

Citizenship Education Perspective: Strengths, Weaknesses, And Paradigm of the Curriculum in 2022

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Abstract. With the changes in the curriculum in Indonesia since 65 years ago, the Civic Education curriculum name and its substance has been changed 9 times, from 1947-2013 and 2022 year. The longest-used Civic Education curriculum is the education plan or curriculum created in the year 1994, which is 16 years. Turnover by change curriculum affects the growth of a civic education. This is a change in the curriculum that is due to the time of the development of the civic education paradigm that is typical of Indonesian citizen as a national identity and state. The strength of high school Civics is in the material, name, scientific structure, legal basis, and scientific center. The weaknesses of Civics in SMA are the change in the name and structure of scientific content, unfavorable reevaluations and the separation between Civics and Pancasila ideology. The Civic Education paradigm in SMA is a changing global trend, student cultural trends, and teacher-to-student communication styles that still touch on affective, cognitive, and psychomotor aspects perfectly and continuously internalized in students' lives.

Keywords: Civics perspective, strengths, weaknesses, paradigms, curriculum 2022

1 Introduction

Covid 19 has fundamentally changed the Indonesian government in all fields, especially education. The government appeals to all Indonesian people, especially people who work and study, to stay at home and maintain a minimum social distance of more than one meter when in public places. (Faznur et al., 2020) . Then the influence of brawls among students, theft, the habit of cheating which now no longer only occurs at the age of teenage students but has spread to the age of elementary school students. (Dewi Setyaningsih et al., 2020) . Adult education in this increasing continues to grow because the education will create a better human being and of quality (Martini et al., 2019) . There are still many students who have difficulty expressing their feelings and thoughts in written form. (Kusumawardani, Santoso, et al., 2020) . To improve students' skills in understanding the content of reading, a supportive learning model is needed. (Kusumawardani, Diyanti, et al., 2020) . Curriculum materials such as a set of plans and regulations on the purpose,

content, and materials and the way used as guidelines for organizing learning activities to achieve certain educational objectives (Santoso & Murod, 2021b) . We must move Al Islam Kemuhammadiyahaan in every subject including Citizenship Education. (Santoso, 2021a) . Pancasila Education solution 21 century 4.0 Indonesian is through a process at the body of knowledge of learning. [8]. Civics is the best material original from Indonesia not copied from other countries (Santoso & Sari, 2019) . The national development paradigm, the government wants to evaluate extensively on the national education curriculum (Santoso et al., 2015) . Curriculum changes from time to time, both in Indonesia and in other countries, are due to the needs of the community which are constantly evolving every year and the demands of the times tend to change (Santoso, 2019a) . The design of learning in schools so that students in Indonesia become quality resources in their time (Santoso, 2019b) . Civics curriculum system at high school level from 1975-2013 in Indonesia is a system that always leads to the achievement of specific goals, can be measured and formulated in the form of student behavior. (Santoso, 2020) . Civic education is a subject and course that has a great responsibility in building the character of democracy and the tolerance of students (Santoso, 2021c) . The implement Pancasila in a pure and consistent manner, but in reality it was separated from the educational context of ideals, values, and concepts of democracy [15].

Civics in curriculum is effort development in the field of necessary education _ upgraded for realize participant quality education _ tall in accordance with Law No. 20 of 2003 Chapter I Article 1 Paragraph (1) concerning " System " Education National ” which states that education is business aware and planned for realize atmosphere study and the learning process so that participants educate by active develop potency herself for have religious spiritual power , control self , personality , intelligence , morals glorious as well as Required skills _ himself , society , nation and country . Then in accordance function and goal education declared by assertive in Article 3 of Law no. 20 of 2003 concerning System Education National as base operational full with related messages _ with Education Citizenship that education national working develop ability and shape character as well as civilization dignified nation _ in skeleton educate life nation , aim for development potency participant educate to be man of faith and be pious to Almighty God _ Esa , have character noble , healthy , knowledgeable , capable , creative , independent , and Becomes inhabitant democratic country _ as well as responsible answer.

The government 's business that has authority for realize ambition sublime country through curriculum Indonesian education , and our need directing the Education program Pancasila and Citizenship on enhancement quality and relevance graduate of with need public nation and developing country _ by philosophical , academic , professional, and realistic , appropriate with soul and spirit Pancasila and the 1945 Constitution of the Republic of Indonesia. a fast action and academic must could grow progress curriculum up to date, effectively and efficiency . Curriculum Education Pancasila and Citizenship must directed going to time clear front _ with permanent maintain values culture . Based on the results of research that culture no could separated from education , even culture is the base or base education . Culture that becomes reason education the must character nationality . With thereby the culture in question is real culture _ that is culture that lives within _ public Indonesian nationality [16] .

2 Literature Review

2.1 1975 Pancasila Moral Education/ PME Curriculum Period

According to Abd . Rachman Assegaf (2005:143-144) [17], new aspects found in this curriculum include: First, the standardization of the 1975 Curriculum is carried out using the principle of program flexibility, namely by considering environmental ecosystem factors, the ability of the government, community and parents in providing adequate facilities for the program to take place, the principles of efficiency and effectiveness, which concern the proper use of time and optimal utilization of manpower. The goal-oriented principle is that every hour and learning activities carried out by students and teachers are truly directed towards achieving educational goals. The principle of continuity, namely that the preparation of teaching and learning activities always pays attention to functional and hierarchical relationships so that there is no boring repetition or giving lessons that cannot be understood by students because they do not have a solid foundation, and the principle of lifelong education, namely that the school period is not a period of time. the only time everyone learns, but only part of the learning time that lasts a lifetime. Second, the 1975 Curriculum presentation system began to introduce the use of the PPSI (Instructional System Development Procedure) pattern. In reality, this pattern results in the application of a lesson unit (Satpel , lesson unit) as a plan or preparation for teaching teachers before entering class. In addition, this Satpel contains details on General Instructional Objectives (GIO), Specific Instructional Objectives (SIO), summary of subject matter, process of teaching and learning activities, teaching methods, tools/sources and evaluation. Thus the Satpel reflects the meaning of a coPeople's Consultative Assembly (PCA) effective curriculum because it includes objectives, materials, methods and evaluations.

2.2 1979 Civics Curriculum Period

Further developments Wahab (2007:702) [18], stated that: "...PME aims to form Pancasilaist human beings according to the 1975 Elementary School Curriculum that all subjects play a role in achieving these educational goals. Thus, it is the responsibility of PME subjects who are obliged to form Pancasilaists who are not only the responsibility of the PME subjects. Then came the curriculum in 1984 which is a refinement of the curriculum in 1975, so the goal of forming Indonesian people whose Pancasila is still the main theme.

2.3 1984 Civics Curriculum Period

Fuad Hassan who was appointed Minister of Education and Culture on July 30, 1985 replaced Minister Nugroho Notosusanto who died on June 3, 1985 and during that vacant period the Minister of P and K was held by JB Sumarlin who at that time was Minister of National Development Planning. overlap between PSPB, National History, and PME. To the press he said: Frankly, I say, currently there is an overlap ping between (GLPP), PSPB, PME, and History

National. Overlapping will result in the loss of time that could be used for other purposes, and put pressure on other subjects. The problem that arises then is how to describe it curricularly so that it does not overlap, both horizontally and vertically. Horizontal overlap is the provision of the same material at one level of education. So the same material is repeated in four different lessons. Vertical overlap is the provision of the same material or material at different levels. Both horizontal and vertical repetition have an unfavorable impact (Kompas , 20/9 1985 in Darmaningtyas , 2004:74) [8].

2.4 1994 Civics Curriculum Period

According to Kosasih Djahiri (1997:2) [18], Pancasila and Citizenship Education (PCE) 1994 Curriculum are: A forum for developing and preserving noble and Morals values rooted in Indonesian culture which is expected to be manifested in the form of behavior through the daily lives of students both as members of society , individuals , citizens, and creatures created by God Almighty. The behaviors referred to above are behaviors as stated in the explanation of Law no. 2 of 1989 Article 39 Paragraph (2), namely behavior that radiates faith and piety towards God Almighty in a society consisting of various religious groups, just and civilized humanitarian behavior, behavior that supports national unity in a diverse society. interests, behavior that supports the people who prioritize common interests above individual and group interests so that differences in thoughts, the social justice for all Indonesian people needs supporters to realize opinions or interests through deliberation, consensus, and virtues (Kosasih Djahiri , 1997:2) [14].

2.5 1999 PCE Curriculum Supplement Period

According to Tilaar , the new paradigm of educational politics in the Reformation era must refer to the following: first, education is at forming a new democratic Indonesian society. Second , to achieve a democratic society, education is needed that can foster democratic individuals and societies. Third, education is directed to develop behavior that can answer internal challenges as well as global challenges. Fourth, education must be able to direct the birth of a united and democratic Indonesian nation. Fifth, in facing a competitive and innovative global life, education must be able to direct the ability to compete in the context of cooperation. Sixth, education must be able to develop diversity towards the creation of a unified Indonesian society on the wealth of community diversity. Seventh, education must be able to Indonesianize the Indonesian people so that every Indonesian person feels proud to be an Indonesian person (Chan, 2005:114) [19].

2.6 2004 Civics Curriculum Period

Prior to the introduction of Citizenship Education subjects at the 2004 KBK, the subjects of Pancasila Morals Education (PME) or Pancasila and Citizenship Education (PCE) were dominated

by the material of Pancasila Morals values. Furthermore, according to Samsuri , the study orientation and objectives of PME and PCE are more similar to character education than true citizenship education. Citizenship education is often identified with character education. Whereas the competence expected from civic education is to form good citizens, namely as democratic citizens who are responsible and actively participate in the political life of their country. Citizenship education in the Old Order and New Order eras was finally reduced to lessons for memorizing Morals values, how to do good and not do bad” (Samsuri , 2010:6) [13].

2.7 2006 Civics Curriculum Period

The 2006 Education Unit/EULC level curriculum has the scope of Citizenship Education teaching materials, namely: 1) National unity and integrity, 2) norms, statutory regulations including: discipline in family life; school regulations; norms that apply to citizens; regional regulations; procedures for the life of the nation and state; National judicial and regulatory systems; international law and justice. 3) Human rights include: Children's rights and obligations. 4) the people of the state include: living in society; Self-esteem to be a citizen of the country; 5) constitution correlation; 6) the power and the political includes: administrations; state governance; systems; people's press. 7) Pancasila includes: The position of Pancasila as the basis of the state and the ideology of the state; The process of formulating Pancasila became the basis of the state; the practice of Pancasila values in everyday life; Pancasila became an open ideology. 8) the global includes: (Regulation of the Minister of education and Culture No. 22 of 2006 regarding substance standards) [20].

2.8 2013 Civics Curriculum Period

All of these abilities are a debriefing for every citizen to consciously participate in civic participation as a manifestation of civic responsibility [11]. To realize this goal, civic education is a vehicle for education to educate the nation's life in a complete and broad sense, so for basic education and secondary education the name of the Citizenship Education subject is adjusted to Pancasila and Citizenship Education, which aims to shape students into fully human beings. whole , have a sense of nationality and love for the homeland which is imbued with the values of Pancasila , the Constitution 1945 of the National Republic of Indonesia, the Bhinneka Tunggal Ika spirit and USRI commitment [21] . Therefore, revitalization of Citizenship Education (CE) subjects into Pancasila and Civic Education (PCE) for basic education and secondary education levels, it is no longer relevant to separate the subjects of Pancasila Education and Citizenship Education. Ideally and instrumentally, the concept, vision, and mission as well as the content of the Civics have fully integrated the philosophy, values, and Morals of Pancasila with the overall psychopedagogical and socio-cultural demands of citizens in the context of civilizing Pancasila , NCRI /National Constitution of the Republic of Indonesia Year 1945, UD/Unity in Diversity, and USRI/Unitary State of the Republic of Indonesia (Winataputra , 2014: 5) [22].

3 Methods

The data referred to in this study is qualitative data, namely data that is not in the form of numbers, but more in the form of narratives, descriptions, written and unwritten documents (images/photos) obtained from data sources. Meanwhile, the data sources in question can be categorized into two groups [23]. First, sources of printed material (library), including textbooks, papers and research literature on Citizenship Education, Indonesian high school education curriculum, and high school citizenship education curriculum content obtained from newspapers, scientific magazines, journals, internet sites, and etc. The main data sources included in the category of printed materials in this study were in the form of analytical documents covering the content of the Indonesian education curriculum, Civics curriculum, and policies produced by developers related to the Civics Education curriculum at the SMA level which the researchers obtained from the Indonesian education curriculum. which is the research background. The second category of data sources is the source of respondents (human resources), from various groups based on expertise related to the field of study.

4 Data Collection

The first respondent sources are Citizenship Education experts, who will be asked for information regarding what and how Civics is philosophical, which curriculum development theory, strengths and weaknesses of Civics opportunities and threats, and Civics content/materials based on an understanding of Civics [24]. The second is Civics expert lecturers, Civics Senior High School teachers, and other figures who will be questioned regarding how to analyze the content of the Citizenship Education curriculum for SMA 1975-2013 . The third respondent source is the curriculum development center which is used as research at the national level. The selection of respondents in this study was carried out by purposive sampling, ie the selection was taken with the intent and purpose of seeking information from respondents who were deemed to have data and information needed for research, especially with regard to content analysis of the high school citizenship education curriculum in 1975 – 2013 .

5 Results and Discussion

5.1 Pancasila and Civics Education (PCE) Strengths

Pancasila Curriculum and Citizenship Education (PCCE) in 1975 which stipulates Citizenship Education on 1975 curriculum use the name " Pancasila Morals Education" (PME) Becomes name of field of study for civic education which purpose means to form inhabitant a country with a believer in Pancasila character as well as pious on divine y an g Almighty [7]. The 1973 State Guidelines mandated the curriculum at all levels education start from elementary school to university, both state as well as the private sector must contains Pancasila Morals Education, and no enough for south of soul and 1945 values for generation young with stimulation People's

Consultative Assembly No. II/M People 's Consultative Assembly / 1978 about the Guide Appreciation as well as practice e Pancasila (GA P P), the material for the study of PME is equipped or even dominated by ingredients as well as P4 ingredients. (Pancasila Morals Education/PME) in the 1975 Curriculum. The name change was caused by the New Order which wanted to carry out resolutions, indoctrination and corrections to the previous Order, namely wanting to implement Pancasila in a pure way and consequent because of that's Pancasila Morals must intensively taught for students through formal education as well as PM E as the ingredients , the material is citizenship, national history, incident before Indonesian independence, Constitution The 1945 Constitution, each of the Pancasila precepts, messages on the importance of five-year development and the Outlines of State Policy/OSP for the Indonesian nation, specific state doctrines, discuss issues Morals and etc., the vision and mission are oriented on value planting with the content of Pancasila values and the Constitution 1945 Constitution.

The Pancasila Curriculum and Citizenship Education (PCCE) in 1984, still called Pancasila Morals Education/PME who want to strengthen Morals, improve the character of students so that they are already able to face, accept challenges, answer, and reply to all the various modifications/changes in the life conditions in the future [25]. PM E in the 1982 DEC/ Department of Education and Culture states that of nature of PM E is not other means implementation Guide Appreciation as well as Practicing Pancasila (GAPP) with official education. This matter permanent in progress the completion of the 1984-1994 Curriculum . Mission-oriented vision in value planting with Constitution 1945 and Pancasila have values, Morals, precepts and concepts (value planting it means improvisation originated unavoidable indoctrination). Guide Appreciation as well as Practicing Pancasila (GA PP P) material in civic education studies on PME subjects are getting stronger in PM E Curriculum 1984. Description play around discussion Becomes PM E material according to the precepts of the precepts of Pancasila , as it should be described to Guide Appreciation as well as Practicing Pancasila (GA PP P) through internalization, implementation of the concept of Pancasila . Even though it's affective aspect becomes the emphasis in PM E Curriculum years 1984, then more material to be discussed , poly-containing aspects of knowledge / cognitive when studying the main discussion for example , basic human rights, the principle meaning the justice of law constitution 1945, institutions state, judiciary, Indonesian independence, international cooperation, and the study of Pancasila it self .

Pancasila Curriculum and Citizenship Education (PCCE) in curriculum years 1994 , where Pancasila Morals Education / PM E has change name Becomes Pancasila Education as well as Citizenship [12]. Pancasila Education as well as Citizenship also access as a struggle for complete student together character s , knowledge s , and basic abilities using correlations between fellow citizens state, between the citizens to state, as well as defense education to citizens a state that can carry out the mandate to the nation state, based on Law no. 2 of 1982 concerning security, defense, Ministerial Circular. Pancasila and Citizenship whose contents are still instilling the values of Pancasila and Citizenship, but are no longer based on the values of Pancasila which are contained in the following items: Guide Appreciation as well as Practicing Pancasila (GA PP P) again, because think that Pancasila no only as a sense simulation but mandatory implemented with the best in social life, nation patriotic. Then, the concept of the 1994 curriculum; 1) Moral values as well as the procedures and behaviors required come true on social life, nation and state as intended on the guide appreciation as well as Pancasila practice ; 2) Real life politics , ideology, economy, social s , culture, defense s, security s, as well as the STD/ Science Technology Develops in

unitary unit of the Republic of Indonesia in accordance with Pancasila and the 1945 Constitution. In the 1996 Civics Supplementary Curriculum, and adds to the substance of the content and does not change the names of these subjects. Like using the political change the New Order government in the Reformation Order government, the reality is when implementing years 1994 Civics curriculum , content s adjustment made of there is years 1994 curriculum that is added and subtracted, adapted to use the spirit and different meanings reform in 1999 the Pancasila Education curriculum was born and Citizenship (PPKn) using Supplements. number of details and Mark results thinking which related using character is accommodated into the 1994 Civics Curriculum using supplements. So, reign years 1999 Mr. B . J . Habibie e , of words STD/ Science Technology Develops and IMTA Q were born/come to the world , which, in the Faith and Taqwa (IMTAQ) curriculum being followed by its contents, meaning integrating the values of belief into learning, but the values of Pancasila in P4 were actually without error, they must be have been maintaine because it is the soul of Pancasila that must exist studied , deepened by Civics a teak PPKn self-study .

The 2004 Pancasila and Citizenship Education (PCCE) curriculum, initially The subjects are combined into one, because the content of Citizenship Education comes from the values of the Pancasila precepts itself and is divided into separate subjects because civics education is said to be important to be taught to students and has wider material and is considered to be originally not derived from Pancasila [9]. So, the change in the name of PPKn changed as Civics Education only . Functions of Citizenship Education on Competency-Based Curriculum (KBK) use name Nationality/ Kn 2004 is: " to make citizens " which country intelligent, skilled, as well as good character, and loyal to the nation and Indonesian country in accordance with Pancasila and the 1945 Constitution". Scientific Materials for Citizenship Education Subjects in 2004 curriculum including dimensions of knowledge , skills , and values. in line with a basic wish Citizenship Education subjects who want to form citizens who want to ideal that is citizens who have security and devotion to God who Almighty, Knowledge, skill, and the values are synchronized using draft as well as principles of citizenship, citizen Country y and g good it is expected to be biased help make it happen people that democratic constitution. While the scope of the subject of Citizenship in component clumps of study materials and sub-components of the clump of learning materials, namely: 1) National Unity and countries; 2) value and customs (trust, decency, politeness and rules); 3) Human Rights; 4) Necessity community life countries; 5) power and politics; 6) people democratic; 7) Pancasila and state constitution; 8) Globalization; content This subject matter carries the mission of values and Morals education.

The Pancasila Curriculum and Citizenship Education (PCCE) in 2006 years, developed a body of knowledge known to have a systemic paradigm in which there are three domains of civic education, namely the academic domain, the curricular domain, and the socio-cultural domain. This third domain has structural and functional linkages that lead to the conception of civic virtue and civic culture which includes civic knowledge, civic disposition, civic skills, civic trust, civic commitment and civic competence. Subjects that focus on the formation of citizens who understand and can carry out their rights and obligations as Indonesian citizens who are intelligent, skilled, and have character mandated by Pancasila and the 1945 Constitution of the Republic of Indonesia. Participatory, intelligent, rational and creative in spreading the life of democracy in connection with the life of the nation and in the framework of being famous with other nations. To support the above objectives, 8 studies of Civics are published, namely Unity and National Unity;

customs, laws and regulations; rights; the needs of the people of the country; State Constitutions; Power and Politics; Pancasila; and Globalizations.

The Pancasila Curriculum and Citizenship Education (PCCE) in 2013 years, the draft from Puskurbuk, Ministry of National Education in 2012, Civics 2006 will be changed to Pancasila and Citizenship Education lessons for short PPKn. This nomenclature, like PCE, can even be said to be the same as the 1994 curriculum. Organizing the substance of the curriculum, raw competence, basic competence, and National Civics indicators are used to strengthen the values of and Pancasila Morals ; Mark as well as the norms of the Constitution Republic of Indonesia Year 1945; Mark and the spirit of Bhinneka Tunggal Ika ; and insight as well commitment of the Unitary State of the Republic of Indonesia. While the scope of PPKN material includes: 1) Pancasila , which is the basis of the state, ideology and way of life of the nation, 2) the Constitution constitution 1945 become law written base y an g becomes the constitutional basis of social life, nationhood, and state, 3) the Unitary State of the Republic of Indonesia, as convention the final form of the Republic of Indonesia, 4) Bhinneka Tunggal Ika , US the philosophy of unity diversity of social life, nation, and patriotic.

In the current 2022 curriculum called the prototype curriculum which is still being piloted in a form called the driving school which is implemented in two thousand five hundred schools throughout Indonesia, the strength of this curriculum is the use of freedom to choose subjects with the theme of freedom to learn with philosophical basic concepts in order to become Pancasila people or Indonesian Pancasila students. In addition, the use of ideology in depth, then the original name Pancasila and citizenship education (2013) was changed to citizenship education (2021) and changed again to Pancasila Education (2022).

5.2 Weaknesses of Pancasila and Civics Education (PCE)

The Civics curriculum in 1975, the change from the PKN curriculum to PME, and PME are actually a more inclusive education because " Morals " are directly related to all sides of life, but the reality in practice is very different because the remote system is used. Years 1975 curriculum impacted that (GLPP/ P4) tended to be an indoctrination material that was used as a tool of the state government to properly indoctrinate both in formal schools, informal schools, non-formal even at the community level to universities. Pancasila Morals Education in Morals behavior education, in fact, is kept away from the source of the expected educational vision and mission, morals, wisdom, valuable values and in the concept of democracy.

Civic Education curriculum in 1984. The civic education paradigm that underlies and guides curriculum development has not yet developed. Citizenship development of civics virtues and civics culture are not used as the identity of Civics . Then there is a fundamental inconsistency of thought that reflects crises of programs, concepts, plans and in fact it turns out to be increasing impacting on the occurrence of a pedagogic operational crisis. The material is still perched on the PME curriculum as evidenced by the very thick PME, which is dominated by the value incalculable and transformation of knowledge to spread scientific knowledge , that evidence is that there is a program by adding knowledge, experience, and the need to develop each ability or expertise so that it can be easily understood, internalized, and believed through the values of the

Pancasila precepts as the basis of state ideology, guidelines, the basis for good behavior in the school environment, family, community life, nation and state life, so that they become responsible and reliable citizens and provide the ability to learn further.

Civics curriculum in 1994, which ignores the context of each value cluster, which in reality refers to one or several disciplines or socio-cultural contexts. The paradigmatic feel of the "civic education" has not yet been felt. The curriculum 1994 reaped much assessments from the people, it becomes a curriculum that is too full of substance material, overlaps, too rote, centralized, and did not reflect decentralization nature. Meanwhile, students are more likely to be taught (as objects) instead of learning (as subjects). stated that Pancasila education contained in Pancasila and Citizenship Education (PCE) in 1994 had weaknesses, including: 1) the curriculum was colored by the perspective or interests of the government on behalf of the state's interests, 2) topics that were considered to prioritize strengthening the position of the ruling government, and 3) PCE is used more as a means of political education which tends to be "one-sided" and "monologue" to support the perpetuation of the ruling order. Civic education in the label the Pancasila and citizenship education (PCE) is actually useful for programs, increasing confidence for the authorities to perpetuate a legal power.

Curriculum Civics in 2004, there was a fundamental inconsistency of thought that reflected a conceptual crisis, program, development, and in fact it had an impact on the occurrence of a pedagogical operational crisis. By many circles, Citizenship Education at that time, after being evaluated and cross checked, it turned out that the scientific body was very lacking or dry about the values of noble morality, especially the precepts and values that exist in the peculiarities of the ideology of Pancasila, but instead it is full of material substance and even more with conceptual studies. The concepts of politics, government, and law. Meanwhile, with this Civic Education learning in formal educational institutions tends to be uprooted from the root context of students' lives as citizens. The function of Citizenship Education during the New Order era was trapped as a tool for the interests of the regime, glorifying harmony (harmonious and balanced), by refusing to recognize differences and conflicts. When political reform and national law roll, the paradigm of Citizenship Education which is still hegemonic tends to become unattractive and marginalized.

While the 2006 Civics curriculum has been running for approximately 5 years, it has received various inputs for existing deficiencies or weaknesses. There are two conclusions, namely (1) substantially, Civics seems to be greater dominant with constitution content material so the value and substance Morals the Pancasila does not get a proportional subjugation/emphasis; (2) with a methodological form, there is a focus that emphasizes / a tendency that is always dominated by cognitive learning only, then psychomotor learning and affective learning dimension have never again develop maximum. It was also stated that through the subject of Citizenship Education which had occurred in the last five years, it was sometimes noticed and viewed as only a subject that was very unattractive; his thinking is not high level which is certainly less challenging; looks still weak in science; the material is considered abstract, not steady/fixed, and even has little information that it actually has little practical benefit; even some teachers or educators still find it difficult to teach and synchronize to their students. There is another very sharp criticism, namely against a package of the latest curriculum because it is judged to be more oriented only in the material and lesson evaluation section while in the learning process and learning outcomes section the students are ignored. All of this can happen because the collaboration between educators and parents is still weak and even used by institutions that have an interest in mastering the material,

even though educators should emphasize a lot on the formation of a character based on Pancasila . Then the Study at the Curriculum Center in 2007 which showed data that there had been various crises in learning, teaching, and science in Civics, which so far have only been oriented to learning scientific mastery of concepts, even though this part of the student learning experience should also be strengthened. so that they can share, transform, innovate and be creative according to their critical abilities, but it turns out that all of these are still often marginalized. The Ministry of National Education in 2012 stated that the 2006 Civics had been running for approximately 5 years and received various inputs for existing deficiencies or weaknesses, namely (1) substantially, Civics seemed to be more dominant with administrative content so that the value and Morals content of Pancasila did not get proportional accentuation; (2) methodologically , th at is the tendency of dominate s cognitive s learning, then dimensions of affectiv learning , and psychomotor ic learning are never used properly.

So in the 2013 curriculum, the real evidence in the surrounding environment or according to the field has proven a symptom of a desire to reject Civic Education learning which only displays Morals values. On the other hand, Citizenship Education is considered to have lost its academic characteristics due to the absence of adequate scientific theories. Civics learning model is considered to emphasize the interests of the political regime with unattractive and formalistic material. The learning process does not encourage students' ability to think critically and more creatively , t h at is because ; 1) material being taught tends to be verbalistic on the Morals values of Pancasila as civic virtues , 2) the learning model still tends to be in the form of conventional cognitive memorization, causing boredom, indifference, even making it easy because the material being taught still tends to be monotonous, always theoretical, only cognitive and even verbalistic . So far, civic education, both at the level of a scientific conceptual level even at the level of reality that is practically practiced, it still has various weaknesses in the very basic part, namely paradigmatic. Socialization has not been coPeople's Consultative Assembly (PCA) effective and has not been applied to all PCE subject matter schools and moreover has obstacles in terms of unclear material package books and other references and guidance. This shows that the ability and creativity of teachers in creating active and student-centered learning is hampered by material that is not proportional to the time allocation. The large scope of material in Civics learning is one of the obstacles and difficulties for teachers in preparing lesson plans and implementing Civics learning.

The weakness in the 2023 curriculum is due to the government's political influence which is against the national education systems, that it changes names too often and too much, changes content too often as the substance of Pancasila education and citizenship education, it is true that the center of citizenship education is in the Pancasila ideology. , but that does not mean that citizenship education is changed and replaced with the name Pancasila education, even though it is better to unite between Pancasila education and citizenship education but in the current curriculum it is separated so that it substantially and procedurally eliminates the scientific body of citizenship education, it can even be said for the level current civic education has collapsed because presidential regulations have officially changed, separated, and allowed civic education to lose its name, meaning, and scientific composition at the level of (1) Elementary School or equivalents. jat, (2) Junior High School or equivalent, (3) Senior High School or equivalent throughout Indonesia .

6 Conclusion

With the changes in the curriculum in Indonesia since 65 years ago, the Civic Education curriculum name and its substance has been changed 9 times, namely the Didikan (1947), Tata State of History and Earth Sciences (1950/1951), Citizenship (1957), Civics (1962), State Citizenship Education (1968, 1969, 1973), Pancasila Moral Education (1957 and 1984), Pancasila Education and Citizenship (1994), Citizenship (2004) Citizenship Education (2006), and Pancasila Education and Citizenship (2013). The longest-used Civic Education curriculum is the education plan or curriculum created in the year 1994, which is 16 years. Turnover by change curriculum affects the growth of a civic education. This is a change in the curriculum that is due to the time of the development of the civic education paradigm that is typical of Indonesian citizen as a national identity and state. The strength of high school Civics is in the material, name, scientific structure, legal basis, and scientific center. The weaknesses of Civics in SMA are the change in the name and structure of scientific content, unfavorable reevaluations and the separation between Civics and Pancasila ideology. In the current Indonesia curriculum called the prototype curriculum which is still being piloted in a form called the driving school which is implemented in two thousand five hundred schools throughout Indonesia, the strength of this curriculum is the use of freedom to choose subjects with the theme of freedom to learn with philosophical basic concepts in order to become Pancasila people or Indonesian Pancasila students. In addition, the use of ideology in depth, then the original name Pancasila and citizenship education (2013) was changed to citizenship education (2021) and changed again to Pancasila Education (2022). The weakness in the Indonesian curriculum is due to the government's political influence which is against the national education systems, that it changes names too often and too much, changes content too often as the substance of Pancasila education and citizenship education, it is true that the center of citizenship education is in the Pancasila ideology, but that does not mean that citizenship education is changed and replaced with the name Pancasila education, even though it is better to unite between Pancasila education and citizenship education but in the current curriculum it is separated so that it substantially and procedurally eliminates the scientific body of citizenship education, it can even be said for the level current civic education has collapsed because presidential regulations have officially changed, separated, and allowed civic education to lose its name, meaning, and scientific composition at the level of (1) Elementary School or equivalents, (2) Junior High School or equivalent, (3) Senior High School or equivalent throughout Indonesia. The Civic Education paradigm in SMA is a changing global trend, student cultural trends, and teacher-to-student communication styles that still touch on affective, cognitive, and psychomotor aspects.

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