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Identification of Learning Implementation of Civics Teachers in The Formation of Students' Nationalist Character

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Abstract:
Civics is a subject related to recitations of the 1945 Constitution, Pancasila, and ceremonies. In fact, Civics is an educational program in which the core is political democracy, and the output is a good and intelligent citizen living according to the goals of the state, becoming a citizen who is aware of his rights and obligations, as well as a nationalist citizen or love for the country. The results of the study aim to describe the analysis of the implementation of Civics teacher learning in the formation of the nationalist character of Adventist Abepura Junior High School students. The method in this research is qualitative, combined with a descriptive approach. The data collection process was carried out through observation, interviews, and documentation. The results showed that the formation of the character of nationalism at Adventist Junior High School Abepura is not simple, especially since the majority of students are native Papuans. Various obstacles, namely a very different history, significantly in relation to the Netherlands compared to other regions in Indonesia. Second, there have been ongoing political tensions since integration into the Republic of Indonesia. Third, there are problems with the implementation of special autonomy policies and the use of special autonomy funds. The approach to conflict must be improved, even if it does not instantly solve the problem. At least, the pattern of violence should be reduced slowly in order to meet the same intersection for an act of peace.

Keywords: Civics Education, Students' Nationalist Character, Papua

Introduction

(Luhukay, 2023) argues that one of the missions carried out by Civics is character education. Other missions are political education or democracy education, moral education and legal education in schools. (Afriansyah, 2023) emphasize that civic education is a learning subject that carries a mission to shape the personality of the nation, namely as a conscious effort in "nation and character building".

Compared to other subjects, Civics has a position as the spearhead in character education. (Mawara, 2023). That is, in these subjects character education must be a learning objective. Changes in student character are a deliberate or planned effort (Instructional effect), not just a nurturant effect. This can be shown that the components of Civics are knowledge, skills and civic character (Kurniati et al., 2021; Prasetyo et al., 2023; Rachmawaty, 2023; van Klinken, 2018)

The vision of National Education according to Permendiknas No. 41 of 2007 is the realization of the education system as a strong and authoritative social institution to empower all Indonesian citizens to develop into qualified human beings so that they are able and proactive in responding to the challenges of

an ever-changing era. From some of the previous statements, it can be concluded that Civics should be applied at every level of education so that the goals of national education can be achieved and is expected to be a vehicle in the formation of the nation's character values that are starting to erode.

On the other hand, Civics lessons until now are often underestimated, even Civics subjects are often also considered easy so that all subject teachers other than Civics graduates. They assume that Civics is a subject related to recitation related to the 1945 Constitution, Pancasila, Ceremony and so on. In fact, Civics is an educational program in which the core is political democracy and the output is a good and intelligent citizen, living according to the goals of the state, becoming a citizen who is aware of his rights and obligations, as well as a nationalist citizen or love for the country.

(Afriansyah, 2023)argues that nationalism is a desire to live together, a desire to continue the common life that has begun that nationalism is an awareness of membership in a broad imaginary community, then (van Klinken, 2018)views nationalism from two different perspectives, where western nationalism, according to him, is more liberal and emphasizes individual rights, while Eastern nationalism is more organic and emphasizes historical and cultural ties. Scholars have different views on nationalism, but they agree that nationalism is a complex social construct that is influenced by various factors.

Nationalism has a very important role in maintaining national unity and integrity, and realizing the ideals of independence. The reason why nationalism is a pillar of national strength is related to national integration, as fuel for the next generation in continuing the struggle, national resilience or responsibility to the country, and related to the dignity and reputation of the nation in the eyes of the world.

However, nationalism in Papua is expensive. These negative consequences arise as a result of national integration and development efforts in Papua, including a large budget allocated for infrastructure development, security, and special programs in Papua, but have not yet produced optimal results, then prolonged conflict that has the potential to damage social order, cause trauma, and hinder human development, and the issue of Papua is often a sensitive issue in national and international politics, resulting in political instability.

One of the best ways to instill a sense of nationalism in the Indonesian nation is through Civics education. Education has a very crucial role in instilling the values of nationalism in the younger generation. As a social institution closest to the community, schools act as a vehicle for shaping individual character and personality, including fostering nationalism - a sense of love for the country. (Luhukay, 2023)

Literature Studies

(Pradana et al., 2020) argues that nationalism is a desire to live together, a desire to continue the common life that has begun, views nationalism from two different perspectives, where western nationalism, according to him, is more liberal and emphasizes individual rights, while Eastern nationalism is more organic and emphasizes historical and cultural ties. Scholars have different views on nationalism, but they agree that nationalism is a complex social construct that is influenced by various factors.

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Research Methods

This research uses a qualitative descriptive approach. Bogdan and Taylor (Moleong, 2002) revealed that qualitative research is a research procedure that uses descriptive data in the form of written or spoken words from people and behaviors that can be observed. Where the focus of the research is the implementation of Civics teacher learning in the formation of nationalist character of Adventist Abepura Junior High School students, as well as various obstacles faced in the learning process.

The data collected are in the form of words or pictures. These data include observations, interview transcripts, photography, videos, and other recordings. Then primary data sources, namely data obtained directly from observations - teaching and learning processes during Civics learning - and interviews with subject matter teachers and the principal of Adventist Abepura Junior High School. Second, secondary data sources are data obtained from books, literature, and various articles that have relevance to the object of (Arikunto, 2006) Data collection techniques are observation, interviews, and documentation. Furthermore, the data obtained were analyzed using the Miles and Huberman technique.

Result

The implementation of Civics learning at the formal education level has a crucial role in fostering a sense of nationalism in students. Because through Civics learning, students are expected to understand the history and struggle of the nation, know about the values of Pancasila, be invited to love the diversity of the Indonesian nation, and take an active role as citizens. However, in its implementation, Civics learning is not as simple as turning the palm of the hand. In Papua, Civics learning clashes directly with historical differences and ongoing social problems. For example, when teachers teach to love the country in class, elsewhere in Papua there is a conflict between the Government and indigenous Papuans (OAP). The previous reason is one of the many obstacles in shaping the character of nationalism of students in the Papua region, especially the majority of students at Adventist Junior High School Abepura are native Papuan students. It is even said to be difficult because of the various factors that accompany it. So many obstacles are faced in this process, which will be described in the results below that have been reduced.

Discussion

First, Papua has a significantly different history in relation to the Netherlands than other parts of Indonesia. One major difference is the process of Papua's integration into Indonesia. Papua only joined Indonesia after Indonesian independence in 1945, through a long and controversial process. Most of Indonesia was colonized by the Dutch since the 17th century. Papua only began to experience European colonialism in the late 19th century. Even into the early 20th century, Papua remained under Dutch control. This was the case until 1962, when Papua was handed over through the controversial "Act of Free Choice" (Act of Free Choice) in 1969.

Furthermore, in relation to colonialism, Papuans feel that the Dutch did not colonize them. Instead, they feel that the Dutch played an important role in the development of infrastructure in Papua, including the establishment of schools, hospitals and public facilities, with missionaries contributing to the provision of education and health services, said Elisabeth (Principal of SMP Advent Abepura). In addition, through Christian missions, missionaries also introduced Christianity and modern education, which opened up access to education for a small part of the Papuan community that was previously unreachable, and this is what they perceive as "Dutch kindness". This is in line with previous research conducted by (Yambeyapdi, 2019) which states that for Papuans, the Netherlands is not a colonizer, which ultimately forms a Papuan national identity that is unique and different from the Indonesian national identity (Darling-Hammond, 2000; Nufus et al., 2020; Payne & Witzel, 2015; Rabiudin et al., 2022; Santoso, 2019; Souza, 2024; Taliawo, 2022; Yambeyapdi, 2019)

Second, since its integration into Indonesia, Papua has experienced ongoing political tensions. Van Klinken (2007) argues in his book Tribes, Territory, and the State: The Making of the Indonesian Nation in Papua that the relationship between the Indonesian state and tribes in Papua is often conflictual due to the history of colonialism and the forced integration process. The same thing was also stated by (Hasibuan, 2021)in a study entitled Papua's Vertical Conflict in 2019: Existence of Free Papua Movement and United Nations Response in which the study explained that vertical conflicts occur due to historical factors of national struggle, politics, social, and Indonesian policies towards Papua.

This eventually triggered many groups in Papua who wanted independence, with some of them forming separatist movements such as the Free Papua Organization (OPM). This conflict has never occurred in other parts of Indonesia with the same intensity and duration. While other regions in Indonesia, such as Aceh and East Timor, have also experienced separatist movements, the conflict in Papua remains one of the longest-running.

In 2021, tensions in Papua escalated due to the Indonesian government's extension of special autonomy. Many Papuans rejected the extension, arguing that the two-decade-old special autonomy had not succeeded in improving their welfare. On the other hand, the central government argues that the extension is necessary to accelerate the region's lagging development (thediplomat.com, csis.org). On the other hand, the Indonesian government's military approach to development has led to the strengthening of the Papuan independence movement (Taliawo, 2022).

In the same year, the government designated the armed criminal group (KKB) as a terrorist organization, triggering an increase in military operations in Papua. The aim was to tackle the violence perpetrated by the KKB, but this approach raised concerns that military action would not resolve key issues such as social and economic injustice in Papua. The move is also seen by some as an obstacle to peaceful dialogue, as it deepens distrust between Papuans and the central government (en.antaranews.com). The above statement was echoed by Elisabeth who said that the tension -conflict- in Papua eventually led to resentment towards the Indonesian government, as well as further strengthening the sense of brotherhood among the people in this land, especially after seeing their friends and family become victims of violence by security forces such as soldiers and police.

Third, problems with the implementation of policies and the use of special autonomy funds. The allocation of education expenditure, which should reach 30 percent in accordance with the mandate of the law, but the realization was only 4.28 percent in Papua and 3.52 percent in West Papua in the period 2013-2017. Meanwhile, the allocation of health spending targeted at 15 percent was only realized at 7.43 percent in Papua and 2.56 percent in West Papua during the same period. Furthermore, Guspardi Gaus, a member of

the Papua Special Autonomy Special Committee from the National Mandate Party faction, stated that the Papua special autonomy funds that have been distributed for 20 years have reached more than Rp 1,000 trillion. However, in its implementation, the budget has not been fully absorbed for priority programs such as health and education - for the welfare of the Papuan people - (kompas.com). Even the special autonomy fund has not been used optimally due to problems related to its governance, such as a lack of transparency. As a result of this, development -physical and human resources- in Papua is uneven and creates gaps between regions (Hasibuan, 2021).

As a party directly involved in the learning process, Gokmasari (Civics Subject Teacher) said that how can children learn well and focus on lessons? They come to school on an empty stomach. Children who do not eat breakfast or are hungry often have lower academic performance compared to those who eat healthy food before studying. When they are hungry, they distract their friends and play. Even though the situation is still in a learning situation and the teacher is explaining the subject matter. In line with the previous statement, Elisabeth also expressed her opinion that the issue of breakfast is really an important thing to consider. This is related to their cognitive abilities. They cannot focus on the learning process if their stomachs are empty. How can they learn under these circumstances? I feel that the programs promoted by the current president and vice president will more or less provide assistance to our children in Papua, provided that the programs are actually implemented. Papua has special autonomy funds that can accommodate these needs, for example preparing free meals at school for indigenous Papuan students. However, this is still very far from expectations Hattie, 2008; Kurniati et al., 2021; Luhukay, 2023; Ma'rifah, 2023; Nufus et al., 2020; Payne & Witzel, 2015; Pradana et al., 2020; Prasetyo et al., 2023, 2023, 2023; Rabiudin et al., 2022; Rachmawaty, 2023; Santoso, 2019; *Scholar*, n.d.; Souza, 2024;

Although Papua has implemented special autonomy, its implementation, especially in the field of education, tends to be slow and less proactive (Luhukay, 2023). As a result, Papuan children have not fully obtained the right to quality education according to their needs (Afriansyah, 2023). In addition to problems with the quality of education from the students' point of view, other problems also arise due to the lack of teaching skills of teachers (Rabiudin, 2022). When the quality of teachers is not good enough, the output of graduates will also be directly proportional (Darling-Hammon, 2000; Hattie, 2009; OECD, 2018). This series of problems is an obstacle to the development of civilization in the land of Papua. If you want this land to be in line in its development with other regions in Indonesia, then improvements in all sectors are a necessity combined with the firmness of punishment for those who only want to enrich themselves and their closest people - corruptors.

Conclusion

The problems in Papua are not problems that cannot be solved. But what is in focus is whether the government really wants to solve the problems that exist in this land by touching the main source of the problem. Welfare in various sectors, which is far from expectations, is faced directly with the abundant natural resources in Papua, which is an irony. This inequality is the trigger for the problem to continue because it is not in accordance with the fifth principle of Pancasila, social justice for all Indonesian people. The formation of nationalism in this land is already difficult because it is historically different from other regions in Indonesia. When added to the more complex problems related to the economy, health, and education that continue to occur, the Papuan people feel that they are not cared for by the state, even though they know that they have large sources of funds intended for the welfare of the Papuan people. Furthermore, it is related to conflict. The conflict continues, victims from both sides continue to fall, grudges are maintained, and hope that the sense of nationalism of the younger generation in this land will emerge. This is a paradox, like hugging a mountain. It is not appropriate to give a heavy burden to teachers - especially

Civics teachers - to form nationalistic citizens - more specifically in the Papua region - where at the same time faced with a myriad of injustice problems that are felt directly by the people in this land.

The distribution of special autonomy funds on target - economic, health, education sectors - and then transparency in the use of special autonomy funds must be prioritized. The approach to conflict must be improved, even if it does not instantly solve the problem, at least the pattern of violence should be reduced slowly in order to meet at the same intersection for an act of peace.

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