

# Character Formation through Civic Education Learning Process

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**Abstract---** *Indonesia is currently experiencing a characterization characterized by national issues such as corruption, violence in the name of religion, riots between students. All the problems faced by the Indonesian people lead to the low quality of Indonesian human resources. The purpose of this study is to find out how the formation of character through learning citizenship education. This research is a type of qualitative research with the main data sources are book sources, articles that are relevant to the topic of character formation. The research found that efforts to strengthen character through the Civic Education learning process been going on for a long time and are integrated into every curriculum in Indonesia. This research recommends further research on the character-based civic education learning model.*

**Keywords---** *Character, Learning Process, Citizenship, Education, Civic Education.*

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## I. INTRODUCTION

Many national issues are faced by the Indonesian people today. "The strong flow of globalization has added to the complicated problems of Indonesian nationality. Indonesia is currently experiencing a characterization characterized by national issues such as: corruption, violence in the name of religion, riots between students" (Pasandaran, Lonto, Pangalila, &Barahama, 2018). All the problems faced by the Indonesian people lead to the low quality of Indonesian human resources. According to the Master Design for Nation Character Development, all the problems faced by the Indonesian people want to emphasize that there is uncertainty about the identity and character of the nation which leads to "(1) disorientation and unfulfilled Pancasila values as a philosophy and ideology of the nation, (2 ) limitations of integrated policy tools in realizing the values of the Pancasila essence, (3) shifting ethical values in the life of the nation and state, (4) waning awareness of national cultural values, (5) threat of nation disintegration, and (6) weakening independence nation" (Pemerintah Republik Indonesia, 2010).

All the problems of Indonesian nationality demand an integrated policy which accommodates national character values. Many people consider that this renewal can only occur through the world of education (Theodorus Pangalila, 2013). In the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System it is stated that "education is held democratically by upholding human rights, religious values, cultural values, and national pluralism", it is further stated that "education is organized as a cultural process and the empowerment of students that lasts a lifetime ".

Efforts for the development of the national character certainly are not new in the world of education in Indonesia. According to Budimansyah: "Historically and socio-culturally, national and character building is a

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national commitment that has been growing and growing in the life of the society, nation, and state of Indonesia. The wise words contained in the various document of constitutional and political history, such as the manuscript of "Sumpah Pemuda," proclamation, preamble of 1945, as well as reflected in the national anthem "Indonesia Raya" and other patriotic songs, are an undeniable proof that national and character building is the commitment of the people in Indonesia to be transformed along life" (Dasim Budimansyah & Suryadi, 2008). From the historical fact that national character education has been started a long time ago, so this time is our obligation to continue what has been laid out by Indonesian founding fathers. "Building civilized state required qualified human resources. They are humans of being capable, skilled, sophisticated of science and technology as well as well-characterized. Therefore, in order to produce the qualified and characterized people, it requires the character education from an early age" (Wahyuningsih, 2017). "Character building has been a main issue of education in Indonesia recently. University as higher education institution creating young generation of national leader has very strategic role in the process of young generation's character building" (Komalasari, 2012). School as an educational institution is one of the important resource. While evaluating your educational institution concerned, it is important to develop a curriculum that explicitly includes character education. "Recognizing that individual characters cannot be formed only through one or two activities only, then prepared a draft program of sustainable development and integrated character in learning, wherein the process also involves all teachers, staff, and other agencies in educational institutions, so that the benefits of character building can be felt" (A. Kamaruddin, 2012).

## **II. LITERATURE REVIEW**

### ***1. Rational Citizenship Education in Shaping the Character of the Nation***

#### ***Civics Education (Civics)***

Civic Education is a subject that focuses on self-formation that is diverse in terms of religion, socio-culture, language, age and ethnicity to become smart, skilled, and characterized Indonesian citizens mandated by the Pancasila and the 1945 Constitution (D. Budimansyah, 2010). According to Endang Sumantri as quoted from the Encyclopedia Americana (1981) states that citizenship education is: "promotion of good citizenship that can be considered as a major factor that permeates educational goals" (Sumantri, 2008). Furthermore, according to Sumantri, several terms have been used to mean "citizenship education" in accordance with the objectives of the education system in each country, each period of time or era, and at each stage of national development, or according to the culture and needs of certain countries in promoting educational programs. The terms that are often used from Ancient Greek until now are: civics, political education, civics education, citizenship education (Citizenship Education), public affairs education, and democratic education, or values and moral education. These terms also have different logical meanings, but spread in one purpose.

According to Budimansyah and Suryadi historically-epistemologically, the United States (USA) can be noted as a pioneering country of academic and curricular activities in developing the concepts and paradigms of "citizenship education" and "civic education". (Dasim Budimansyah & Suryadi, 2008). For the first time, namely in the mid 1880s in the USA began to be introduced subjects "Civics" as subjects in schools that contain material about government (Allen: 1960).

According to Numan Somantri, historically Civic Education can be described as follows:

- a. Civics (1790)
- b. Community Civics (1907, A.W. Dunn).
- c. Civic Education (1901, Harold Wilson).
- d. Civic-Citizenship Education (1945, John Mahoney).
- e. Civic-Citizenship Education (1971, NCSS) (Somantri, 1976).

Furthermore according to Creshore (1886-1887) in Somantri a variety of quotations cited by Numan Soemantri The Civics Lesson was introduced in 1790 in the United States in the context of "Americanizing" the American nation or famous for "theory of Americanization." Citizen: and "Civics", in 1886, Henry Randall Waite formulated the definition of Civics with "The sciences of citizenship, the relation of man, the individual, to man in organized collections, the individual in his relation to the state. From this definition the Civics are formulated with: "The Science of Citizenship which discusses human relations with (a) humans in organized societies (social, economic, political organizations); (b) individuals with the state (Somantri, 1976). In this connection Stanley E. Dimond clarifies the formulation of citizenship with the Civics program in schools as follows: Citizenship as it relates to school activities has two-fold meaning. In a narrow-sense-citizenship includes only legal status in the country and the activities are closely related to the political functions-voting, governmental organizations, holding of public offices, and legal rights and responsibilities (Somantri, 1976)

## ***2. Development of Civics in Indonesia***

Wahab and Sapriya, say that; The history of the Indonesian people shows that formal education has traditionally been prepared through one vehicle to prepare citizens in accordance with national ideals through the social sciences in the curriculum. The effort was apparent from the birth of various names for citizenship education (PKn) in line with the development and ups and downs of the political journey of the Indonesian Nation (Wahab & Sapriya, 2011).

In line with this according to the Dept. P&K (1962) as quoted by D. Budimansyah (2010), the development of Citizenship Education in Indonesia formally began with the emergence of 'civics' subjects in the 1962 high school curriculum. These subjects contained material on Indonesian governance based on the Constitution. On the other hand according to Somantri, at that time, Citizenship Education basically contained learning experiences that were explored and selected from the disciplines of history, geography, economics, and politics, presidential speeches, human rights declaration, and knowledge about the union of nations. The term 'Civics' is formally not found in the 1957 and 1946 Curriculums (Somantri, 1976). However, materially in the 1957 Middle and High School Curriculum there are subjects of state and legal procedures in which the concept of citizenship is discussed, especially regarding citizens' legal status and citizenship requirements (Sumantri, 2008). As for the 1946 curriculum there are general knowledge subjects which include knowledge about the government. In the curricula of 1968 and 1969 the terms 'civics' and state citizenship education were used interchangeably. For example in the 1968 elementary school curriculum the term civic education was used as the name of the subject, which included Indonesian history, Indonesian geography, and 'civics' (which was translated as knowledge of national citizenship).

In the 1968 Junior High School curriculum the term civic education which contains the history of Indonesia and the Constitution including the 1945 Constitution. Whereas in the 1968 Senior High School curriculum the subjects of state citizenship contain mainly material relating to the 1945 Constitution. Meanwhile in the 1969 SPG curriculum subjects in the civic education subjects especially with regard to Indonesian history, constitution, social knowledge and human rights (Dept. P&K 1968a; 1968b; 1968c; 1969) (Dasim Budimansyah & Suryadi, 2008).

In the change of the 1968 School Curriculum to the School Curriculum in 1975, which was marked by the merging of a number of similar subjects into a field of study, producing subject matter relating to the Pancasila and the 1945 Constitution was separated from related subjects including subjects of history, earth science, and the economy. Matters relating to Pancasila and the 1945 Constitution stand alone as the Field of Study (BS) Moral Education of Pancasila (PMP) while the combined subjects of History, Earth Sciences and Economics become Social Sciences (IPS) subjects which are also known as Social Studies (social studies). The same thing still applies when the 1984 Curriculum was adopted as a tailored curriculum. In the further development of PMP subject names, due to various changes in all aspects of life and various considerations the adaptation of these subjects was adjusted to the 1994 curriculum. The subject name was changed to Pancasila and Citizenship Education (PPKn) which was mainly based on Republican Laws Indonesia No.2 of 1989 concerning the National Education System (Wahab & Sapriya, 2011). Furthermore, with the ratification of the National Education System Law No. 20 of 2003, the name of the Pancasila and Citizenship Education (PPKn) lesson was changed again to Citizenship Education (PKn).

### ***3. The Purpose and Mission of Civics in High Schools***

It is undeniable that the first and foremost goal of Citizenship Education is to make citizens of a nation to be good and smart citizens. In Indonesia, according to Winataputra (2001) Citizenship Education in the sense of citizenship education, is substantively and pedagogically designed to develop smart and good citizens for all lines and levels of education (Udin Saripudin Winataputra, 2001). According to Winataputra and Budimansyah, “to date Citizenship Education has become an inherent part of the instrumentation and practice of national education in five statuses: First, as subjects in school. Second, as a course in college. Third, as one branch of education in social science disciplines within the framework of teacher education programs. Fourth, as a political education program that is packaged in the form of Upgrading Guidelines for the Implementation and Implementation of Pancasila (P4) or the like that has been managed by the Government as a crash program. Fifth, as a conceptual framework in the form of thinking of individuals and related expert groups, which was developed as a foundation and framework for thinking about civic education in the first, second, third, and fourth status” (Udin S Winataputra & Budimansyah, 2007).

According to Nu'manSomantri (2001) as quoted by Wahab and Sapriya (2011), it has been stated that the purpose of Civics should be detailed in seven curriculums which include: (1) Science, which includes facts, concepts, and generalizations; (2) Intellectual skills, from simple skills to complex skills, from inquiry to valid conclusions, from critical thinking to creative thinking; (3) Attitudes, including values, sensitivity, and feelings; and (4) social skills.

According to Wahab and Sapriya (2011), in the current education unit level curriculum development system, the aim of Civics refers to the standard content of Civics subjects as listed in the attachment to Minister of Education Regulation number 22/2006. The purpose of Civics for Elementary, Middle, and High School levels is no different. All of them are oriented towards the development of students' abilities / competencies that are adjusted to the level of mental and intellectual, emotional, and social development. In detail, the subject of Civics Education aims to make students have the following abilities:

1. Think critically, rationally, and creatively in responding to the issue of citizenship.
2. Participate actively and responsibly, and act intelligently in community, national and state activities, as well as anti-corruption.
3. Develop positively and democratically to form themselves based on the characteristics of Indonesian society so that they can live together with other nations.
4. Interact with other nations in the world directly or indirectly by utilizing information and communication technology.

Civics subjects have a vision, namely "the realization of a subject that functions as a means of fostering the character of the nation (nation and character building) and empowering citizens". Efforts to foster the character / character of the nation are characteristic and at the same time the mandate carried out by Civic Education subjects in general. While the mission of Civics Subjects, namely "to form good citizens, namely citizens who are able to carry out their rights and obligations in the life of the state, is based on political awareness, legal awareness, and moral awareness".

In Law Number 20 Year 2003 concerning the National Education System (Sisdiknas) article 37, Citizenship Education is placed as the name of compulsory subjects for the elementary and secondary education curriculum and compulsory subjects for the tertiary education curriculum. In this part of the explanation it is emphasized again that "Civics education is intended to shape learners into human beings who have a sense of nationality and love for the motherland."

If we pay close attention to article 37 of the National Education System Law, citizenship education plays a central role in educating Indonesian people to be good citizens who respect differences in ethnicity, religion, taste, and language. This is in line with the objectives of national education as stipulated in the Sisdiknas Law article 1 paragraph 1: "Education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation and state."

Citizenship Education is the right tool to internalize the nation's character values. According to Winataputra and Budimansyah, (2007), "Civic Education is a subject of learning that carries the mission to shape the nation's personality, namely as a conscious effort in "nation and character building." In this context the role of Civics Education for sustainability national and state life is very strategic. A democratic state must ultimately rely on the knowledge, skills and virtues of its citizens and those they choose to hold public office. Citizenship education aims to prepare students to be good and smart citizens who have a strong commitment to maintaining diversity in

Indonesia and maintaining national integrity.” Furthermore, according to Budimansyah and Suryadi (2008), Citizenship Education (Civics) is one of the fields of study that carries a national mission to educate the life of the Indonesian people through the corridor of "value-based education". Configuration or systematic framework of Civic Education is built on the following paradigms: First, Civic Education is curricularly designed as a learning subject that aims to develop the potential of individuals to become Indonesian citizens who have morality starting, intelligent, participatory, and responsible. Second, Civics are theoretically designed as learning subjects that contain cognitive, affective, and psychomotor dimensions that are confluent or mutually penetrating and integrated in the context of the substance of ideas, values, concepts, and moral Pancasila, democratic citizenship, and national defense. Third, Civics are programmatically designed as learning subjects that emphasize content that carries values (content embedding values) and learning experiences (learning experience) in the form of various behaviors that need to be manifested in daily life and are life demands for citizens in community, nation and state life as further elaboration of the ideas, values, concepts and morals of Pancasila, democratic citizenship, and national defense.

Meanwhile, according to Nu'man Somantri (2001) as quoted by Wahab and Sapriya (2011), it has been stated that the purpose of Civics should be detailed in seven curriculars which include: (1) Science, which includes facts, concepts, and generalizations; (2) Intellectual skills, from simple skills to complex skills, from inquiry to valid conclusions, from critical thinking to creative thinking; (3) Attitudes, including values, sensitivity, and feelings; and (4) social skills. The demand for the development of the characteristics of citizens above according to Cogan must be constructed in a multidimensional citizenship education policy (multidimensional citizenship), which he described in four interacting dimensions, namely the personal, social, spatial and temporal dimensions. These four dimensions will give birth to the attributes of citizenship that may differ in each country according to the political system of each country, namely: (1) a sense of identity; (2) the enjoyment of certain rights; (3) the fulfillment of corresponding obligations; (4) a degree of interest and involvement in public affairs; and (5) an acceptance of basic societal values (Cogan & Derricott, 2014). For Indonesia, the character of citizens will have specificity in accordance with the ideology adopted, namely Pancasila, and the Constitution in force in Indonesia, is the 1945 Constitution of the Republic of Indonesia (1945 Constitution) (T Pangalila, 2017). From the explanation above, it can be concluded that Civic Education plays a very central role in increasing citizenship competence.

### **III. METHODOLOGY / MATERIALS**

This research is a type of descriptive qualitative research with the main sources are books and sources relevant to character education in Indonesia.

### **IV. RESULTS AND FINDINGS**

#### ***Sources of Values in Cultural Education and Nation Character***

According to national education ministry, the agency of research and development center of curriculum 2010, values developed in cultural and national character education are identified from the following sources.

1. Religion: Indonesian society is religious. Because of that, individual, social, and national lives are always based on religion and belief. Politically, national life will consistent with religious values. From this

- consideration, cultural and national character education must be founded on religious values and principles.
2. **Pancasila:** Republic of Indonesia is standing on national life principles known as Pancasila. Pancasila is presented in the preamble of 1945 constitution and further elaborated in the clauses contained in 1945 constitution. That is, values in Pancasila organize political, constitutional, economical, social, cultural, and art life. Cultural and national character education aimed at preparing students to be better citizen having the ability, willingness, and carry out Pancasila's values in their life as citizens.
  3. **Culture:** as the fact that none living in a society, which is not based on cultural values they acknowledge. Those cultural values are made as the foundation in giving meaning towards a certain concept and definition in communicating among the members of that society. Such important cultural position in the cultural life of the society requires a source of values in cultural and national character education.
  4. **National Education Objectives:** as the quality formulation that should be owned by each citizen of Indonesia, it is developed by education units in various levels and pathways. National education objectives include a wide range of humanity values which must be owned by the citizens. Therefore, National education objectives are the most operational source in developing cultural and national character education (Apeles Lexi Lonto & Pangalila, 2013; Pemerintah Republik Indonesia, 2010).

Consistent with values sources above, it is identified a number of values related to cultural and national character education as follows (Pemerintah Republik Indonesia, 2010):

***Values Descriptions of Cultural and National Character Education Table***

<b>VALUES</b>	<b>DESCRIPTIONS</b>
<b>1. Religious</b>	Attitudes and behaviours that comply in carrying out religious teachings which are adhered, tolerant of other faiths, and live by getting along well with other religions
<b>2. Honesty</b>	Behavior that is based on the efforts of himself as someone who can always be trusted in the word, action, and jobs.
<b>3. Tolerance</b>	Attitudes and actions that respect differences of religion, tribe, ethnicity, opinions, attitudes, and actions.
<b>4. Discipline</b>	Actions that show an orderly and submissive behavior in various conditions and regulations.
<b>5. Hard work</b>	Behavior that shows an earnest effort in overcoming the various barriers to learning and assignments, as well as a job as well as possible.
<b>6. Creative</b>	Thinking and doing something to generate new results of a way or something he has owned.
<b>7. Independence</b>	Attitude and behaviour that is not easily depending on others in completing tasks.
<b>8. Democratic</b>	Ways to think, behave, and act, appraising the same rights and obligations of him self and others.
<b>9. Anxiety</b>	Attitudes and actions are always striving to know more profound and pervasive than anything he had learned, seen, and heard.
<b>10. The Spirit of Nationality</b>	Ways to think, act, and have a conception that puts the interests of the nation and the country above the interests of himself and his group.
<b>11. Nationalism</b>	Ways of thinking, acting, and doing that show of loyalty, caring, and appreciation of the language, the physical environment, social, culture, economy, and politics of the nation.
<b>12. Appreciating the Achievement</b>	Attitudes and actions that encourage him to produce something useful for the community, and recognizing and respecting other people's success.
<b>13. Friendly/ Communicative</b>	Actions that demonstrate a sense of love to talk, hang out, and working with others.
<b>14. Peace Loving</b>	Attitudes, words, and actions that cause others to feel happy and secure the presence himself.
<b>15. Avid Reading</b>	The habit of providing time to read a variety of texts, that gives virtue for him.
<b>16. Environment Care</b>	Attitudes and actions that are always working to prevent damage to the surrounding natural environment, and developing efforts to repair the damage of nature that is already happening.
<b>17. Social Care</b>	Attitudes and actions that always want to give help to other people and communities in need.
<b>18. Responsibility</b>	The attitude and behaviour of a person to perform the duties and obligations, which he should do, against oneself, society, environment (natural, social and cultural), country and God Almighty.

**Source:** (National Education Ministry, The Agency of Research and Development Center of Curriculum, 2010).

Regarding to the nationality character values above, Suyanto, says that there are nine pillars of character coming from the noble universal values, which are: first, the character of the love of God and all of his creation; Second, self-reliance and responsibility; third, honesty/mandate, diplomatic; Fourthly, respect and manners; Fifth, generous, helpful and mutual cooperation; Sixth, confident and hardworking; seventh, leadership and justice; eighth, kind and humble, and; ninth, the character of tolerance, peace, and unity (A.L. Lonto, Wua, Pangalila, & Sendouw, 2018; Suyanto, 2009).

### ***Citizenship Competence in Forming Character Citizens***

Competencies are students' knowledge, values, and attitudes, and skills that are useful for their lives in society. Among these competencies resulted from the learning process at school. Citizenship Education Learning (civic education) produces civic competence (civic competence) that provides provisions towards "to be a good citizens" (the formation of good citizens). Thus citizenship competencies are knowledge, values and attitudes, and the skills of students who support them to become participative and responsible citizens in social life (Komalasari, 2013).

Thomas Lickona popularized the goal of education in an effort to foster smart and good citizens. In the context of Citizenship Education these objectives need to be achieved through a number of processes as follows: (1) Development of Civic Knowledge; (2) Virtue of Citizenship (Civic Disposition), and (3) Civic Skill (Udin Saripudin Winataputra, 2001).

Citizenship competence by Branson (1998) is divided into 3, namely: "1) Civic knowledge, related to content or what citizens should know; 2) Civic skills (citizenship skills), are relevant intellectual and participatory skills of citizens; and 3) Civic disposition which implies the public and private character which is important for the maintenance and development of constitutional democracy" (Branson, 1998).

Civic knowledge is related to the substance of material that citizens should know about their rights and obligations as citizens. This knowledge is fundamental about the structure and system of politics, government and the ideal social system as documented in the life of the nation and state as well as universal values in democratic societies and ways of cooperation to realize mutual progress and peaceful coexistence in a global society (Branson, 1998).

Civic skill is a skill developed from the knowledge of citizenship, which is intended so that the knowledge obtained becomes meaningful, because it can be utilized in dealing with the problems of life as a nation and state. Citizenship skills include intellectual skills and participation skills (Branson, 1998).

Civic Disposition characterizes the public and private character which is important for the maintenance and development of constitutional democracy. Citizenship character as well as citizenship skills, develop slowly as a result of what has been learned and experienced by someone at home, school, community, and civil society organizations. Such experiences should arouse the understanding that democracy requires the existence of an independent government that is responsible for each individual. Private characters such as moral responsibility, self-discipline and respect for the dignity and human dignity of every individual are mandatory. Public character is also important. Concern as citizens, politeness, heed the rules of the law, critical thinking, and the willingness to listen,



negotiate and compromise are indispensable characteristics for democracy to be successful (Branson, 1999; Komalasari, 2008).

Branson (1999) in Komalasari (2008), briefly describes the public and private characters which are described as follows:

- 1) Become an independent member of the community. This character includes personal awareness to take responsibility according to the provisions, not because of coercion or oversight from outside, accept responsibility for the consequences and actions that are done and fulfill moral and legal obligations as members of a democratic society.
- 2) Fulfill personal citizenship responsibilities in the economic and political fields. These responsibilities include caring for / caring for oneself, providing a living and caring for the family, caring for and educating children. This also includes following information about public issues, voting, paying taxes, witnessing in court, community service activities, conducting leadership tasks according to their respective talents.
- 3) Respect the dignity and human dignity of each individual. Respecting others means listening to their opinions, being polite, respecting the rights and interests of fellow citizens, and abiding by the principle of majority rule, while respecting the minority's right to disagree.
- 4) Participate in civic affairs effectively and wisely. This character is aware of information before making a choice (voting) or participating in public debates, engaging in polite and serious discussions, and holding control in leadership when needed. It also makes an evaluation of when a person's personal interests must be set aside in order to fulfill the public interest and evaluates when a person due to his obligations or constitutional principles is required to reject certain citizenship demands. The characteristics of citizens who can support the character of participating in civic affairs (public) include: a) Civility, which includes this trait, among others: (1) respect for others; (2) respect the opinions of others even if they disagree; (3) listen to the views of others; (4) and avoid arguments that are hostile, arbitrary, emotional, and unreasonable. b) Respecting the rights of others, which includes this trait include: (1) respecting the rights of others that they have the same voice in government and the same in the eyes of the law; (2) respecting the rights of others to hold and advocate diverse ideas and work together in an association to advance their views. c) Respect the law, which includes this characteristic, including: (1) being willing to obey the law, even when he does not agree to it; (2) are willing to act in peaceful and legal ways to change laws that are unwise and just. d) Honest, willing to preserve and express truth e) Open minded, i.e. consider the views of others f) Critical thinking, namely the will of the heart to question the validity / truth of various positions including his position. g) Willing to negotiate and compromise, that is the willingness to make agreements with others despite the sharp differences / depth, insofar as it is considered rational and there is a moral justification for doing so. h) Resilient / not easily discouraged, namely the willingness to try repeatedly to achieve a goal. i) Thinking about citizenship, i.e., having a concern and concern for public / community affairs. j) Novelty / have feelings of pity, which is caring for others to have a better life, especially for those who are not fortunate. k) Patriotism, has loyalty to the values of constitutional democracy. l) Perseverance, strong to stick to his position, when conscience demands it. m) Tolerant of uncertainty, namely the ability to accept

the uncertainties that arise, due to insufficient knowledge or understanding of complex issues or about the tension between fundamental values and principles.

Developing the functioning of constitutional democracy in a healthy manner. These characters include awareness of information and sensitivity to public affairs, reviewing constitutional values and principles, monitoring the decisions of political leaders and public institutions on these values and principles and taking steps that are necessary if there are shortcomings.

## V. CONCLUSION

The first and foremost goal of Civics Education is to form good and smart citizens. In line with this goal, the Civics function to form citizens with character. In the context of developing the character of citizens, the three basic competencies to be achieved through Civics are civic knowledge, civic skills and civic dispositions.

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