

Curriculum Matrix Citizenship Education ; Development Perspective, Change, And Evaluation

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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 1947-2022 years, 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. Improving and strengthening Civic Education at the school, comprehensively challenges and poses implications for improving the qualifications, competence, certification, and performance of the teachers. Teachers are required to master deeply and comprehensively the background and spirit of such changes from the name, of mission, substance, strategy, learning, and appraisal of Civic Education. Strengthening the curriculum of Civic Education also demands the change of mindset, patterns of attitudes and patterns of action, and professional culture of teachers, related to integrative development of the dimension of citizenship knowledge, citizenship attitude, citizenship skills, citizenship determination, citizenship commitment, and citizenship competence, to produce intelligent personal citizenship , well and responsible.

Keywords: Curriculum citizenship education, change, evaluation, threats, and opportunities.

1 Introduction

It is a fact that there is no permanent curriculum. The curriculum is changing because of the many changes in the world today, but we need to know that it is not that the current curriculum is declared wrong or very bad, that this curriculum is said to have been properly and correctly applied in its time. But we can see that this era is constantly changing and of course the curriculum must change, so it needs to be replaced with a new one.

The Government's efforts have the authority to realize the noble ideals of the State through the Indonesian education curriculum, and we need to direct the Pancasila and Citizenship Education Program on the quality and relevance of the graduates with the needs of the nation and the

developing philosophy philosophically , academically, professionally, and realistically, according to the soul and spirit of Pancasila and the Constitution NRI 1945[1].

Curriculum and necessary learning _ developed for century this 21 _ should be develop vision of “globalization, localization, and individualization for multiple intelligences”. Vision the on basic centered on development of “learning intelligence” in dimensions of “social, cultural, political, economic, and technological intelligence”, as known by intact in “Pentagon Theory of Contextualized Multiple Intelligence [2] .

The curriculum needs the teaching of an appropriate moral basis in every subject matter of Civics Education or Civics during the time it is possible, this technique is a culture that characterizes a provision of the basics of citizens to be good, religious, intelligent, ideological, religious and flexible.

For the Indonesian people, Pancasila and the 1945 Constitution are considered true, their noble values must be understood, lived and implemented by every citizen in various dimensions of his life as a democratic and responsible citizen. In principle, the first learning, "what to think", that is, what to learn, has been prepared, regulated and determined by the state and must be provided by schools through teachers. Teachers are also curriculum developers. Teachers have the knowledge, ability/competence to encourage students/children to think, to try to express and report their own thoughts or opinions, known as "student active learning". The second learning principle, "how to think", is to teach how to think, what has been determined in the curriculum (including the centrally determined curriculum) and what has now been determined decentrally, curriculum material such as plans and arrangements about the objectives, content and learning materials and methods used as guidelines for organising learning activities to achieve certain educational goals. Thus, the principle of "what to think" is indoctrination in a direction that emphasises the aspect of thinking with freedom, openness and identity. The principle of "how to think", on the other hand, emphasises the ability to think in a good democratic life.

2 Literature Review

So far, the corona virus often causes severe symptoms, even death. [3]. Learning has turned online due to the unfinished covid19, changing culture, learning patterns, knowledge transfer patterns, and of course changing the curriculum as well. Change does not mean arbitrary government desires but solely to resolve uncontrollable situations so that the curriculum must be changed and evaluated. Furthermore, deaths from the corona virus in Indonesia continue to increase every day. Trends in the lives experienced by students in Indonesia have become quite a concern. (Dewi Setyaningsih et al., 2020) . The learning process does not guide students in writing, as a result, students find it difficult to express their feelings and thoughts. [5]. No curriculum lasts forever. (Santoso, 2019b) . According to some experts, curriculum changes from time to time, both in Indonesia and in other countries, are caused by the needs of the people who are always developing each year and the demands of the times that tend to change (Santoso, 2021b) . This change has fundamental implications on the name and substance of Civics material at the high school level in Indonesian education. [8].

Philosophically, the learning model is adapted to students' abilities and in the learning process aims to build students' abilities in reading and writing and compiling summaries based on the material they read [9]. Then other philosophical foundations in the world of education towards good and intelligent citizens (smart and good citizens) in the future as the educational ideals of the Republic of Indonesia. [10]. Citizenship education is strongly influenced by the global world so that it can have an impact on the attitudes and mindset of learners in their daily lives. [11]. Through character education is expected to achieve the national goals contained in the opening of the Constitution 1945 paragraph IV, especially in the educate the life of the nation. [12]. The findings of this study also have implications for the development of the theory of scientific development and Citizenship Education in terms of the future of the Indonesian high school curriculum. [13]. The High School Civics Education Curriculum Model from 1975-2013 is to create students who have the Pancasila spirit in words and actions that are good and intelligent in their daily lives. [14]. The basis and direction as a differentiator in the previous curriculum to provide excellence and meaningfulness in each curriculum. (Santoso & Murod, 2021a) . The fact is that Muhammadiyah Higher Education is one of Muhammadiyah's Charities as a place for Muhammadiyah's propaganda. (Santoso, 2021a) . The curriculum should be able to accommodate the needs of different learners individually, both in terms of time and learning abilities. (Santoso & Murod, 2021b) .

3 Methods

Data collection and information in study this conducted with various method and originating technique from various source good man nor no human [11]. In study this , technique data collection and information used is technique qualitative data collection which includes studies documentation , study References and interview [18] .

4 Data Collection

4.1 Studies Documentation

The first type of data collection used by researchers is a documentary study. In addition to using researchers as instruments of data collection, researchers use other sources in the form of records and documents (non-human resources), which can be used as witnesses to certain events or as a form of "accountability". For the purposes of this research, the researchers collect notes and view documents necessary for the analysis, using sources in the form of official state documents, notes, transcripts, books, newspapers, magazines, minutes, report cards, agendas, etc., where this document focuses on theoretical or substantive aspects related to the topic to be discussed, which is the content analysis of the Citizenship Education Curriculum at the Senior High School Level 1975-2013.

4.2 Studies References

Literature review is an important step where, after a researcher has identified a research topic, the next step is to conduct a study on the theory related to the research topic. When searching for theories, researchers will collect as much information as possible from related literature. The sources of literature can be: books, journals, magazines, research results (theses and dissertations) and other appropriate sources (internet, newspapers, etc.) related to the topic of this title.

4.3 Interview

The third method of data collection used was interviews. The research subjects interviewed were Civics curriculum developers, Civics teachers and experts with a background in science related to Civics education, teachers and students who are very involved in Civics learning. The aim was to obtain information about individual perceptions, ideals, ideas, feelings, motivations, demands, opinions and concerns of the research subjects on the content analysis of the Civics Education curriculum at high school level in 1975-2013. In addition to seeking information about a person's activities at the time of the interview, the interviews were conducted to reconstruct the research subjects' perspectives and ideas according to their respective experiences about the content of the Civics Education curriculum at the high school level. The results of the interviews were used to develop the information obtained or to modify and verify it.

4.4 Observation Study

The parts that were observed were school premises, education offices in the province and in the capital city, parkers, former students, resource persons and instructors who were still alive as well as sources for book journals, and other sources.

5 Results and Discussion

5.1 Opportunity Pancasila and Civics Education (PCE)

The Civics curriculum needs to develop civic virtue and civic culture in the practice of democracy. It is necessary to develop a civic education paradigm that is unique to the condition of the Indonesian nation. Therefore, at the macro instrumental level, school-based values education and society-based values education suggest that it is necessary to design a systemic and complementing various cultures, customs, values, noble character that is dreamed of in the Indonesian national education system, and real action in the field that creates a network, a new climate, a new sociocultural, which allows for a multifunctional interaction that is comprehensively integrated, both in the pedagogical part between activities at school or even in extracurricular activities. Than subject matter is developed based on the points of the concept of value included in each of the Pancasila precepts and then organized articulatively between semesters in each grade and level of School (SD, S MP , SM A in Indonesian) [19].

Now the world of education, especially Civics, must be able to answer the demands of 21st century humans including: a). Freedom and Democracy; b). Liberalization and life; c). Independence in Groups; d). The development of science and technology; e). The urge to keep going. Most studies discuss Civics mode issues (strategies, models, learning methods), not the 2006 Civics Education body of knowledge . For some Civic Education communities, perhaps the content of Civics is not that important, while the important thing is Civics mode. we have to think about the right way on how to develop content, substance, media, methods, models, or others in Civics learning so that it becomes more interesting, more creative, more authoritative so as to achieve the goals that are in the vision and missions of Civics. Whereas the actual content represents the knowledge content of Civics itself which is more or less the same, scientific, not misleading and systematic. The contents of Civics can describe the body of knowledge of Civics. While the Civics mode is closer to the pedagogical abilities of Civics teachers who are creative and unique in conveying Civics content knowledge. Pedagogical content knowledge carried out by Civics teachers is unique.

The multifaceted/multidimensional nature is addressed as citizenship education, political education, values and morals education, national education, community education, legal and human rights education, and democracy education. Civics should be more separate d whose approach must be strengthened and developed more broadly through the results of competent research on Civic Education learning that is in accordance with the demands and needs of the times that is synchronized with the development of the character of the Indonesian nation , able to resolve and realize a final goal in Citizenship Education .

In addition, Civics material should be more focused on character building, understanding and appreciation of the value, Pancasila practice/implementation and the Constitution 1945 as a basic philosophy and view of the nation's life, fostering students to see reality, focus on learning on the correct concept according to and in accordance with Pancasila.

Thus, mastery of concepts in Civics has an important position in addition to affective and behavioral aspects . Providing provisions for the golden generation of the Indonesian nation in order to create a better Indonesia [20]. The basic provision that is considered important is character education, because based on the results of the survey by the Global Institute above, it can be seen that the Indonesian generation is less capable in terms of reasoning. The challenge in realizing character education itself is how educators build students to have hard skills and soft skills wrapped in noble character. To answer these challenges, it is necessary to study them in various fields holistically. Historically, the Indonesian nation has inherited several noble characters contained in the philosophical foundation of the Indonesian nation, namely Pancasila . In Pancasila , it is clear that noble values can be practiced in everyday life. To realize the character of the nation in accordance with the nation's personality, Pancasila should not be just a theory in education but more emphasis on practice in education. Psychologically, the Indonesian nation has actually been formed as a nation that has been given the nickname of a hospitable nation by the nations of the world, but in reality the Indonesian people are too carried away by such flattery to forget what hospitality means, and how to apply it in live and life at Indonesian nation.

Opportunities in the 2022 curriculum prove that there must be wise, good, and unifying political influence between Pancasila education and civic education, there is a statement not to be changed in the future by the name of the subject to remain Pancasila and citizenship education

which is officially declared by the government. the latest presidential regulations and make a memorandum of agreement for content changes to be changed gradually or by following the times.

5.2 Threat Pancasila and Civics Education (PCE)

The threats are found in all subjects, especially in Pancasila and Citizenship Education (PCE) subjects in Indonesia, or initially with the name Pancasila Moral Education (PME), or with the name on the part of a GAPP Upgrading institution/Guidelines for the Appreciation and Practice of Pancasila , which proves clearly the reality in the past in the cultivation of values, morals, precepts, and morals seemed to be more emphasized, which was widely taught by experts who were taken through the many roles of teachers/lecturers/instructors / mangala as a more dominant example or as a figure who Pancasila idealist. So, it can be said that the situation in the learning class is more focused on the dominative nature of Upgrading GAPP/Guidelines for Understanding and Practicing Pancasila [21]. Then in the end, it was found that the impact of instruction on learning and the accommodation was more cognitive/knowledge only or only at the knowledge oriented level while at the skill level it was not taught. Because of this, we can understand that the Indonesian people at various levels socially or stately seem to have not fully internalized the values, precepts, and norms of the Indonesian philosophical ideology of Pancasila . Furthermore, various forms of weakness exist, namely a conceptualization of Citizenship Education which still emphasizes excessively on the position of the moral education process in the form of behavioristic, names, materials, and content substances that are still inconsistent in the translation of various dimensions of Indonesian national education goals at that time in a curriculum. civic education. In fact, the isolation of a learning process based on the values of the Pancasila precepts, the purpose of which is the context of forming the discipline of a Civics science and scientific privileges that can be discussed social, legal, political, cultural or other scientific fields are eliminated or limited. then in reality the results of field research show that there are movements that are symptomatic to want to continue to reject the learning of Civics Education because it is considered that Civics is not important anymore whose immunity only displays values, morals, and morals that are not real in real life in everyday life. -day around the community. Furthermore, there is another opinion regarding Citizenship Education which is considered to have lost a lot of character and academic characteristics because the substance content is still not sourced from relevant scientific theories, is inadequate, and science is not firmly rooted. Even the Civics learning model at that time was still considered to be more focused on emphasizing the mission of the interests of the political regime of the state government through materials that were not up-to-date, not local wisdom, not global, unattractive and still formalistic indoctrination. Furthermore, in the learning process, there is still no movement to push a surplus of critical thinking skills at the level of knowledge, not multi-skill, not psychomotor action, even students are only taught to think only in text books and stay away from critical, innovative, creative and productive thinking. It turns out that all this is caused by; 1) the substance of the material, values, morals, Pancasila , and the civic virtue is still verbal yet flexible and there are no scientific trans ; 2) the part of the learning model that has been used tends to only be in the form of cognitive memorization, nothing else, such as affective aspects, psychomotor aspects, multi skills, or multi-scientific skills so of course the impact causes

various boredom in students because the content of Civics material being taught still tends to be monotonous, conventional, theoretical, that's all, cognitiveistic even more verbalistic in text.

The controversy between Morals ideals and social reality, both at school and in the community, indicates the need to iPeople's Consultative Assembly (PCA) ove the cultivation of Morals values integrally take the education route, as well as through the process of living in society, nation and state [22]. Ignoring the context of each value cluster, which in reality refers to one or more disciplines or socio-cultural contexts. The study of Citizenship Education to form good citizens always creates complications, because first, In Indonesia, Citizenship education must always intersect through the political interests of the state government so that it can be said to be very vulnerable to being used and used as part of a tool to patriotism, nationalize, indoctrinate, socialize, and defend the rights and obligations of citizens in all fields to prioritize the interests of the state above personal interests. become the basic foundation of power of a government political regime that continues to strive to maintain the integrity of the nation, state and its people in one fabric of national unity and integrity. Second, the concept of citizenship is related to the "good" attribute of a citizen also implies the need for an area of state ethics (Morals philosophy) study. Third, civic education not only teaches the right and obligation of citizens loyal to state (good citizens) but also builds a citizen who participates actively (active citizen).

The threat in the 2022 curriculum is the accumulation of Pancasila content which is more dominating than citizenship, allowing for overlapping friction in sub-materials in all sections, and turbulence of unstable political changes, where changing ministers change curriculum, change presidents change policies. curriculum, then of course it will also change the name and substance of the Pancasila and citizenship education curriculum in the Indonesian education system at the elementary school level to senior high school throughout Indonesia.

5.3 Philosophy of Civics as Determining the Character of a Law-Abiding Nation in a Balance Between Rights and Obligations

The a xiological, epistemological, and ontological studies, as the study of Philosophy in Civics, which is part of the discipline of Civics, which of course has been influenced by the philosophical sciences, the philosophy of education, and the philosophy of social science, both internally and externally [21]. civic content. With this, Branson says "...citizens must not only be aware of their rights, but must also use those rights responsibly and they must also fulfill the personal and civic responsibilities necessary for a just, free and sovereign society.

As citizens, we must recognize the rights and obligations, as well as the obligations of the state towards its citizens. Since childhood, every student has been taught to be democratically critical of their rights as citizens and the obligations of the state to its citizens. So, citizens will be reluctant to government and obey the laws of government if welfare, peace, tranquility and justice have been given equal distribution to their people.

5.4 Philosophy of Civics as a Form Of Values, Morals and Character of the Nation

“...The Constitution must live in the hearts of the Indonesian people. So that the task of Civics is to bring citizens closer to the constitution not only through formal education but also non-formal education so that the Indonesian state is able to become a democratic country that guarantees prosperity (Jimly Asshiddiqie , 2012) [18].

Citizens who are faithful and pious and have a clean heart are the desire of all countries, as well as Indonesia which provides the value of freedom in worship, brotherhood, regardless of caste and degree which is practiced in living reality with a commendable moral form as a role model and guide for everyone. who see him, as an idolized figure who can be used as an imitation for others of his behavior / morals in every life wherever he does what the end goal is to produce a happy ending around him [23].

5.5 Philosophy of Civics as a Curricular Subject

In the realm of academic education, Civics is sharing a new frame of mind about the scientific body of citizenship education with a renewable paradigm that is presented in an official, rational and scientific forum. In the scientific realm, Civics curricular curricular is rational, scientific, and conceptual thinking with data, so that it can be implemented or can be practiced in a national level Civics subject in formal, informal, and non-formal education. Then in the realm of social and cultural life of Civics, namely a thought, attitude, behavior, and internalization of Civics science to be able to share and provide benefits in the social environment every day. Therefore, the object of Civics study is now wider than its embryo, so that the field of Civics science studies, Civics curricular programs, and Civics socio-cultural activities are truly multifaceted/ multidimensional . It is this multidimensional nature that makes the field of Civics study to be considered as: civic education, political education, values and moral education, national character education, community education, legal education and human rights, and democracy education. This characteristic is used as an indication that Civics is an integrated discipline which is characterized by multifaceted nature.

5.6 Philosophy of Civics as the Identity of the Educational Foundation of the Indonesian Nation and State

Identity is human nature which is potential and grows as long as the eyes of the human heart are clean, healthy and not closed. The identity that is influenced by the environment will grow into character and then the character will underlie human thoughts, attitudes and behavior. Therefore, our task is to prepare an environment that can influence our identity to become a good character, so that the resulting behavior is also good. The character of individuals will accumulate into the character of society and eventually become the character of the nation .

Citizenship Education in the curriculum according to the function and purpose of education is expressly stated in Article 3 of Law no. 20 of 2003 concerning the National Education System as a full operational basis with the message "related to Citizenship Education that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings of faith, and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens".

The burden, responsibility, and concern for Civics at the national level, has the legal, official, and special duty to enforce immoral behavior, negative thinking, spate ideology, and atheism which fundamentally must be straightened out, addressed, and managed as part of reform, state revolution, and re-evaluation in order to form a strong Pancasila -style moral character in an Indonesian national identity, namely adhering to the first precepts of Pancasila , namely divinity or IMTAK (faith and taqwa in God Almighty) and having the skills of renewable technology, best in science and technology and educated to choose benefits that prioritize the interests of the nation and state.

5.7 Philosophy of Civics as a Mental Ligature of the Nation's Multicultural Fluralism in One National Aspiration and the Modernization of the Indonesian Nation and State.

The attitude of strengthening in every difference in various fields of religion, custom, culture, and other beliefs is an adhesive medium that must be given a special supplement from the spirit of Pancasila by Citizenship Education to form citizens who regard each other as brothers in every difference with a friendly and helpful attitude who can foster trust in all differences in the nation and state, which creates social rules that will lead us to a sense of justice, peace, security and peace.

6 Conclusion

The curriculum Pancasila and Citizenship Education (PCE) for the 1975-20 22/2024 period are essentially about citizens who think, speak, and act in daily life based on Pancasila so that the soul of students / students from elementary school to college education is based on Pancasila Morals . The goal is to bring pride to the country. Be a " Pancasilais Poeple " who is independent, dedicated to (every family, every school, nation and state for loyal) has a good intellectual personality and is able to compete at the localist, nationalist, regionalist, and globalist levels. The strength of citizens lies in Pancasila , the 1945 Constitution, values, Morals, regional wisdom, and cultural diversity. Citizen learning has a weakness that is not innovative and monotonous, only focuses on cognitive, but also ignores emotional aspects and psychomotor aspects and is not included in the national exam. Opportunity (PCE) still needs a lot of development in the science of Civics. The threat of PCE is education on civil rights, changing names, academic content, and

weakening state Morals , acting too freely and irresponsibly without seeing values (speaking without values) Number of free sex students (acting).

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