

The Influence Of Teachers' Perceptions Of The Independent Curriculum On Pancasila Education Learning In The Classroom

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Abstract. In general, this study aims to be able to describe the perceptions of Civic Education teachers about changes in the nomenclature of Civic Education Course to Pancasila Education, and what factors can influence the perceptions of Civic Education teachers about changes in the nomenclature, as well as the impact that will result from these perceptions in the Civic Education learning process in class. This study uses a qualitative descriptive research method. The study's findings demonstrate that, from a scientific standpoint, Pancasila Education and Civic Education combined should be the more appropriate names for the future curriculum. The principles and objectives of civic education as a vehicle for citizenship education, as a vehicle for democracy education, and as an education for Indonesian national character would undoubtedly be easily accomplished if the essence of Pancasila education and Citizenship education is realized.

Keywords: Teachers' Perceptions; Pancasila Education; Civic Education; Freedom Curriculum

1 Introduction

The Greek philosopher Heracletos (c. 540–480 BC) once observed, "Change is the only constant." Curriculum revisions are a regular occurrence in Indonesia's educational system. Every modification to the curriculum must serve a valid purpose, which is to fulfill the objective of national education in Indonesia, which is to educate the populace to become citizens of Indonesia. The evolution of the era, which is still progressing, is undoubtedly the primary cause of this curriculum change. Science needs to change with the times in order to generate new theories, concepts, genderization, and facts that will improve public education across the country. Referring to the present circumstances in which the pandemic has affected and hindered the teaching process in classrooms. Now, the Indonesian Ministry of Education, Culture, Research, and Technology has issued a new policy in order to restore learning loss, namely issuing a policy on the implementation of the Independent Curriculum. The implementation of the independent curriculum is projected to be able to solve Indonesia's current education problems[1].

This curriculum change is intriguing because Pancasila and Citizenship Education, which will now be called Pancasila Education, has recently gained popularity. If reexamined, this topic has in fact had multiple renamings or modifications. During the New Order era in 1962, this subject was formally added to the Indonesian school curriculum. It was renamed "civic" for the 1968 curriculum. In the 1975 Curriculum, it was renamed as Moral and Pancasila Education. During the New Order, the Guidelines for the Appreciation and Implementation of Pancasila (abbreviated as P4) were also implemented as a guide to the implementation of Pancasila in national life which was strengthened through MPR Decree Number II/MPR/1978 concerning the Guidelines for the Appreciation and Implementation of Pancasila (P-4). Then PMP was changed again in 1994 to Pancasila and Citizenship Education (PPKn).

Law Number 20 of 2003 concerning the National Education System states the obligation to include Citizenship Education in the curriculum. Then what about PPKn which was replaced by Pancasila Education? Officially, the Pancasila Education subject replaced PPKn starting in June 2022 or has been implemented starting from the 2022/2023 academic year along with the implementation of the new curriculum, namely the Independent Curriculum[2]. The Decree of the Minister of Education, Culture, Research, and Technology Number 56 of 2022 concerning Guidelines for the Implementation of the Curriculum in the Context of Learning Recovery mentions this replacement in relation to Government Regulation (PP) concerning Amendments to Government Regulation Number 57 of 2021 concerning National Education Standards. The first educational institutions in Indonesia to implement Pancasila Education through the Independent Curriculum will be Early Childhood Education (PAUD), Elementary School (SD)/Equivalent, Junior High School (SMP)/Equivalent, Senior High School (SMA)/Equivalent, Special Schools (SLB), and Higher Education. Despite changing its name to Pancasila Education, PPKn's emphasis on Pancasila and citizenship has not changed. As a result, PPKn subject teachers need not worry.

Because PPKn teachers are required to possess the skills and knowledge of Pancasila Education, they instruct Pancasila Education. Furthermore, as of July 2022, this modification is only applicable to educational entities that have been using the Merdeka Curriculum. PPKn will be used by schools that are still using the 2013 curriculum. In actuality, PPKn has no effect on the features or subject matter of Pancasila Education. Both still focus on providing four points of agreement: the Unitary State of the Republic of Indonesia (NKRI), Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika. Every attitude and deed of Indonesian citizens who respect divinity, humanism, unity, deliberation, and justice must embody Pancasila, the country's philosophy of life[3]. Character development in Pancasila education is adapted to the demands and shifts of the times.

Teachers in PPKn impart Pancasila Education by Pancasila Education, thought to have a strategic position, is an endeavor to inculcate and transmit characteristics consistent with Pancasila to every citizen, by creating citizens who can think and act in accordance with Pancasila as the identity and identity of the nation. Increasing students' interest in learning Pancasila Education, which involves more than only comprehending the theory but also putting it into practice by being demonstrated in every attitude and behavior, is a problem for educators. because PPKn teachers need to be proficient in Pancasila education. Furthermore,

as of July 2022, this modification is only applicable to educational entities that have been using the Merdeka Curriculum. Schools that continue to use[4].

However, in the midst of the changes and noble goals of the change, in implementation it certainly reaps problems. From the results of initial observations of the initial perceptions of PPKn teachers, there is an impression that PKn teachers assume that PKn, both the terms used and the learning strategies used for the subjects of "civics" or PKN or PMP or PPKn or PKn, and Pancasila Education now in the independent curriculum which has developed fluctuatingly for almost five decades (1962-present), shows that there has been an inconsistency in the framework of thinking, which at the same time reflects the occurrence of a "conceptual crisis", which also has an impact on the occurrence of a "curricular operational crisis". All of this seems to have happened because schools are still viewed as "socio-political institutions" and because PKn learning methods are still ineffective. The lack of a nationally accepted, theoretically and operationally coherent civic education paradigm could be the reason. Due to its frequent name or nomenclature changes, which imply that it is a political organization impacted by the policies of the ruling regime, PKn in Indonesia is perceived negatively by the general public[5]. It seems that this change in wording also reinforces the notion "change minister, change curriculum".

2 Research Method

The research methodology used in this study is qualitative. A qualitative descriptive research design is employed [6]. The issue in this instance is how to characterize PPKn teachers' opinions regarding the change in the PPKn subject's nomenclature to Pancasila Education, what factors may affect their opinions, and how these opinions will affect the PPKn learning process in the classroom. The data analysis technique used in this study is Miles and Huberman's (1984) qualitative data analysis, in this case the activities in qualitative data analysis are carried out interactively and continuously at each stage of the study until it is complete, and the data is saturated ". Additionally, domain analysis is used to evaluate the data, which means that data processing is done to provide a broad and somewhat thorough picture of the issues under study.

3 Results and Discussion

Due to terminology changes, the phrase "Civic Education" has historically been used in all curricular changes in Indonesia. The terms and learning strategies used for the subjects of "Civics," PKN, PMP, PPKn, or PKn, and/or Pancasila Education, which have developed in a fluctuating manner for nearly seven decades (1962-present), reveal an inconsistency in the framework of thinking. This inconsistency also reflects the occurrence of a "conceptual crisis," which in turn affects the occurrence of a "curricular operational crisis" of Civic Education in Indonesia [7].

The emergence of civics in 1962 as a form of political indoctrination and civics in 1968 as a component of National Citizenship Education with nuances of Social Studies are examples of the "dislocation" crisis of citizenship education, as is the change in the name or nomenclature of the program and even in its content. Education: PKN taught the constitution

and MPRS decrees in 1969; in 1973, PKN was linked to teaching social studies, PMP in 1975 and 1984 replacing PKN with the content of discussing P4, PPKn in 1994 as a combination of Pancasila Education and PKN study materials in the form of teaching value concepts taken from the core of Pancasila and P4 and GBHN, PPKn in 1999 simplification of material, no longer containing P4 and GBHN material, PKn in 2004 in KBK, PKn in 2006 (KTSP) and PPKn in K-13, and becoming a Pancasila Education subject in the independent curriculum[8].

Despite the good intentions behind the improvements, there are definitely problems with how they are being implemented. According to observations of the early perceptions of PPKn teachers in Singaraja, PKn teachers appear to believe that Pancasila Education, which is currently in the independent curriculum and has developed fluctuatingly for nearly 50 years (1962-present), and PKn, both the terms and the learning strategies used for the subjects of "civics" or PKN or PMP or PPKn or PKn, exhibit an inconsistency in the framework of thinking, which also reflects the occurrence of a "conceptual crisis" that also influences the occurrence of a "curricular operational crisis."

All of this appears to have occurred as a result of the continued ineffectiveness of PKn learning methods and the continued treatment of schools as "socio-political institutions." Perhaps because there isn't a nationally recognized and applicable civic education paradigm that serves as a conceptual and practical guide[9]. The public has a negative perception of PKn in Indonesia due to its numerous name or nomenclature changes, which suggest that it is a political organization that is influenced by the policies of the ruling regime. It seems that this change in terminology also strengthens the terms "change of curriculum" and "change of minister". Accordingly, the study's findings provide some insight into how teachers feel about the transformation of the PPKn subject's name to Pancasila Education.

The responses given by PPKn teachers in Buleleng Regency regarding the question "do you agree with the change in the nomenclature of the PPKn subject to Pancasila Education in the independent curriculum are as follows; (1) as many as 66.7% of PPKn teachers agree with the change; (as many as 25.9% disagree with the change; and as many as 7.4% are hesitant[10]. This perception statistic demonstrates that there are still differing opinions over the renaming of PPKn to Pancasila Education, with some people agreeing with their views and others disagreeing. Therefore, in order to prevent the change from negatively affecting the learning process in the Pancasila Education class, there needs to be a shared understanding of the change.

As an additional response, a number of PPKn teachers in Buleleng Regency offered helpful advice and input on this nomenclature change[11]. Among these were the PPKn teachers' hopes that the change would not only alter the terms and nomenclature but also, and perhaps most importantly, ensure that Pancasila Education would continue to play a significant role in formal education from elementary school through college. Then, further teacher training is required to increase teachers' comprehension of Pancasila ideals and their ability to teach them in the classroom.

PPKn teachers in Buleleng Regency generally agree that the PPKn subject's name has changed to Pancasila Education as a result of the implementation of this independent curriculum. In order to properly accomplish the objectives of developing national character

and instilling Pancasila ideological values, it is hoped that this change will result in something constructive and significant that transforms the PPKn learning environment into Pancasila Education rather than merely a procedural conceptual shift.

An attempt has been made to achieve the profile of Pancasila students who are taught at all educational levels by including Pancasila education into the curriculum. Starting with special schools (SLB), elementary school (SD) or its equivalent, junior high school (SMP) or its equivalent, senior high school (SMA) or its equivalent, and early childhood education (PAUD). Pancasila students are the best example of Indonesian students that have a spirit of lifelong learning, global competency, and behavior that aligns with Pancasila values. In addition to theory, learning in Pancasila Education will entail hands-on activities. This aims to ensure that students can understand and gain information from their practice right away.

In keeping with the political progress of the previous administration, BPIP asked the Ministry of Education, Culture, Research, and Technology to include Pancasila Education in the national curriculum. The speech was repeated in 2017 by Puan Maharani, the Coordinating Minister for Human Development and Culture and the then-Chairman of MPR RI Bambang Soesatyo. Such demands are more political than pedagogical. "Including" Pancasila Education in the curriculum has legal loopholes. This is because the National Education System Law does not recognize Pancasila Education, only the content of Citizenship Education is written. The formula for "reviving" PMP is more problematic, because the reincarnation of the New Order PMP in schools is certainly worrying that it will trigger resistance.

Regarding National Education Standards, PP Number 4 of 2022 amended Government Regulation (PP) Number 57 of 2021. Last but not least, it specifically refers to Pancasila Education, which is required to be included in the elementary and high school curriculum structure together with Civic Education (Article 40, paragraph 2). Additionally, according to Article 40, paragraph 4, Pancasila education has been elevated to a mandatory subject. Even the consideration of the PP point "considering", it is written: a) that in order to practice the values of Pancasila in the life of the nation and state, it is necessary to emphasize Pancasila as a mandatory content in the curriculum of each level of education. At the beginning of this PP, there was a lot of misinterpretation among PPKn teachers and PPKn study program lecturers. They assumed that PPKn was divided into two separate different subjects: Pancasila Education and Civic Education. In fact, PPKn has only changed its name to Pancasila Education, the essence of which is Pancasila and Civic Education. Pancasila education in schools using the Merdeka Curriculum. Meanwhile, schools that still use the 2013 Curriculum still have PPKn.

However, there are at least two improvements in the structure of the Independent Curriculum regarding Pancasila. First, the project to strengthen the Pancasila Student Profile with a project-based learning scheme, for all subjects is collaborative, contextual, with separate time allocations and report cards. Pancasila is placed as the basis for developing education and curriculum. Second, focus on essential materials in developing student competencies. Because the topic is becoming more straightforward with integrated skills, the Pancasila discussion material is not as dense as PPKn. As a result, both educators and learners are more adaptable, have more time to discuss the breadth of the subject matter and learning outcomes, and create

a diverse learning environment. After finishing the course, teachers are no longer pursued. presented as teaching at the appropriate level, that is, a method of instruction that refers to the ability of the students rather than the class level.

More importantly and urgently, how is the teacher's understanding (mindset) of the paradigm and spirit carried by a curriculum, whatever its name. Don't let the concept of a good curriculum, which is captured by teachers, be reduced or even distorted, resulting in failure in implementation. Understanding how teachers may inspire students' enthusiasm for learning, provide engaging lessons, and cultivate their love of information, people, the environment, and the nation—including pedagogical relationship-building techniques—is crucial. Education in Pancasila will feel "new" if teachers stop using indoctrination and one-way lectures. By emphasizing civic responsibility, we might move toward the practice of dialogical, critical, democratic, and participatory learning.

The perception of teachers who disagree with the change in the nomenclature of PPKn to Pancasila Education calls the elimination of the PPKn subject a mistake. Basically, PPKn teachers appreciate the good intentions (political will) of the government that wants to make Pancasila Education a compulsory subject. "However, it is wrong if it is done by eliminating the PKn subject. The goal of PKn is to educate citizens generally in order to create morally upright individuals with well-defined intellectual backgrounds. Nationalism, patriotism, democracy, human rights, pluralism, the rule of law, the constitution, love of one's homeland, the archipelago, geopolitics, and geostrategic thinking are all covered. On the other hand, Pancasila education focuses on teaching citizens Pancasila ideals, morals, and ideology. According to him, the PKn Study includes Pancasila as the state philosophy[4]. Therefore, incorporating the general PKn content into the Pancasila Education is nonsensical and lacks academic support.

PKn (is an international nomenclature that applies throughout the world and has a clear field of study (body of knowledge). While Pancasila Education is part of PKn that applies specifically in Indonesia, scientifically and academically, Pancasila Education is part of PKn, not vice versa. In reality, the essence of the Pancasila Education subject implemented in the independent curriculum is the same as PPKn. What is taught in PPKn which is the 2013 Curriculum version is the same as Pancasila in the Independent Curriculum. According to the PPKn junior high school teachers in Buleleng Regency, the subject contains four scopes, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika. In terms of nomenclature, Pancasila education is contained in the PP National Education Standards No. 4/2022. Then in the context of the school curriculum through Permendikbudristek 7/2022 concerning content standards which include the Pancasila subject as a compulsory subject from the PAUD level up to high school/vocational school including madrasah and aliyah[5].

In the context of the Independent Curriculum, it is also stated that the subject is included in the curriculum structure from PAUD to SMA/SMK levels, however, if we talk about the essence, what is taught in the Pancasila subject is the same as PPKn. The difference lies only in the name, there has been no substantial improvement in the subject. Therefore, PPKn teachers hope that the Ministry of Education, Culture, Research and Technology can

explain the background, philosophy, juridical, and pedagogical changes to the subject. So that the changes that occur are not just changes in nomenclature. Nonetheless, modifications to the Pancasila curriculum are supported by scientific evidence that has been examined from a pedagogical, philosophical, and legal standpoint. The name or nomenclature change has generally not startled PPKn teachers either. Due to the fact that the subject's name has changed continuously since the Old Order era. Since the core of what is taught remains the same, teachers are able to handle this in terms of competency and pedagogy [12].

4 Conclusion

Most of the PPKn teachers of junior high schools in Buleleng Regency agree with the change in the nomenclature of the PPKn subject to Pancasila Education in the implementation of this independent curriculum, with the following details; as many as 66.7% of PPKn teachers agree with the change; (as many as 25.9% disagree with the change; and as many as 7.4% say they are hesitant. However, from this change, it is hoped that there will be something positive and substantive that will occur in the PPKn learning climate to become Pancasila Education and not just a conceptual change that is merely procedural, where the goals of forming national character and instilling Pancasila ideological values are achieved properly. The inclusion of Pancasila Education into the curriculum is an effort to realize the profile of Pancasila students who are taught to students at every level of education.

According to educators who oppose the switch from PPKn to Pancasila Education, the elimination of the PPKn course was an error. In essence, PPKn educators value the government's good intentions (political will) in pursuing Pancasila Education as a required topic. However, if the PPKn topic is eliminated, it is incorrect. In actuality, PPKn and the Pancasila Education subject that is used in the separate curriculum share the same fundamentals. Pancasila in the Independent Curriculum is equivalent to what is taught in PPKn, which is the 2013 Curriculum version. According to the PPKn teachers of junior high schools in Buleleng Regency, the subject contains four scopes, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika. Regarding terminology, the PP National Education Standards No. 4/2022 does, in fact, incorporate Pancasila education. Then, with regard to the content criteria of the school curriculum as established by Permendikbudristek 7/2022, Pancasila subjects are required at all levels, from PAUD to SMA/SMK, including madrasahs and aliyah.

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