not on practice. This statement is in line with the concept of citizenship education, which focuses on character education according, arguing that Civic education for young children in the United States faces two issues. First, the traditional conception of civic education for young people often is limited to nationalistic patriotism and obedience. Second, the conception of civic education for young children is largely focused on learning specific civic knowledge, that is, the words of the Pledge of Allegiance, or practicing singular skills like voting. Then the result of the lack of or weak character education. How vital character education is for a student so that his life can go well and by what is expected (Demirel, et al., 2016) Readers can imagine what will happen if a student lacks or even no character education at all so that an individual will not be able to achieve his life goals correctly and as expected. A student who lacks character education will be considered a needy individual in the eyes of educators because character education includes values that must be possessed by a student, such as basic knowledge that is conveyed or given from parents, namely courtesy, warmth, kindness, and others (Julaeha, 2019). With the basic knowledge that parents give to a student, educators will quickly hone the talents and knowledge possessed by the child. If the character education of an individual is lacking, then the educator will be hampered in honing the talents and knowledge of an individual. Therefore, a student must have a good character education for himself, especially in this day and age, namely in the millennial era. It is a big note for parents to instill character education in their children (Anjani, 2019). It should be noted; there are other factors that cause the fading of nationalism and patriotism among the younger generation as follows (Rahayu, 2020)

Internal Causative Factors

- a. The government in the reform era was far from the expectations of the youth. So that makes them disappointed with the current government's performance. The disclosure of cases of corruption, embezzlement of state money, and abuse of power by state officials made youths reluctant to pay attention to the government.
- b. The attitude of the family and the environment does not reflect a sense of nationalism and patriotism so that the youth imitate this attitude. Young people are good imitators of their surroundings.
- c. Democratization that crosses the boundaries of ethics and courtesy and rampant demonstrations has created frustration among the youth and a loss of optimism, leaving only lazy, selfish, and emotional attitudes.
- d. Behind Indonesia with other countries in all aspects of life, the youth are no longer proud to be the Indonesian nation.

External Causative Factors

- a. The fast flow of globalization has an impact on youth morale. They prefer the culture of another country to their own; for example, young people prefer wearing minimal clothes that reflect Western culture than wearing batik or polite clothes that reflect the culture of the Indonesian nation. Young people are now controlled by drugs and alcohol, which have implications for the destruction of the dignity of the Indonesian nation.

- b. Liberalism adopted by Western countries has an impact on the life of the nation. The youth imitated Liberalism, such as the attitude of individualism who only thinks of himself without paying attention to the circumstances and indifferent to the government.
- c. The loss of love for domestic products. This is because there is an increasing number of foreign products in the form of food, clothing, and so on, which have flooded the world market in Indonesia. Indonesian people also tend to use foreign products. They feel that if they use domestic products, it will look old-fashioned, old school, and lacking quality. The quality of domestic products is not inferior to those of the outside.

Thus in character education, it is necessary to insert values in it, as revealed by the Curriculum Center of the Ministry of National Education, formulating eighteen values that need to be developed through character education, namely:

- a. Religious, respectful attitudes and behavior in implementing the teachings of the religion they adhere to, tolerant towards the implementation of the worship of other religions, and live in harmony with adherents of other religions.
- b. Honest behavior is based on efforts to make himself a person who can always be trusted in words, actions, and work.
- c. Tolerance, attitudes, and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from oneself.
- d. Discipline, actions that show orderly behavior and comply with various rules and regulations.
- e. Hard work, behavior that shows genuine effort in overcoming various obstacles to learning and assignments, and completing tasks as well as possible.
- f. Creative, thinking, and doing something to produce a new way or result from something already owned.
- g. Independent attitudes and behaviors that are not easily dependent on others in completing tasks.
- h. Democratic, a way of thinking, behaving, and acting that values the rights and obligations of oneself and others.
- i. Curiosity, attitudes and, actions that always seek to know more deeply and extensively from something they have learned, seen, and heard.
- j. National spirit, way of thinking, acting, and viewpoint that places the interests of the nation and the state above the interests of themselves and their groups.
- k. Love for the motherland, a way of thinking, behaving and acting that shows loyalty, concern and, high respect for the nation's language, physical, social, cultural, economic and, political environment.
- l. Appreciate achievements, attitudes and, actions that encourage him to produce something useful for society and recognize and respect the success of others.
- m. Friendly / Communicative, actions that show a sense of pleasure in talking, socializing, and cooperating with others.
- n. Love peace, Attitudes, words, and actions that cause other people to feel happy and safe in their presence.
- o. Loves to read, the habit of reading various readings that are good for him.
- p. Care for the environment, attitudes, and actions that always strive to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred.

- q. Social care, attitudes and, actions that always want to assist other people and communities in need.
- r. Responsibilities, attitudes, and behavior of a person to carry out his duties and obligations, which he should do, towards himself, society, the environment (natural, social and cultural), the country, and God Almighty.

3.3. Solutions

From the various causes of the problems that have been stated earlier, a solution is needed to increase a sense of nationalism or pride in the nation itself. As the nation's successor, it is necessary to realize this sense of nationalism, for example, showing an attitude of loving the country by studying hard, using domestic products, and trying to get to know more about Indonesian culture. Of course, this can increase the sense of pride in the nation itself.

In addition, the patriotic spirit, love for the country, the spirit of nationality, social solidarity, awareness of the nation's history, and the attitude of appreciating the services of heroes must be expressed in the heart of the Indonesian nation, all of which are summarized in Citizenship Education learning materials (Asmaroini, 2016; Bisri, 2019). In civic education, there is a civic disposition. Increasing the civic disposition of students can be done through character education in civic education. This can be implemented with three approaches, namely through the Psycho-pedagogical Development Approach, the Sociocultural Development Approach, and the Sociopolitical Intervention Approach. A psycho-pedagogical development approach is an approach that assumes that value development will be successful if the value is internalized or instilled in students. Furthermore, the socio-cultural development approach is an approach that believes that the socialization of values will be successful if supported by the existing socio-cultural environment. Finally, the sociopolitical intervention approach assumes that the socialization of values within certain limits requires the role of the state to influence it.

Character education should be instilled from an early age because it is a manifestation of an enormous scope of society. This is in line with Moleong states that character education is integrated into the entire school community as a strategy to help remind students to relate to conflict, keep students alert in an educational environment, and reinvest. Society to participate actively as citizens. So that character education serves to develop and strengthen the potential of students who can ultimately shape the character of the Indonesian nation.

Educating students to foster a love for the homeland and increase their ability to understand the material requires skills to work such as critical thinking, creativity, collaboration, and communication which cannot be grown in children with teaching methods. Unidirectional. Educators who are needed to act more as guides and facilitators are needed to develop various abilities of children. From this, we can guide students to understand and live the values of Pancasila. Pancasila is the view and philosophy of life of the Indonesian nation, full of noble ethical and moral values, has the characteristics of a kinship state that recognizes the rights of every human being, prioritizes national interests over personal interests. The strategy of cultivating Pancasila values in the world of education and culture is considered the most strategic. However, this can only be done if there is a correct and complete understanding of Pancasila (Sudjto, et al., 2013).

4. CONCLUSION

From previous studies, it can be seen the cause of the common sense of pride in our nation (Indonesia). First, the unfiltered flow of globalization has implications for the entry of foreign

cultures that are incompatible with the national personality. This is what gradually destroys the character of the citizen (civic disposition). Second, the weakness of character education because the focus of teaching is theory-oriented and not practice-oriented.

Thus, it is necessary to address the low level of nationalism of the Indonesian nation. This can be done by reconceptualizing character education in civic education, which is oriented towards implementing everyday life from an early age. Various approaches are needed in teaching, namely through the Psycho-pedagogical development approach, the Socio-cultural Development Approach, and the Sociopolitical Intervention Approach. It is hoped that the younger generations who will come will have a high sense of pride in the Indonesian nation.

5. RECOMMENDATION

The writer says thank you very much to various parties for their assistance in this research. First, thank you to Higher Educational Institution (Indonesia University of Education) who has provided facility in accomplishing this research. Second, thank you to friends at civic education department in Indonesia University of Education who support and encourage so that this journal can be completed as optimally as possible.

5. REFERENCES

- Abdin, M. (2020). Kedudukan dan peran warga negara dalam masyarakat multikultural. *Jurnal Pattimura Civic (JPC)*, 1(1), 17-25.
- Affan, M. H. (2017). Membangun kembali sikap nasionalisme bangsa Indonesia dalam menangkang budaya asing di era globalisasi. *Pesona Dasar: Jurnal Pendidikan Dasar dan Humaniora*, 3(2), 65-72.
- Agustin, D. S. Y. (2011). Penurunan rasa cinta budaya dan nasionalisme generasi muda akibat globalisasi. *Jurnal Sosial Humaniora (JSH)*, 4(2), 177-185.
- Althof, W., and Berkowitz, M. W. (2006). Moral education and character education: Their relationship and roles in citizenship education. *Journal of Moral Education*, 35(4), 495-518.
- Asmaroini, A. P. (2016). Implementasi nilai-nilai pancasila bagi siswa di era globalisasi. *Citizenship Jurnal Pancasila dan Kewarganegaraan*, 4(2), 440-450.
- Bisri, H. (2019). Eksistensi dan transformasi pesantren dalam membangun nasionalisme bangsa. *AL-WIJDĀN Journal of Islamic Education Studies*, 4(2), 106-121.
- Demirel, M., Özmat, D., and Elgün, I. Ö. (2016). Primary school teachers perceptions about character education. *Educational Research and Reviews*, 11(17), 1622-1633.
- Fauziah, I. N. N., dan Dewi, D. A. (2021). Membangun semangat nasionalisme mahasiswa melalui pendidikan kewarganegaraan. *IJOIS: Indonesian Journal of Islamic Studies*, 2(2), 93-103.
- Ichsan, A. S. (2019). Revisiting the value education in the field of primary education. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 5(2), 141-152.
- Jalil, A. (2016). Karakter pendidikan untuk membentuk pendidikan karakter. *Nadwa: Jurnal Pendidikan Islam*, 6(2), 175-194.

- Julaeha, S. (2019). Problematika kurikulum dan pembelajaran pendidikan karakter. *Jurnal Penelitian Pendidikan Islam*, 7(2), 157-182.
- Karim, N. (2010). Pendidikan karakter. *Shautut Tarbiyah*, 16(1), 69-89.
- Lickona, T. (1996). Eleven principles of effective character education. *Journal of Moral Education*, 25(1), 93-100.
- Maruyama, T. (2008). Toward the universal ethics and values in the age of globalization: With reference to Japanese religions compared to modern rationalism. *Politics and Religion Journal*, 2(2), 165-182.
- McCloy, C. H. (1930). Character building through physical education. *Research Quarterly. American Physical Education Association*, 1(3), 41-61.
- Mietzner, M. (2020). Populist anti-scientism, religious polarisation, and institutionalised corruption: How Indonesia's democratic decline shaped its COVID-19 response. *Journal of Current Southeast Asian Affairs*, 39(2), 227-249.
- Najmina, N. (2018). Pendidikan multikultural dalam membentuk karakter bangsa Indonesia. *Jupis: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 10(1), 52-56.
- Rahayu, I. K. (2020). Hambatan dalam proses penanaman nasionalisme pada mahasiswa di kawasan. *Harmony: Jurnal Pembelajaran IPS dan PKN*, 5(2), 120-125.
- Umra, S. I. (2019). Penerapan konsep bela negara, nasionalisme atau militerisasi warga negara. *Lex Renaissance*, 4(1), 164-178.
- Wahyuni, D. E., dan Hasanah, S. A. (2016). Pendidikan karakter berbasis kearifan lokal pembentuk karakter bangsa. *FKIP e-Proceeding*, 1(4), 19-24.