

FOSTERING CIVIC DISPOSITIONS IN THE DIGITAL ERA 4.0 THROUGH LOCAL WISDOM-BASED CIVIC EDUCATION

MEMUPUK SIKAP KEWARGANEGARAAN DI ERA DIGITAL 4.0 MELALUI PENDIDIKAN KEWARGANEGARAAN BERBASIS KEARIFAN LOKAL

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Info Artikel

Riwayat Artikel:

Diterima:

24 April 2023

Disetujui:

2 Oktober 2023

Kata Kunci:

era digital 4.0, kearifan lokal, pembelajaran PKn, sikap kewarganegaraan

Article Info

Article History

Received:

April 24, 2023

Approved:

October 2, 2023

Abstrak

Studi ini bertujuan mengkaji pembelajaran PKn berbasis kearifan lokal untuk meningkatkan sikap kewarganegaraan (*civic dispositions*) di era digital 4.0. Dari sudut pandang integrasi politik, disposisi sipil merupakan komponen penting dalam mendorong perilaku integratif yang bermanfaat bagi integrasi rasial dan integrasi elit dengan masyarakat umum. Metode yang dilakukan dalam kajian ini menggabungkan tinjauan literatur dengan metode deskriptif kualitatif. Temuan penelitian ini menunjukkan bahwa penyelenggaraan pendidikan kewarganegaraan berbasis kearifan lokal dapat meningkatkan disposisi kewarganegaraan generasi bangsa di era digital 4.0. Penciptaan sumber daya kewarganegaraan dan materi pendidikan berdasarkan pengetahuan lokal berfungsi untuk meningkatkan sikap kewarganegaraan di era digital 4.0. Warga negara yang baik sangat dipengaruhi oleh sikap kewarganegaraan, pengembangan perilaku integratif masyarakat yang dapat mengarah pada terciptanya budaya nasional yang efektif.

Abstract

This study endeavours to scrutinize civic education grounded in indigenous wisdom to amplify civic dispositions in the era of digital 4.0. Through the prism of political integration, civic dispositions emerge as a pivotal constituent in propelling integrative conduct conducive to racial amalgamation and the amalgamation of the elite with the broader populace. The research methodology employed herein melds a comprehensive literature review with a qualitative descriptive approach. The findings of this inquiry proffer evidence that implementing civic education informed by indigenous wisdom can augment the civic dispositions of the

Keywords:

digital era 4.0., local wisdom, civic education learning, civic dispositions

nation's rising generation in the digital 4.0 epoch. Formulating citizenship resources and didactic materials founded on local knowledge elevates citizenship attitudes in the digital 4.0 milieu. The cultivation of exemplary civic character exerts a profound influence on good citizens. The cultivation of integrative societal behaviours holds the potential to culminate in the establishment of a potent national culture.

INTRODUCTION

Pancasila and Civic Education encompass the study of Indonesia, with their content and instructional materials designed to facilitate a deeper understanding of the Indonesian nation from a constitutional perspective and in practice. Indonesia has diverse languages, religions, ethnicities, races, and cultures. This diversity then becomes the wealth and national identity that develops in society. Indonesians uphold cultural norms handed down from generation to generation and are held to be true. This is consistent with culture, in which values are always inherited, understood, and practised in conformity with societal development. The presence of this culture and variety may then be used to develop Indonesian society's sense of citizenship. [Geertz \(1992\)](#) describes culture as a pattern intricately woven into the symbols passed down; this has to do with how people interact with one another, maintain information, and form attitudes towards life.

According to [Wagiran \(2012\)](#), local values in the community are connected through a process of social growth and interaction that begins in childhood and progresses gradually with age. Therefore, for the knowledge acquired to be helpful in social interaction and growth, everyone must possess certain skill skills. Several competencies are required for citizen, including (1) mastery of specific information, and understanding, (2) growth of intellectual and participation capacities, (3) character development and mental attitude, and (4) genuine devotion to the fundamental ideals of constitutional democracy. Three primary concepts in civic education need to be taught, namely civic knowledge, civic skill, and civic attitudes, based on the competencies that need to be cultivated.

Nationality character, also known as civic dispositions, is the set of traits that all citizens must possess to participate in politics effectively, maintain a stable political system, and grow in dignity and self-worth. Personal and social character are considered civic dispositions. The major ones are: (1) Developing into a self-sufficient member of society. In a democratic society, this character voluntarily complies with all existing laws, accepts responsibility for the repercussions of their acts, and upholds their moral and legal commitments. (2) Meeting one's civic obligations in the economy and politics. The attitude and way of thinking of citizens encourage the development of good social functions and ensure the implementation of the public interest of a democratic system.

Given the assertion above, civic education aims to empower the next generation to become responsible citizens. One may become clever and a good citizen by mastering information, skills, and civic character. The civic dispositions, also known as the character of citizenship, is one of the three civic education aims most directly tied to regional traits and culture. An example of how local knowledge is used is the connections the community makes between civic behaviour and local culture. Local wisdom aims to make information more applicable and relevant in daily life. Consequently, the societal and cultural values that have emerged in the contemporary context are also important to be studied in civic education so that the

values, norms, and morals that exist in civic education can be internalized in the younger generation. Therefore, it is crucial to conduct research regarding the integration of local wisdom into civic education.

METHODS

This methodology relies on literature study, gathering data through comprehending and analyzing theories from diverse literature pertinent to this topic. The four phases of conducting a literature review include setting up the appropriate tools, creating a work bibliography, scheduling time, and reading or recording your sources (Adlini et al., 2022; Zed, 2004). The data collecting employs techniques for locating sources and constructing from various sources, including books, journals, and already completed studies. A rigorous and thorough analysis of the library resources gleaned from diverse references is required to substantiate the claims and theories.

RESULTS AND DISCUSSION

Civic Education's Relevance in The Age of Globalization

Globalization and change go hand in hand, affecting the country's social and cultural values. Value shifts affect society's worldview and the advancement of science and technology. These values frequently coincide with those of the country, which have endured since the dawn of civilization. The viewpoint from Indonesia will be influenced by a sense of shared fate with other former colonies and a passion for maintaining international peace by the constitution. Local wisdom exists in every region and is a way of life that cannot be isolated from the crucial function that the government plays in society. Local wisdom was formed from the spirit of truth and kindness in a growing society.

Community involvement is based on local knowledge values. As such, they are expected to be able to conduct themselves in line with their roles and uphold established values so that they are always kept within the boundaries of the norms. It is inseparable from the constitutional mandate that gives rights and obligations to every citizen to participate in efforts to defend the state, as a form of respect for citizens to consider their rights, to use all national strength and resources for defence purposes in defending the existence of the Unitary State of the Republic of Indonesia.

Suppose you take a look at the values that are implemented in personality. In that case, you may utilize local wisdom as self-defence against unsuitable foreign cultural influences and as inspiration to strengthen the sense of national unity. A type of the spirit of defending the country that may be utilized as a weapon of social control and social engineering in which every community behaves by the morals and values of the nation, namely Pancasila, is the synergy of defending the country and local knowledge. According to national culture and values, this synergy is tied together. The progress of science and technology must be balanced with improving human resource quality, as seen from the previous description. The capacity to effectively process and use technology by creating top-notch human resources. The revival of Pancasila ideals and civic education is one way to improve human resources' calibre.

Additionally, civic education promotes missions such as state defence education, multicultural education, environmental education, legal education, and anti-corruption education within the context of schools. The requirement for civic education in the higher education curriculum is emphasized in Article 37, paragraph (2) of Law Number 20 of 2003

regulating the National Education System. Thus, civic education plays a crucial and essential part in developing a sense of nationalism and character. For pupils, the nation's future generation (character building). In the framework of national education, citizenship education is a subject of study that plays a crucial strategic role in developing national character amongst the diversity of Indonesian society. The concept of equality captures the realities of diversity and variation. In Indonesia, the term for civic education often changes and has many names, such as Pancasila education, Pancasila moral education, and so forth. Apart from changing the name or designation for civic education, the most important thing is the goal to be achieved through learning. Civic education is aimed at describing the uniqueness of Indonesia through a constitutional perspective and character development by the values of Pancasila.

Listed in Law Number 20 of 2003 concerning the national education system, civic education is interpreted as an effort to equip students with basic knowledge and skills regarding citizen relations and the education of a precursor to defend the state so that they become citizens who can be relied upon by the nation and the state. Civic education is a conscious and planned effort to educate citizens of the nation's life by cultivating national identity and morals as the foundation for implementing rights and obligations in defending the state for the sake of the continuity of life and glory of the nation and the state. The goal of civic education is to create citizens who are aware of defending the country based on an understanding of national politics and sensitivity to the development of the nation's self and morals in the life of the nation (Hidayat & Azra, 2008). Furthermore, civic education is also used as a subject that is required to be included in the school curriculum. This is because civic education aims and has principles to form good *citizenship*.

Leveraging Local Wisdom in Civic Education to Cultivate Civic Dispositions in the Digital Era 4.0

Civic dispositions are a character or trait that must be possessed in every citizen whose function is to support the effectiveness of political participation, the functioning of a healthy political system, and the development of dignity and self-esteem (Cholisin, 2012). Civic dispositions mainly include:

1. By cultivating civic dispositions, the goal is to foster a self-reliant society characterized by a willingness to adhere to and respect governing rules and regulations, as well as taking responsibility for the consequences of one's actions. Individuals should also be capable of embracing moral and legal obligations within a democratic society.
2. Able to fulfil responsibility personally in the economic and political fields. The characters include (a) providing a living support for the family, (b) following information about political issues, (c) giving voting rights, (d) paying taxes, (e) being a court witness, (f) providing services to the community, and (g) exercising leadership responsibilities commensurate with one's abilities.
3. Someone who has and understands the character of citizenship will be able to respect human dignity and worth in every individual. This includes (a) listening to and respecting the opinions of others, (b) having a polite attitude, (c) respecting the rights and obligations of every citizen, and (d) complying with applicable rules and policies.
4. Participate in civic affairs wisely and effectively. In this character, extensive knowledge and information can be obtained, filtered first and then equated with the available data, so it is not easy to spread hoaxes and public lies.

5. Developing a healthy constitutional democratic function. This character directs citizenship to work peacefully and legally; this includes being informed, reviewing constitutional values and principles, and monitoring political decisions and policies.

At present, the industrial sector places a high emphasis on the utilization of modern technology and integrated network systems. This era is commonly referred to as the era of cyber-physical systems, or more broadly, the 4.0 Era. The Fourth Industrial Revolution represents a new age characterized by constant connectivity among all entities, with a strong emphasis on the speed and ease of accessing information. As a result, human resources prioritize the use of technology in various industries, especially in the very important human civilization education industry. Because learning occurs continuously without being constrained by distance or time, it is hoped that the learning process in education will be more effective, enabling students to communicate and obtain material more quickly (Budimansyah, 2010).

By incorporating technology into learning, education in the 4.0 era is also known as digitalization education (Faazi et al., 2020). Considering that every society already lives side by side with technology, such as the internet, which makes it easier to obtain the information needed, this is marked by modifications or changes to the new curriculum in line with the demands of the times (Rahmatiani, 2017). However, because information is now available so quickly, everyone in society, especially students, can easily access all kinds of information online, both good and bad. In order to survive in the industrial era 4.0, we must have superior human resources and knowledge that can get rid of dangerous elements that can damage the character of Indonesian society (Branson, 1999).

One of the civic competences is the civic dispositions, which requires a public character for constitutional purposes (Pangalila, 2017). The character of citizenship is to produce students who can become individuals who are intellectual, skilled, and have character for the continuity of Indonesian civilization (Mulyono, 2017). The education sector is very important in producing quality human resources that can compete in the 4.0 era and provide products characterized by citizenship. The National Education System is regulated by the Law of the Republic of Indonesia Number 20 of 2003, which states that "Education is organized democratically by upholding human rights, religious values, cultural values, and national pluralism". Professional educators are needed because education is more than just the transfer of information; it also involves developing skills and attitudes that can motivate students to change their behaviour for the better (Muhyiddin, 2020).

The educational process needs teacher preparation to instil character values (Hutapea, 2014). The learning model that must be applied on campus is not just theoretical understanding and memorization that produces intellectual intelligence. Talent without how later can accustom students to do useful deeds at school, home, and in society. The campus largely shapes the values and character of students, teachers, and the surrounding environment. The faces of the Indonesian people with character and morality are not remnants of past myths but rather the result of relationships that have developed in neighbouring life (Danugroho, 2020). Civic character development must be carried out in various contexts and activities.

The essential elements that must be cultivated from the start in the campus environment are tolerance, mutual respect, caring for each other, and respect for lecturers so that in this complete era of digitalization, it cannot destroy the nation's civilization. To develop a capable soul and superior character, civic dispositions must be owned by every citizen, especially students who act as agents of change (Obergh, 1960). These things can be pursued through character education-based learning to improve self-knowledge (identity) and

character. Character education is an activity whose purpose is to educate and instil good character in future generations.

Character education is distinct from moral education because it aims to develop practical behaviours that students may employ in their daily lives and has a greater significance than moral education (Irwan, 2021). Education is a deliberate and planned effort to create a learning environment process so that students become active so they can develop their potential in religious and spiritual ability, ability to control oneself, personality, intelligence, nobility, and the skills needed by. Character development from an early age will enable the formation of positive personality qualities during the educational process. Humans with noble character, values, norms, and morals that can show a high tolerance attitude have a patriotic spirit, love the motherland, can work together and compete well based on Pancasila, which God Almighty inspired. Almighty, those qualities are expected to be instilled in this nation. As the next generation of young people, students need to be prepared to become good citizens by having good character and morals so that they can play a role in the life of the nation and state (Kostina et al., 2015).

The formation of a student's personality or character is intimately tied to citizenship. Consequently, the process of "humanizing people" involves education. The educational system may produce a generation of bright, moral, and intellectual individuals. As can be seen, a country's development is significantly impacted by the calibre of its educational system. The social nature of the nation and the calibre of its personality or character are two more aspects that contribute to a country's success. By teaching the life of the country and state, people evolve into responsible, philosophically democratic, sociopolitical, and psycho-pedagogically informed citizens (Danugroho, 2022). Civic education seeks to do this. Civic education is the cornerstone of character education.

In order to enhance and cultivate citizens' character, civic education is a value corridor that views education as a study of scientific principles with comprehensive practical educational instruments for the nation's younger generation (Pangalila, 2017). A feeling of national identity and a love for the country should be instilled in children via civic education, as stated in Article 37, paragraph 1. The primary objective of citizenship is the formation of citizens' character, similar to that of an individual, with a feeling of responsibility, morality, norms, self-discipline, and respect for human dignity.

Such as having a public character marked by the formation of social awareness as citizens, polite, aware and obedient to the laws of society, able to think critically, and ready to bargain, compromise, and listen to the opinions of other points of view of people (Putri et al., 2022). In a constitutional democracy, the relationship between civic attitudes and the private presence of citizens and the public person must be strengthened and maintained. People who have high civic confidence have good civic skills and values. Citizens who have strong civic competence will be proficient in their respective fields.

The same goes for citizens with strong moral values and a sense of responsibility. Therefore, citizens with the necessary information, abilities, and attitudes can become wise and responsible citizens (Danugroho, 2022). These three elements related to citizenship are closely related to how citizens are oriented towards the life of a developing country. Strengthening civic dispositions through civic education that might adopt a values-based approach (*value-based approach*) is very important in the new normal order. The civics education learning process facilitates the growth of students' logic, moral development at the cognitive and cognitive-emotional levels, and the inculcation of their values, which

develops civic dispositions through a values-based learning paradigm (Rosita et al., 2022; Batubara & Darmawan, 2017).

One of the factors that can determine the success or failure of the formation of student character during the learning process is civic dispositions. The primary component of civic education, civic dispositions, plays a pivotal role in moulding students' attitudes, character, and identity as active citizens. Civic character development requires dedication to support the development of national character, which requires the best possible assistance from various stakeholders through civic education at all levels of education and career paths (Sama' & Budiyo, 2021). Face-to-face instruction is a fundamental component of education that helps develop decent and informed citizens by enhancing the character and character of citizens. With a mature societal attitude, students as the younger generation will be ready to face various cultural changes that are currently taking place, while maintaining the identity they have formed and being able to adapt without losing their nationality.

Local knowledge, as described by Antariksa (2009), is an integral part of a society's cultural heritage, materializing as elements integrated into the physical architecture and urban spaces within the geographical context of a nation's archipelago. Local wisdom is a way of thinking about life, knowledge, and different living methods that local people use to solve issues and satisfy their needs. Local wisdom is a human intellect that certain ethnic groups possess and has been acquired through communal experience. Koentjaraningrat (1975) categorizes human culture, which serves as the repository of local knowledge, into concepts, social interactions, and artifacts. From this, it can be inferred that emerging ideas serve as the origin of local knowledge.

This is because there is a need to address anomalies or occurrences that do occur and are thought to be unsolvable. Then, it serves as a guide for carrying out local wisdom activities, which are good deeds or behaviours born amid a long-established, cultural, communal life. Along with culture, it is also conceivable to derive from religious and cultural ideals, be scientifically developed, and evolve into a new culture in response to the changing dynamics of society and time. Local knowledge is typically passed down from generation to generation and has some universal and partial applicability. In a global context, it signifies that traditional wisdom is universally acknowledged and esteemed by all.

CONCLUSION

This study delved into the significance of civic education rooted in indigenous wisdom for enhancing civic dispositions in the digital era 4.0. Through political integration, civic dispositions were identified as a crucial element in promoting inclusive behaviour, fostering unity among different racial groups, and bridging the gap between the elite and the wider population. Developing educational resources and materials grounded in local knowledge is key to nurturing citizenship attitudes within the digital 4.0 landscape. Cultivating exemplary civic character plays a pivotal role in shaping responsible citizens, and promoting integrative societal behaviours has the potential to contribute to the establishment of a strong national culture.

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