ABSTRACT

**Purpose:** Civic education is a subject and course that has a great responsibility in building the character of democracy and the tolerance of students, because civic education is a moral education and must be administered at every level of education from elementary to college. Civic education is subjects and courses of moral education that should be able to minimize even the conflict among learners.

**Design/methodology/approach:** This research uses the method of literature analysis with grounded theory is a qualitative research method that uses a number of systematic procedures to develop a theory compiled inductive. Research grounded theory, this research inductive research techniques, emphasizes observation and develops a base of "intuitive" relationship practices between variables.

**Findings:** The philosophical practice of Civic Education in Indonesia is a curricular program to form human individuals who are moral/character statesman, noble morality, intelligent, believer and fear Allah according to the content of the and Pancasila, with the way to give an intake of knowledge about the meaning and meaning of the moral value of Pancasila, adherence to the constitution NKRI 1945, with a democracy Berbhinneka Tunggal Ika, which is tied strongly in a container of the unitary Republic of Indonesia, through the agreement of Youth Oath and a commitment that remains one in the red white flag, by producing human output of science, capable, creative, and independent by the deeds of the Soul statesman, heroism, nationalism, Fruitful happy ending by giving a good benefit to yourself, family, school, Nation and country of Indonesia

**Research limitations/implications:** The philosophy of Civic Education is to focus on the creation of a civilized student in every way, which is wise it is the highest level of all behaviors, where the meaning is: the philosophical of Civic Education as a forming of law abiding nation in the balance of rights and obligations, of Civic Education's philosophical as the forming of value, moral and morality of the nation, the philosophical of Civic Education as a curricular subject, the philosophical of Civic Education-Iskandar as the foundation strength of the education of the nation and state of Indonesia and the philosophical of Civic Education as the mental ligature of multicultural pluralism of nations in one national ideals and the moderate and the nation of Indonesia.

**Practical implications:** Education policy through Civic education learning to continue to be developed primarily to create good and intelligent citizens in idealism, religious, and pragmatic who hold the identity of Pancasila and the Constitution 1945 in all areas of life

**Originality/value:** This paper is original.

**Paper type:** Literature review

**Keyword:** philosophical, Indonesian education, Civic Education
I. INTRODUCTION

Human resource development into a joint movement for every country in the world especially in Indonesia, so it is not denied to achieve that Indonesia implements character education, because the key character education of the nation's progress. Through character education is expected to achieve the national goals contained in the opening of the Constitution 1945 paragraph IV, especially in the educate the life of the nation.

The fact is based on the research results Lickona in the United States, stated that along with the rise of the spirit of individualism and the always-neutral school attitude in value education, moral decadence is increasing in form: violence and vandalism, theft, bullying, disrespect for rulers, cruelty, bad prejudice, broken language, sexual harassment, increased self-interest, decreased sense of responsibility to public interest, and self-destructive behavior.

In addition, the other problems are the phenomenon of the rise of the KKN, high unemployment rate, buy and sell transaction title and low quality of education, and compounded again with the existence of a brawl, anarchist demonstration, drug abuse, human trafficking, sexual crimes, crime rate increases, the heartbreaking school graduates culture is very easy to find in the life of Indonesia today (Pahlevi, 2017).

While the Mental Revolution (GNRM) in the field of education. Further Arie Budhiman Convey in the socialization of the strengthening movement of character education that the character as a shaft of education through the program of the training is one of which is done by establishing Civic education (the history of national formation, the values of patriotism and the love of Homeland, the spirit of national defense, and ethics). The relationship between Civic education and character education cannot be separated, Nur Silay suggests that the two are discussing moral dealing. Character education as a comprehensive education flow includes Civic education (Haryati & Khoiriyah, 2017).

Character education is essentially a spearhead building the quality of learners, the Indonesian government demands all teachers to implement character education in every subject or course. (Widiatmaka, 2016). Article 1 of Law No. 20 of 2003 on Indonesian national education system explains that national education has the function to develop the ability and shape the character and civilization of the nation dignified in order to educate the life of the nation. Further, in the chapter it is also explained that the purpose of national education to develop learners to become human beings who believe and fear to God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a citizen of a democratic and responsible.

Experience and education cannot be likened to it, as some experiences are not educational (e.g. educational). An uneducated experience is an experience that inhibits or hinders the growth of subsequent experiences. The optimal learning experience will affect the expected educational objectives. Socrates (469-399 BC) states that the most basic fundamental educational objectives are forming individuals to be good and smart (good and smart) (Dharma & Siregar, 2014).

In an effort to improve the suitability and quality of character education, the Ministry of National Education developed the grand design of character education for each line, level, and type of education unit. Grand Design became a conceptual and operational reference for the development, implementation, and assessment of each track and level of education. The character configuration in the context of the totality of the psychological process and sosial-kultural is grouped in: Exercise (Spiritual and emotional development), the intellectual development, sports and kinaesthetic (Physical and kinestetic development), and exercise and Karsa (Affective and Creativity development). The development and implementation of character education needs to be done by referring to the grand design.

Characters are values that lubricated human behavior based on religious norms, customs and socio-cultural. The significance of one's life is determined by the quality of character. The value of each individual character is in need of internal intervention (willingness to thrive) and externally (neighborhood). The intervention is carried out in the environment and education. Patimah explains that character education is integrated into the learning process, which is the introduction of values, facilitating the awareness of the importance of values, and internalization of values into the conduct of students as well as through the learning process that takes place both inside and outside the classroom (Fitriana, Ajie, & Suhendri, 2016).

Civic education is a subject and course that has a great responsibility in building the character of democracy and the tolerance of students, because civic education is a moral education and must be administered at every level of education from elementary to college. Civic education is subjects and courses of moral education that should be able to minimize even the conflict among learners.

Anticipating changes in the progress and development of future education that is more oriented to consumers, it is necessary to setup a quality education system in school and the arrangement of personality (behavior) for educators because the quality of education is said to be good if not balanced personality no results. The effort to improve the quality of education and behavior of students in schools is a serious challenge faced by many countries in the current era of globalization, including Indonesia. Various policies to improve the
quality of education and personality are taken from policy formulation, policy implementation, policy analysis to policy evaluation.

The rise of "Indonesian gold generation" initiated by the Minister of Education and Culture in the commemoration of National Education Day on May 2, 2012, is a noble determination to be fought jointly by all walks of life. Teachers as professional educators are time aware of their duties and responsibilities, teachers are not just teachers but they are educators who are responsible for shaping the noble characters of their students (Lonto, 2015).

Indonesia today is experiencing some sort of split personality. Character education discourse lately gained considerable attention from both education and government observers. Widyastono (2007), explained there are several fundamental reasons that are important for the development of the nation's character, whether philosophical, ideological, normative, historical or sociocultural. In that regard, character education in Indonesia must have a clear orientation. National long-term Development Plan 2005 – 2025 (Law of the Republic of Indonesia number 17 year 2007), asserted that the development of the nation's character is concentrated on the realization of the character of the nation that is strong, competitive, noble, and moral based on Pancasila, which is characterized by a diverse nature and attitudes of human beings and society of Indonesia, Faith and fear of God Almighty, virtuous, tolerant, and team, Patriotic, dynamic evolving, and ipteks oriented. The development of the nation's character will be construed on the three major, namely (1) to cultivate and strengthen the nation's identity, (2) to maintain the integrity of the unitary Republic of Indonesia (NKRI), and (3) to form human and Indonesian society with Noble and dignified nation (character development policy 2005-2025). Thus, character education can be interpreted as value education, ethical education, moral education, character education. The fields of character education that lead to character behaviour focused on the ability of thought, exercise, exercise and sports/Carsa (Atok, Hakim, Untari, & Margono, 2015).

Indonesian citizens and the world become panicked, hysterical, paranoid, and Hawaiir infected with Corona virus, pandemic Covid-19. The panic emerged since the red Zone emergency news in Indonesia was announced by the Indonesian President Mr. Jokowidodo and the team. As a result all media and citizens were in uproar, because the government was late in handling the Garry 19, which made the media and Civic of the energy and minds of the Garry-19 pandemic. The energy and mind-blowing people are united and cooperate with local governments.

II. METHODOLOGY

This research uses a qualitative approach, which is "an approach that Discovery findings not obtained through statistical procedures or other forms of calculation, but rather emphasizes interpretive study". This research uses the method of literature analysis with grounded theory is a qualitative research method that uses a number of systematic procedures to develop a theory compiled inductive. Research grounded theory, this research inductive research techniques, emphasizes observation and develops a base of "intuitive" relationship practices between variables. The process involves formulation, testing, and redevelopment of prepositions during the drafting theory. The collection of data and information in this research is done in various ways and techniques derived from various sources both human and non-human. Data collection techniques and information used are qualitative data collection techniques that include documentation studies, library studies and interviews. Data analysis is done by: 1. Descriptive analysis, this is done through 4 phases namely: 1) data collection, 2) data reduction, 3) data display or data presentation, 4) withdrawal opportunities. This Research uses the qualitative approach by descriptive analysis method and in case study draft (Maryono, 2015).

III. RESULTS AND DISCUSSION

Civic Education focuses on the objective of national education in period due to the appropriateness of its vision and mission in the development of citizens of Indonesia. These rules can be noted as follows:

First, the MPR Decree No. IV/MPR/1973. Stating that the purpose of education is to form a human development of Pancasila, healthy physical and spiritual, possess knowledge and skills, able to develop creativity and responsibility, nourish the attitude of democracy and full of tolerance, can develop high intelligence, virtuous, and always love their people and fellow human beings.

Second, the MPR Decree number IV/MPR/1978 on the P4. Stating that the purpose of education is to increase steadiness of the Almighty God, heighten the character of ethics, strengthen personality, and reinforce the national spirit in order to build themselves and jointly be responsible for the development of the nation.
Third, decree of MPR number II/MPR/1983 on GBHN. Stating that the purpose of education is to raise steadiness to the Almighty God, intelligence, and skill, heighten ethics, strengthen personality, reinforce the spirit of nationality and love of homeland, in order to cultivate human development that can build itself and jointly responsible for the development of the nation. 

Fourth, decree of MPR number II/MPR/1988, about GBHN. Stated that the purpose of education is to realize Indonesian human beings who believe and fear to God Almighty, virtuous character, personality, disciplined, hard work, resilient and independent, responsible, intelligent and skilled, healthy physical and spiritual, and love of Homeland.

Fifth, Act No. 2 of 1989 on the national education system. Stating that the purpose of national education is to educate the life of the nation and to form the Indonesian human beings, namely human beings who believe and fear against the Almighty God and the virtuous character, possess knowledge and skills, physical and spiritual health, a steady and self-reliant personality, and a sense of public and national responsibility.

Sixth, decree of MPR number II/MPR/1993, about GBHN. Stated that the purpose of education is to realize Indonesian human beings who believe and fear to God Almighty, virtuous character, personality self-reliant, advanced, resilient, intelligent, creative, skilled, disciplined, work ethic, professional, responsible, productive, and healthy spiritual physical.

Seventh, law number 20 of 2003 about the national education system. Stated that national education serves to develop the ability and shape the character and civilization of the nation dignified in order to educate the life of the nation. The goal is to develop the potential of learners to become a man of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic citizen and responsible.

Philosophical analysis based on the objective of national education is the desire to form good Civic, intelligent, responsible, faithful and merciful to the Almighty God, having knowledge and skills, physical and spiritual health, to provide as much benefit through noble morality, scholarship, proficiency, independence and democratic attitude with responsibility to the society, nation and state in full with the high nationalism of nationality to the unitary Republic of Indonesia/NKRI.

The influence of the same, Civic Education philosophical is the same as the philosophy of Indonesian education that makes up a good, intelligent, and responsible citizen. Thus, the philosophy of Civic Education as the philosophy of educational discipline is influenced by the philosophy of science, both in ontological, epistemological, and axiological studies.

Thus ontologically the curriculum of Civic Education 21st Century is forming a human development of Pancasila, healthy physical and spiritual by increasing faith and steadiness to the Almighty God, through intelligence, and skill. Then realize the Indonesian human beings who are sublime, educate the life of the nation and form the people of Indonesia completely by developing the ability and shaping the character and civilization of the nation dignified in order to educate the life of the nation.

Epistemologically Civic Education curriculum 21st Century is having knowledge and skills, able to develop creativity and responsibility, nourish the attitude of democracy and full of tolerance. Enhance the character, strengthen personality, reinforce the spirit of the nationality and love the homeland. Then have a personality independent, advanced, resilient, intelligent, creative, skilled, disciplined, have physical and spiritual health to develop the potential of learners to be a man of faith and fear of God Almighty, noble, knowledgeable, capable, creative, and Independent.

Then the axiological curriculum of Civic Education 21st Century is able to develop high intelligence, virtuous, and always loving their people and fellowmen, by growing the human development that can build themselves and jointly responsible for the development of the nation, by having a professional work ethic, productive, with a steady and independent personality, and a sense of public and national responsibility to become a democratic citizen and responsible.

Thus, philosophical purpose of Indonesian national education is the desire to form good Civic, intelligent, responsible, faithful and merciful to the Almighty God, having knowledge and skills, physical and spiritual health, to provide as much benefit through glorious morality, scholarship, proficiency, independence and democratic attitude with responsibility to the society, nation and state in full, through high nationalism of nationality to the unitary Republic of Indonesia/NKRI.

Then the philosophical practice of Civic Education in Indonesia is a curricular program to form human individuals who are moral/character stateeman, noble morality, intelligent, believer and fear Allah according to the content of the and Pancasila, with the way to give an intake of knowledge about the meaning and meaning of the moral value of Pancasila, adherence to the constitution Nri 1945, with a democracy Berbhinneka Tunggal Ika, which is tied strongly in a container of the unitary Republic of Indonesia, through the agreement of Youth Oath and a commitment that remains one in the red white flag, by producing human output of science, capable, creative, and independent by the deeds of the Soul stateeman, heroism, nationalism, Fruitful happy ending by giving a good benefit to yourself, family, school, Nation and country of Indonesia.
It is strengthened (Civic Education) is one of the areas of study that carried out a national mission to educate the life of the nation of Indonesia through a "value-based education" corridor. The configuration or systemic framework of Civic Education is built on the basis of the following paradigms: First, Civic Education is curricular designed as the subject of learning aimed at developing individual the to become an Indonesian citizen who is noble, intelligent, participatory, and responsible. Secondly, Civic Education is theoretically designed as a learning subject that contains cognitive, affective, and psychomotor-related or penetrative dimensions that are integrated in the context of the substance of the idea, value, concept and moral of Pancasila, democratic Civic, and national defense. Thirdly, Civic Education is programatically designed as the subject of learning that emphasizes the content that carries values (content embedding values) and learning experiences in the form of various attitudes that need to be manifested in daily life and is a life demand for citizens in the life of society, national and state as further description of Pancasila’s ideas, values, concepts, and moral, democratic Civic, and martial arts.

Then the purpose of this Civic education is aspect of the citizen personality that needs to be developed is to be a qualified human being capable and proactive to answer the challenges of the ever-changing era (the National vision of education under law number 20 year 2003). In line with the National Education Vision, DepDikNas desires for the year 2025 to produce Indonesia's Intelligent Comprehensive And Competitive Insan (Insan Kamil/InsanPariurpana). Such comprehensive intelligent include: intelligent spiritual, intelligent emotional, intelligent social, intelligent intellectual, intelligent kinaesthetic.

Notice it can be noted that: (1) Generally the purpose of national education is idealistic. Education always wants to be directed to achieve an ideal and perfect state but has never been achieved and materialized until now. (2) The indications of a moral figure or virtuous, proficient and skilled, and responsible are the characteristics of Indonesian human figure that Dicita-citakans want to be manifested in several times the formulation of educational objectives. (3) The formulation of educational objectives is arranged along with the idealization of the needs of the community when the formulation is made. For example, the formulation created in 1950 and 1954 the idealization of the Indonesian human figure is an Indonesian human being who is Susila, capable, democratic and responsible.

Of course it reflects Indonesia's current condition. Unlike LAW number 20 year 2003, the idealization of Indonesian man is a personage of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. This indicates that the human figure that is needed by the Indonesian nation is more complete.

The education policy and education practice must always be based on the agreed foundation of education. Thus the practice of education will not lose the direction, nor will it deviate from its foundation. For that as the basic Pengokoh philosophical foundation of this Civic education we can see below namely:

1. Conceptual Foundation
In conceptual, Civic Education as a multifaceted field of study with a cross-field context called interdisciplinary and multidimensional based on theories of social sciences, which structurally rests on the discipline of political science. Philosophically the science of Civic Education field has a subject of the study of political sciences, specifically the concept of political democracy for the aspect of rights and obligations. It is the root of Civic education.

2. Formal Foundation of Juridical
Yuridis-formal the foundation of Civic education in Indonesia is the Constitution of NRI year 1945 as a constitutional foundation. Law number 20 of 2003 about the National Education System (SISDIKNAS) as the Operational Foundation and ministerial regulation in the curricular basis of Civic education.

The Constitution of NRI 1945 as a constitutional foundation at the opening of the fourth paragraph gives a rationale for the country's purpose. One of the goals of the country can be expressed from the statement "educate the Life of the nation". When examined, these three words contain considerable meaning. So this statement gives message to the organizers of the state and all the people to have the ability to think, behave, and behave intelligently both in the process of problem solving and in the decision making of national and social state decisions.

3. Curricular Foundations
The Curricular Foundation contains the ministerial regulations on the standard of content, the standards of competency of the graduation, but in the study in the standard content is stated that the subject of Civic education is a subject that focuses on the establishment of a citizen who understands and is able to exercise its rights and obligations to become a smart, skilled, and characteristic Indonesian citizen mandated by Pancasila and the Constitution 1945 NRI.

Then the source of philosophical power of Civic education was to be outlined namely, in Pancasila, the opening of the Constitution 1945, Constitution of NRI 1945, LAW No. 20 year 2003 and the provisions of the legislation under it (Ministerial regulation) whose purpose is the same as to educate the nation, improving
human resources that are moral morality/manners, knowledge, professional and soulful hero within national/international or patriotic. It can be broken down as follows:

1. The Pancasila
   The values of the Sila-Sila Pancasila contained some human relationships that bore a balance between the rights and obligations;
   a. Vertical relations. The relationship of man to God is the embodiment of the value of the almighty Godhead. In this relationship, man has an obligation to perform his orders and avoid the running. Characterizing his obedience and obedience to the Lord YME makes a sense of love and compassion as the foundation of life.
   b. Horizontal relations. Human relations with his fellow people both in their functions as citizens, citizens, and citizens. This gives an attachment to one’s ideals and a togetherness to bring about the harmony and harmony of others.
   c. Natural relationships. Human relationships with the surrounding environment include animals, plants and the environment with all its wealth. Reflecting the spirit of protectors and nurses for the future grandchildren.

2. Opening of the Constitution 1945
   As stated in the first, second and third paragraphs are also declared the purpose and policy of the Indonesian State, as contained in the fourth paragraph, which is affirmed in the paragraph that the Indonesian State government is formed to: "... Protecting all nations and all the blood in Indonesia and to promote the general welfare, educate the life of the nation, and to follow the order of the world based on eternal peace and social justice. "If we look at the third goal it is; "To educate the life of the nation" implies that life needs to be built in the lives of Indonesian people who are intelligent through formal and informal education, which focuses on Civic education as a lesson on creating intelligent and good citizens with high moral.

3. Constitution NRI 1945
   Article 31: About education, found in verse 3: The government is working on and organizing a national education system that enhances the faith and piety and noble morality in order to educate the life of the nation governed by law. This explains that Civic education is seen as a perfect place to build a nation through education creating citizens who have faith, fear, and noble morality. Where the teaching of Civic education includes moral values in saying, behave and behaved in a family, school, community, Nation, and state nationally or internationally.

4. Act Number 20 year 2003
   The education of Civic or Civic Education in the curriculum in accordance with the functions and objectives of education is expressly stated in article 3 of the Law number 20 year 2003 about the national education system as a full operational basis with the message "related to Civic education that national education serves to develop capabilities and shape the character and civilization of the nation dignified in order to educate the life of the nation, aims to grow the potential of learners to become men of faith and fear of God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and a democratic and responsible citizen". Civic education has the burden and responsibilities of the State as legally and fundamentally as a duty to implement the improvement and establishment of the moral character of Pancasila in the Wargangegara which is essentially to God YME, to our fellow man and nature with IPTEK in a global era that can be reaffirmed in the environment of the country and nation.

5. Regulation of the Minister of Education and culture
   First, the Law No. 4 of 1950 on the Fundamentals of education and teaching at school, law number 12 of 1954 on Enforcement and Law number 4 year 1950 for all of Indonesia. These two laws govern how schools are organized in Indonesia. One of the chapters that govern the purpose of education is to organize the school to realize the human figure of Indonesia that is moral, capable, democratic and responsible.
   Second, Law number 22 of 1961 about higher education. The aim of education in college is (1) forming a humanist who has a spirit of Pancasila and is responsible for the realization of a fair and prosperous Indonesian socialist society, material and spiritual; (2) Preparing capable personnel to held positions that require higher education and capable of standing alone in nurturing and advancing science;
   Third, the decree of MPRS number XXVII/MPRS/1966. Stated that the purpose of education is to form a true Pancasila man.

IV. CONCLUSION

Based on the results of the research purposes the Civic education curriculum 21st Century is to form a good, intelligent and responsible citizen (to be good, smart, and responsibilty citizens). Good citizens are patriotic, tolerant, loyal to nation and state, religious, democratic, and Pancasila's. The Civic education
curriculum has its own distinctive characteristic consisting of 3 roots in Science: moral, legal and political value. Philosophically strengths and weaknesses, opportunities and threats, as well as a solution of giving tremendous influence on the existence of Civic education curriculum 21st Century. Civic education becomes strong when the curriculum is 1975, 1984 and 1994 which carries a key element on the moral value, But the element of law and political science was marginalized. The immolation of the curriculum in that year was the existence of the bureaucratic authorities deliberately participated in the indoctrination of developing and playing the role to continue to perpetuate power as imaging. Due to the time this curriculum opportunity provides a great way of livelihood for experts and developers of Civic education to make training and upgrading on the P4 in the community education sector and public or private officers. Threats that occur a lot of sharp criticism from the community of civic education because of the many educational inequality that gives effect on the learning outcomes of students become meaningless even the lack of disobedience of Indonesian students in the year 1999 which simultaneously against the new order regime that is perverted that civic education strength can be dropped by presidential decree B.J. Habibie. The solution in this curriculum if it originated from the government then that can dismiss/eliminate it is only through the government anyway, this is done for the sake of survival of democratic Civic education and without any other coercion.

Curriculum 2004, 2006 and 2013, Civic education has a profound effect since the change of the new order, as if the moral force has begun critically even as it is not needed anymore, whereas in this curriculum Indonesian citizens yearn for the education of a deep moral value to pervasive to society again, which is without the interests of bureaucratic and unauthorized abuses of power, but by means of democratic. The strong curriculum is initiated with legal and political science but the moral value is not as a guide anymore as boredom and fear reundates as in the past. The solution for Civic education will become resurrected when the upcoming curriculum begins to revise, reposition and reevaluation the content comprehensively by looking at the philosophical substance of moral value as the main material and the substance of legal and political sciences as a supporting/complementary to the success of good citizens, Intelligent and democratic. This research is based on the main solution as a way to establish a advanced and modern Civic education with a moral value based on character, Pancasila character, obedient and obedient to the laws of the nation and nation of Indonesia, by running a world of political bureaucracy that is peaceful, honest, fair, and Domokratik.

V. COVER

Inferred

The philosophy of Civic Education is to focus on the creation of a civilized student in every way, which is wise it is the highest level of all behaviors, where the meaning is: the philosophical of Civic Education as a forming of law abiding nation in the balance of rights and obligations, of Civic Education's philosophical as the forming of value, moral and morality of the nation, the philosophical of Civic Education as a curricular subject, the philosophical of Civic Education-Iskandar as the foundation strength of the education of the nation and state of Indonesia and the philosophical of Civic Education as the mental ligature of multicultural pluralism of nations in one national ideals and the moderate and the nation of Indonesia.

Advice

Education policy through Civic education learning to continue to be developed primarily to create good and intelligent citizens in idealism, religious, and pragmatic who hold the identity of Pancasila and the Constitution 1945 in all areas of life. In addition, other philosophical advice was;
   a. Providing philosophical advice in the development of Civic Education curriculum
   b. Give philosophical advice of finding solutions to the lack of curriculum Civic Education
   c. Organizing a comprehensively aligned and integral Civic Education
   d. Provide an alternative suggestion of proper and relevant choice of Civic Education model
   e. To improve the quality of Civic Education-based local Indonesian curriculum

RECOMMENDATIONS

a. For Civic Education Lecturer
   a. To the University of Muhammadiyah Jakarta (PGSD FIP UMJ)
   b. To the University committee who has provided facilities in the article
   c. To lecturers and students and large families
Teachers of Civic Education should be the developers of civic education often evaluate the problems of the future.

b. For Civic Education Teacher
   Teachers should be able to cover all weaknesses and threats by immediately searching for a solution that exists in the learning of Civic education.

c. For the Civic Education Community
   1. Government of NRI Kemendikbud
   2. To PUSKUR Curriculum Development Section
      A unified understanding and agreement to examine the weaknesses and threats of future Civic Education.

d. For developers of Civic Education Curriculum/Curriculum Center (Puskur)
   Experts, the forward-developed Civic Education curriculum is expected to have strong moral values of Pancasila and the source of legal and political complement is shortened because of the future curriculum of Civic Education-desirable human target with superior character and moral. Then make Civic Education have a practice subject in various fields in society, school, Nation and state if Civic Education is applied in psychomotor-based subjects then the democracy and maturity and character of the citizens gradually will be built and forming the soul Pancasilais

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