

Civic Education in Realizing *Nangun Sat Kerthi Loka Bali* in the COVID-19 Pandemic

I Putu Windu Mertha Sujana ¹, Cecep Darmawan ², Dasim Budimansyah ³, Sukadi ⁴

{windu.mertha@undiksha.ac.id¹, cecep darmawan@upi.edu², budimansyah@upi.edu³ adhys.pkn@yahoo.com⁴}

Universitas Pendidikan Ganesha, Indonesia^{1,4}, Universitas Pendidikan Indonesia, Indonesia^{2,3}

Abstract. This research objectives examine the learning process of Civic Education in the COVID-19 pandemic in realizing the vision of the Bali provincial government development program, namely *Nangun Sat Kerthi Loka Bali*. This research uses a quantitative approach with a descriptive survey method. The results of this study show that students' perceptions of the effectiveness of online-based learning in Civic Education learning are considered effective in the COVID-19 pandemic with several considerations and surveys also show that Civic Education has adopted the vision of *Nangun Sat Kerthi Loka Bali*. Conclusion and implication of this research is students and lecturers have the ability to learn online and can adopt the values of local wisdom in civic education materials.

Keyword: Civic Education; *Nangun Sat Kerthi Loka Bali*; COVID-19 Pandemic

1. Introduction

Indonesia first confirmed the COVID-19 case on March 2, 2020, which was announced directly by President Joko Widodo. Since the confirmation that the COVID-19 case has entered Indonesia, various policies have been issued by the government to tackle the spread of COVID-19, including policies in the field of education. Some of these include the issuance of a circular letter from the Ministry of Education and Culture (Kemendikbud) number 4 of 2020 concerning the implementation of educational policies in the emergency period of the spread of *Corona Virus Disease* (COVID-19) and reaffirmed by the issuance of a circular letter from the Ministry of Education and Culture (Kemendikbud) number 15 years 2020 concerning guidelines for organizing learning from home in the emergency period of the spread of *Corona Virus Disease* (COVID-19). This circular indicates that the spread of COVID-19 can occur at every level of education from primary to higher education, so that face-to-face learning is temporarily suspended.

Currently in Indonesia, several campuses have begun to implement policies for teaching and learning activities from distance or online learning. This is actually not a problem for universities that already have an online-based academic system. However, it can be a problem for higher education institutions that do not yet have an online-based academic system, especially if the

teaching resources do not really understand the learning system using online applications. The Internet connection problems have not maximal on every land and not all great students to have a *smartphone* and a *notebook* or computer that connected to the Internet. This is one of the obstacles faced by the government in implementing online learning. The solution is Kemendikbud provides internet data quota assistance of 50 GB / month to lecturers and students for 4 months and develops portal and android based distance learning applications.

Learning System in the network (online) utilizing multimedia technology, virtual classrooms, learning videos, e-mail, video *conferencing*, and other online tools. Learning can be carried out massively with an unlimited number of students, it can be done for free or paid [1]. The application of the online learning system, in addition to trying to prevent the spread of COVID-19, has also brought changes to the learning system that takes place in schools and universities. Teachers and lecturers are also required to master technology in providing learning to their students. This includes the civic education learning system in tertiary institutions. Law number 14 of 2005 concerning teachers and lecturers, in article 60 number C states that in carrying out professional duties, lecturers are obliged to improve and develop academic qualifications and competencies on an ongoing basis in line with the development of science, technology and arts. This law implies that all lecturers, especially Civics Education lecturers, are able to work together in developing teaching materials into online learning media that are in accordance with student characteristics. The development of attractive civic education teaching materials is a demand so that the learning process does not take place boringly. Lecturers' creativity and innovation in communicative packaging are critical to the success of online learning. In addition, based on the results of a survey it shows that 70.7% of Ganesha University of Education students think that Civic education is a very important subject to be given at the higher education level because Civic Education instills a sense of nationality and love for the land, water in students [2]. So it is only natural that Civic Education Lecturers have the potential and creativity in developing learning materials.

Civic Education Lecturers are required to have competence and creativity in developing online or digital-based learning media. This is because the substance of civic Education material has a strategic position in instilling a sense of nationality and love for the country in the context of *Pancasila* values and morals, *Bhineka Tunggal Ika* values and commitment, commitment to the 1945 Constitution of the Republic of Indonesia, and having a commitment to the Unitary State of the Republic of Indonesia to students. Civic Education is proven to be effective in building political competence and democratic and responsible young citizens [3]. Vision Learning Civics forward is not enough just to build a democratic citizen and rationally, will however need to develop a vision of faith, quality, and cultured at once. Likewise with its mission, Civic Education learning is not enough to just realize a *psychopedagogical* mission, but also in an integrated manner it needs to realize *psychosocial*, *socio-cultural* and *socio religious* missions [4][5][6]. For this reason, Civic Education learning in universities, especially in Bali, adopts the local cultural values of Bali in its learning materials. Education as part of human civilization cannot be separated from the context and socio-cultural processes of the society that surrounds it, including the values contained therein, meaning that education is an effort to shape behavior, imparting knowledge, the process of thinking, values - values, ways of learning, cognitive and social skills are essential, as well as the values of truth will be determined also by how the people of the world view and value - its value [7].

Civic Education as one of the fields of science related to state administration and government is only natural to be a means of realizing the vision of the Bali provincial government development program from 2018 to 2023, namely *Nangun Sat Kerthi Loka Bali*. *Nangun Sat Kerthi Loka Bali* has meaning maintain the sanctity and harmony of Bali and its contents, to manifest the life *manners Bali* prosperous and happy, *scale-noetic* towards life *krama* and *gumi Bali* in accordance with the principle of Trisakti Bung Karno: politically sovereign, self-reliant economically, and having a personality in culture through development in a patterned, comprehensive, planned, directed and integrated manner within the framework of the Unitary State of the Republic of Indonesia based on the values of Pancasila on 1 June 1945 [8]. Through *Nangun Sat Kerthi Loka Bali* with a planned universal development pattern, it is hoped that it can lead Bali to a new era, namely an era marked by a new life order (Bali that is *Kawista*, Bali lacks the peaceful system of *kerta raharja*, *gemah ripah lohjinawi*). Holistically includes three main dimensions, namely 1) being able to maintain / maintain the balance of nature, *krama* (humans), and Balinese culture; 2) can fulfill the needs, hopes and aspirations of Balinese *krama* in various aspects of life; and 3) have sufficient readiness to anticipate or face the emergence of new problems and challenges at the local, national and global levels which will have a positive or negative impact on conditions in the future. Referring to the third dimension, Civic Education lecturers should be prepared to face the COVID-19 pandemic by making digital-based teaching materials.

This research will later raise problems with regard to student perceptions in receiving online-based Civic Education learning during the COVID-19 pandemic and have Civic Education learning materials carry the vision of *Nangun Sat Kerthi Loka Bali*. It is hoped that this research can achieve the goal of assessing the effectiveness of Civic Education learning with an online system and assessing the substance of Civic Education material that develops a vision of faith, quality, and culture.

2. Method

This type of research is quantitative with a descriptive survey method. Researchers carry out activities widely and researchers try to find results that can be used for descriptive actions that can describe things that contain facts and serve to explain the symptoms that occur. Population participants in this study will involve 36 respondents from Ganesha University of Education students who have taken civic education courses. Data to be sought in this study are 1) students' perceptions of receiving online-based learning during the COVID-19 pandemic and 2) the vision of *Nangun Sat Kerthi Loka Bali* on Civic Education learning materials.

The data collection technique used was a questionnaire survey. In this study data and information were collected from respondents using a questionnaire via google form. Using *google form* (online research) is felt to have many advantages compared to *offline*, one of which is cost-effective. The use of research *online* like *google form* will save the cost of research, because it does not need to be excluded funding to print the questionnaire and distributed questionnaires both from researchers to the respondent and vice versa [9].

The data analysis technique used is descriptive quantitative data analysis. Data are obtained and the results will be presented descriptively and by the end of the research will be analyzed picture of

the facts, the nature and the relationship between the symptoms of the research explanations (*explanatory research*). The specific stages of this research are 1) identifying the problem; 2) determine the research objectives to be achieved; 3) conducting literature studies and distributing questionnaires *via google form* ; 4) collect the data obtained; 5) data processing and analysis; 6) make conclusions and suggestions.

3. Results and Discussion

The COVID-19 pandemic has resulted in the Civic Education learning system from face-to-face (offline) to now network-based learning, known as virtual classes. Whereas Higher education is a forum for young people to get their first experience of being citizens, being involved in the democratic process, and fostering a sense of belonging in the wider community [10]. Based on a survey conducted on 36 student respondents, related to their perceptions of the effectiveness of online-based distance lectures, it is known that 13 students (36.1%) stated it was effective , 12 students (33.3%) stated it was very effective , and 11 students (30.6%) students stated that they were normal. This survey indicates that online-based learning in Civic Education is considered effective in the COVID-19 pandemic with several considerations. First, 27 students (75%) stated that lecturers should be able to teach online Civic Education courses using Power Point media and Learning Videos using *video conference* platforms such as *zoom* or *google meet*. Second, online learning in civic education courses should be able to display audio-video elements to increase student interest in learning (52, 8 %), be able to create a continuous learning process (50%), allow direct interaction between students and teachers or between students and students (44.4%). The use of technology in learning is a mandatory activity carried out by lecturers in the current digitization era. The utilization of information and communication technologies for education can be implemented in various forms according to their function in the educator 's. There are several types of online learning methods that are often used in teaching and learning activities in schools or colleges, namely the Portal Schoology and Vlog methods [11].

The implementation of online Civic Education learning is also what the ministry of education and culture means by implementing learning in a bath, which before the Covid-19 pandemic was echoed by Nadiem Makarim as independent learning. Student is required to be literate in technology, to be creative, have a highly motivated, able to create an innovation whose aim is to prepare the future milineal ready with the challenges of globalization. The dreams and hopes of the Minister of Education and Culture are currently being realized by the presence of students and nearly 65% of students who can use or implement *Virtual / Dictance Learning*. Although the percentage of students *Online Learning* is not so significant, but at least showed some progress, development, and innovation in the education system in Indonesia by using *Online Learning* this [12].

Civic Education Learning seeks to instill *civic knowledge*, *civic disposition*, and *civic skills* in students. Based on a survey conducted on 36 student respondents, it is known that after participating in online Civic Education learning they experience an increase in skills or creativity (50%). This is due to lecturers who often give flexibility to students to create learning media by searching from various sources and using creative *platforms*. During online learning students also become more disciplined in time and have a sense of responsibility for the work given by the lecturer

(47, 2%). Their parents also monitor their children when studying online, this is what causes students to be punctual in participating in online learning and to be responsible for collecting assignments given by lecturers. Civics education is expected to combine transformative and conservative discourses; in some places the emphasis is on personal (civil) rights while in others it is on critical social discourse governing engagement in community [13]. Lecturers are required to adopt a communitarian and individualistic model of citizenship: the “personally responsible citizenship” [14]. For example, lecturers and students are expected to obey laws, to be honest, self-disciplined and hard working. Regarding participatory (communitarian) citizenship lecturers and students are expected to be active in communities, for example, caring for people in need. The more radical transformative and justice-oriented citizenship however, goes beyond this as it also expects lecturers and students to be critical in their analysis of issues and to be involved in addressing social injustices in communities; to question the social structure, challenge existing political systems and making demands for social change[15]. Learning about citizenship responsibilities can best be accomplished through citizenship education in the higher education curriculum, since they spend much of their time in the higher education institution [16]. Finally, during online learning they also experienced an increase in knowledge (25%). The percentage is quite low, because most of them have difficulty understanding the material provided by the lecturer. The majority of citizenship lecturers through online education have difficulty monitoring the extent to which off-campus practical activities are suggested. In addition, civics and citizenship education in general, demand that learners, including lecturers, be critically analytic of official documents (semester learning plan), that is, reading documents beyond the surface in order to expose hidden intentions [17]. The solution so that students do not miss the material is by the lecturer to provide learning videos along with concrete examples in the field. In addition, lecturers should not only refer to the semester learning plan but also adjust to the conditions of the lecture.

Civic Education as one of the fields of science related to state administration and government is only natural to be a means of realizing the vision of the Bali provincial government development program from 2018 to 2023, namely *Nangun Sat Kerthi Loka Bali*. Based on a survey of 36 student respondents, it is known that 35 students (97.2%) stated that Civic Education learning has adopted the vision of *Nangun Sat Kerthi Loka Bali*. There are several indicators that support it, namely 1) Civic Education is able to develop highly competitive human resources, namely quality and integrity, quality, professional, and moral and has a strong identity which is developed based on the values of local wisdom of Balinese *krama* ; 2) Civic Education is able to realize democratic and just Balinese *krama* by strengthening the legal culture, political culture, and gender equality by taking into account Balinese cultural values; 3) Civics able to instill values that can develop the livelihood of *krama* Bali, arrange regions, and green environment, beautiful, and clean. The results of this survey are in line with the position of Civic Education as one of the general course groups (MKU) has the aim of developing the personality of students so that they are able to contribute as members of society, nation and state [2]. As Balinese people, of course they are trying to realize the "New Era Bali", which is a way that is marked by a new life order; Bali *kawista* , Bali *kang tata-titi tentram kerta raharja, gemah ripah lohjinawi*; holistic life order which includes three (3) main dimensions: 1) to keep / maintain the balance of Nature, *Krama* (human), and Culture of Bali (*genuine* Bali); 2) can meet all the different needs, expectations, and aspirations *krama* Bali in various aspects of life; and 3) have sufficient readiness to anticipate / face the emergence of new problems and challenges at the local, national and global levels which will have a positive or

negative impact on conditions in the future. Civic education cannot be separated from the influence of the local environment of the community, so it is recommended that the learning method uses a science, technology, social, and environmental (STSE) learning situation, for example using a subak rice field as a case study in exploring, understanding, and solving the problems of the local ecosystem and communities [18]. This is done to find out about how science and society share a more complex interdependence [19]. The subak is a complex adaptive system that has been sustained for more than two millennia through co-evolution between the Balinese farmers and their local environment rich with socio-scientific values, concepts, and issues. Hence, the system is an excellent model to study higher concerns about the relationship between scientific and technological issues in the development of a sustainable society [20].

4. Conclusion

Based on the survey results, it is known that online-based learning in Civic Education learning is considered effective in the COVID-19 pandemic with several considerations. First, 27 students (75%) stated that lecturers should be able to teach online Civic Education courses using Power Point media and Learning Videos using *video conference* platforms such as *zoom* or *google meet*. Second, online learning in civic education courses should be able to display audio-video elements to increase student interest in learning (52, 8 %), be able to create a continuous learning process (50%), allow direct interaction between students and teachers or between students and students (44.4%). Based on the survey, it is known that 35 students (97, 2%) stated that Civic Education learning has adopted the vision of Nangun Sat Kerthi Loka Bali. There are several indicators that support it, namely 1) Civic Education is able to develop highly competitive human resources, namely quality and integrity, quality, professional, and moral and has a strong identity which is developed based on the values of local wisdom of Balinese *krama* ; 2) Civic Education is able to realize democratic and just Balinese *krama* by strengthening the legal culture, political culture, and gender equality by taking into account Balinese cultural values; 3) Civic Education is able to instill values that can develop Balinese *krama* , organize areas, and a green, beautiful, and clean environment. The recommendation for civic education lecturers is to adopt the values of local community wisdom in Civic Education material.

References

- [1] Y. Bilfaqih and M. N. Qomarudin, "Esensi Pengembangan Pembelajaran Daring," *Deepublish*, vol. 1, no. 1, p. 131, 2015, [Online]. Available: <http://digilib.esaunggul.ac.id/public/UEU-Journal-3642-ari-pambudi.pdf%0Ahttp://ejournal.unikama.ac.id/index.php/jst/article/view/842%0Ahttp://ilmukomputer.org>.
- [2] I. P. W. M. Sujana, C. Darmawan, D. Budimansyah, and Sukadi, "Representasi Pendidikan

- Kewarganegaraan pada Jenjang Pendidikan Tinggi Dilihat dari Perspektif Generasi Millennial,” *J. Inspirasi Pendidik*, vol. 10, no. 2, pp. 125–132, 2020, doi: 10.21067.
- [3] J. Gainous and A. M. Martens, “The Effectiveness of Civic Education: Are ‘Good’ Teachers Actually Good for ‘All’ Students?,” *Am. Polit. Res.*, vol. 40, no. 2, pp. 232–266, 2012, doi: 10.1177/1532673X11419492.
- [4] J. . Cogan, *Developing the Civil Society: The Role of Civic Education*. Bandung: CISED, 1999.
- [5] U. S. Winataputra, *Rekonstruksi Pendidikan Kewarganegaraan: Analisis Historis Epistemologis*. Jakarta: Universitas Terbuka, 2015.
- [6] Sukadi, “Rekonstruksi Pemikiran Belajar dan Pembelajaran PKN SD Sebagai Yadnya dalam Rangka Perwujudan Dharma Agama dan Dharma Negara Berbasis Konstruktivisme,” Singaraja, 2010.
- [7] I. P. W. M. Sujana, “Menggagas Pendidikan Kewarganegaraan Berbasis Budaya Spiritual Hindu pada Perguruan Tinggi,” *J. Pendidik. Kewarganegaraan Undiksha*, vol. 8, no. 2, pp. 197–207, 2020, doi: 10.23887/jpku.v8i2.25963.
- [8] Bali Post, “Program ‘Nangun Sat Kerthi Loka Bali’ Mewujudkan Bali Era Baru,” *Bali Post*, 2019. <https://www.balipost.com/news/2019/03/28/71809/Program-Nangun-Sat-KerthiLoka...html>.
- [9] T. P. Setiawan, “Survei Online Penunjang Penelitian Praktis Dan Akademis,” in *Seminar Nasional Teknologi Informasi & Komunikasi Terapan 2012 (Semantik 2012)*, 2012, vol. 2012, no. Semantik, pp. 114–118, [Online]. Available: http://eprints.dinus.ac.id/66/1/INFRM_18_-085_SURVEI_ONLINE_PENUNJANG_PENELITIAN_PRAKTIS_DAN_AKADEMIS.pdf.
- [10] Z. Ghazarian, J. Laughland-Booy, C. De Lazzari, and Z. Skrbis, “How Are Young Australians Learning About Politics at School?: The Student Perspective,” *J. Appl. Youth Stud.*, vol. 3, no. 3, pp. 193–208, 2020, doi: 10.1007/s43151-020-00011-7.
- [11] A. Jayul and E. Irwanto, “Model Pembelajaran Daring Sebagai Alternatif Proses Kegiatan Belajar Pendidikan Jasmani di Tengah Pandemi Covid-19 Achmad,” *J. Pendidik. Kesehatan. Rekreasi*, vol. 6, no. 2, pp. 190–199, 2020.
- [12] Z. Zahara and I. Sina, “Peran Media Teknologi Pendidikan Pada Kegiatan Belajar Mengajar Di Tengah Pandemi Covid-19,” *Rausyan Fikr J. Pemikir. dan Pencerahan*, vol. 17, no. 2, 2020, doi: 10.31000/rf.v17i2.3035.
- [13] A. T. Sigauke, “Citizenship education in the social science subjects: An analysis of the teacher education curriculum for secondary schools,” *Aust. J. Teach. Educ.*, vol. 38, no. 11, pp. 125–139, 2013, doi: 10.14221/ajte.2013v38n11.1.
- [14] GERT BIESTA, “Opotow Clayton,” *Scott. Edu. Rev.*, no. 2, pp. 38–52, 2008, [Online]. Available: [http://dspace.stir.ac.uk/bitstream/1893/964/1/What Kind of citizen_ What kind of democracy_ Citizenship education and the Scottish Curriculum for Excellence.pdf%0Ahttp://www.scotedreview.org.uk/pdf/102.pdf](http://dspace.stir.ac.uk/bitstream/1893/964/1/What%20Kind%20of%20citizen_What%20kind%20of%20democracy_Citizenship%20education%20and%20the%20Scottish%20Curriculum%20for%20Excellence.pdf%0Ahttp://www.scotedreview.org.uk/pdf/102.pdf).
- [15] J. Westheimer and J. Kahne, “What kind of citizen? The politics of education for democracy,” *Am. Educ. Res. J.*, vol. 41, no. 2, pp. 237–269, 2004, [Online]. Available: <http://aer.sagepub.com/content/41/2/237.short>.
- [16] A. T. Sigauke, “Young people, citizenship and citizenship education in Zimbabwe,” *Int. J.*

- Educ. Dev.*, vol. 32, no. 2, pp. 214–223, 2012, doi: 10.1016/j.ijedudev.2011.02.014.
- [17] A. T. Sigauke, “Citizenship and citizenship education: A critical discourse analysis of the Zimbabwe Presidential Commission Report,” *Educ. Citizsh. Soc. Justice*, vol. 6, no. 1, pp. 69–86, 2011, doi: 10.1177/1746197910397913.
- [18] S. P. K. Surata, I. G. A. P. E. Putri, and D. Tariningsih, “Enhancing students’ environmental concern of their cultural landscape heritage through STSE education approach,” *Asia-Pacific Forum Sci. Learn. Teach.*, vol. 19, no. 2, 2018.
- [19] D. B. Zandvliet, “An Ecological Framework for Science Education,” *Open Educ. J.*, vol. 8662, no. May, pp. 1–8, 2010, [Online]. Available: <https://pdfs.semanticscholar.org/52f2/c8b3142df847582aa9efddf04d61a166a49e.pdf>.
- [20] V. Makrakis, “Scientific and Technological Progress, Political Beliefs and Environmental Sustainability,” *Discourse Commun. Sustain. Educ.*, vol. 3, no. 1, pp. 63–74, 2013, doi: 10.2478/v10230-012-0004-z.