


The Development of Civics Curriculum in Indonesia: A Review of Policy and Practice

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A B S T R A C T

In Indonesia, curriculum development has been very dynamic over time. The purpose of this study is to determine the development of the Civics (PPKn) curriculum in Indonesia, from the 1947 lesson plan to the most recent, the 2020 Independent Learning curriculum. The research method used was library research. The research findings demonstrate that Indonesia has experienced highly dynamic curriculum development since the early days of independence, starting with the 1947 Lesson Plan Curriculum, the 1952 Detailed Lesson Plan Curriculum, the 1964 Education Plan Curriculum, the 1968 Curriculum, the 1975 Curriculum, the 1984 Curriculum, the 1994 Curriculum and the 1999 Curriculum Supplement, the 2004 Curriculum, the 2006 Curriculum, the 2013 Curriculum, and most recently, the 2020 Independent Learning Curriculum. Regarding Civics (PPKn), normatively, there has been quite dynamic development in nomenclature. Prior to the current nomenclature, PPKn was previously known by various nomenclatures, such as Civics, National Citizenship Education, Pancasila Moral Education (PMP), Citizenship Education, and then Pancasila and Citizenship Education (PPKn).

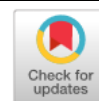
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INTRODUCTION

Discussions about education are a topic that will continue to exist and evolve over time. In Indonesia, education is a central issue and is even mandated by the constitution to be a top priority in the state budget. According to Law Number 20 of 2003 concerning the National Education System, education itself is "a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, the nation, and the state." This definition is often overlooked, as our constitution mandates efforts to develop "potential," encompassing many aspects, not just cognitive aspects but also psychomotor and affective development.

To develop student or learner potential, a curriculum is necessary in education. (Asri, 2017) stated that "In the world of education, there are several components that synergize with each other to be able to realize the goals of education itself. All components have an important role, including the curriculum which can be said to be the main support in a teaching and learning process. Some experts even say that the curriculum is the heart of education, the good or bad results of education are determined by the curriculum, whether it is able to build critical awareness in students or not."

The discussion of the curriculum in Indonesia is very interesting. This is due to the dynamic changes occurring in the development of the Indonesian curriculum. (Alhamuddin, 2014) even explained that "There is a catchy phrase that often arises with changes in the country's leadership: 'change minister, change curriculum.'" In fact, throughout Indonesia's history since independence in 1945, the national education curriculum has undergone repeated changes: in 1947, 1952, 1964, 1968, 1975, 1984, 1994, 2004, 2006, and most recently, the

2013 curriculum. Furthermore, new perspectives regarding the independent learning curriculum are emerging.

These changes are a logical consequence of changes in the political, socio-cultural, economic, and scientific and technological systems within the nation and state. Therefore, the curriculum system, as a set of educational plans, needs to be dynamically developed in accordance with the demands and changes occurring in society. As for the curriculum itself, according to (Schubert, 1986), it describes "curriculum as content or subject matter, curriculum as a program of planned activities, curriculum as intended learning outcomes, curriculum as cultural reproduction, curriculum as experience, curriculum as discrete tasks and concepts, curriculum as an agenda for social reconstruction." This view appears to be influenced by

Previous views, such as those of Stratemeyer, (Stratemeyer et al., 1944), who stated, "Curriculum is currently defined in three ways: the courses and class activities in which children and youth engage; the total range of in-class and out-of-class experiences sponsored by the school; and the total life experiences of the learner." Thus, the curriculum can be defined as a set of plans and arrangements regarding objectives, content, learning materials, and methods used as guidelines for organizing the learning process to achieve specific goals. These objectives include national education goals and their suitability to the specific characteristics, conditions, and potential of the region, educational unit, and students.

The curriculum is fundamentally vital in the world of education. Due to its vital importance, educators in the field must understand its content, as educational objectives are clearly stated within the curriculum. This ensures a conducive, interactive, effective, and smooth educational process (S. Nasution, 1995: 1).

Therefore, the curriculum continues to be a compelling topic for analysis, including the subject of PPKn (Pancasila and Citizenship Education). Furthermore, PPKn's development and curriculum development often experience significant impacts, with the subject's nomenclature changing frequently. This cannot be separated from the analysis of curriculum changes, which can be politically motivated. In addition to the dynamic development of science, the government always plays a significant role in the curriculum development process. Therefore, within the scope of PPKn studies, researchers are very interested in analyzing curriculum development in Indonesia, particularly the development of the curriculum in the realm of Pancasila and Citizenship Education.

METHOD

One spaced, 11 point Book Antique font, excluding references and appendices. Use In this study, the researcher used a library research method. Library research is research conducted by collecting various references that can be considered data sources to be processed and analyzed (Danial A.R., 2009:80). The purpose of this library research is to collect data and information from various books, magazines, documents, historical records, stories, and other supporting data. Essentially, the data obtained through this library research can serve as a foundation for the research (Zed, 2008:3).

This research was conducted by reviewing and comparing library sources to obtain both theoretical and practical data. Furthermore, library research can guide researchers in obtaining information about desired research techniques, so that the research conducted is not a duplication but rather a critical analysis comparing various references.

FINDINGS AND DISCUSSION

History of Civics in Indonesia

Asri, (2017) wrote about "Curriculum Dynamics in Indonesia," which provides a scientific overview of the historical dynamics of the curriculum in Indonesia. Regarding the history of the curriculum in Indonesia, he explained that "Discussions about the curriculum are inseparable from the educational institutions that implement the curriculum. The history of education in Indonesia began long before Indonesian independence, with Islamic boarding schools (pesantren) as the primary educational institution. Only after independence did

The Development of Civics Curriculum in Indonesia: A Review of Policy and Practice

Indonesia have its own schools, as the school system was controlled by the colonialists before independence. Before discussing the curriculum, let's examine the history of education in Indonesia, which began with the emergence of Islamic boarding schools (pesantren), schools, and madrasas."

Islamic boarding schools or Islamic education centers are strongly suspected to be related to the arrival of Muslim travelers and traders who entered through trade routes in the 7th and 8th centuries AD. Then since the 11th century AD Islam has entered the islands in the archipelago and began to spread intensively in the 13th century until the end of the 17th century and at that time Islamic power centers began to be established such as in Aceh, Demak, Giri, Ternate and Goa. Thus it can be said that Islamic boarding schools have begun to be known in Indonesia (Nahrawi, 2008: 23).

Dynamics of the Civics Curriculum: Lesson Plan 1947 - Independent Learning 2020

Lesson Plan Curriculum

In Indonesia, the first curriculum to be introduced was the 1947 Curriculum, also known as the 1947 Lesson Plan Curriculum. (Alhamuddin, 2014) explains that "The first curriculum, introduced during the independence era, used the Dutch term 'leer plan,' meaning lesson plan. This term is more popular than the English term 'curriculum.' The change in educational direction was more political, shifting from a Dutch educational orientation to national interests. The principles of education were established by Pancasila. The curriculum then in place was known as the '1947 Lesson Plan,' which was only implemented in 1950. Some argue that the history of curriculum development began with the 1950 Curriculum. Its format included two main elements:

(1) a list of subjects and their teaching hours; (2) a general outline of teaching." In this curriculum, in relation to the study of PPKn (National Education), the term civics (citizenship) is used. This term appeared in the 1947 Curriculum, describing school lessons that covered state administration. At the time, the content was limited to the methods of gaining and losing citizenship.

The 1952 Detailed Lesson Plan Curriculum

Following the "1947 Lesson Plan," the Indonesian curriculum underwent refinements in 1952. This curriculum provided more detail for each subject, and was later named the "1952 Detailed Lesson Plan." This curriculum was already geared toward a national education system. The most prominent and characteristic feature of the 1952 curriculum was that each lesson plan must address the content of the lesson and relate it to everyday life. The subject syllabus clearly indicated that each teacher taught a single subject (Djauzak Ahmad, Director of Village Education for the 1991-1995 period, in (Alhamuddin, 2014).

In relation to PPKn, during the period of this curriculum's implementation, Samsuri (2012: 2-3) explained that in the 1959/1960s when the Guided Democracy was so strong in the political arena at that time, the Civics subject was introduced in the world of Indonesian education. This was marked by the existence of a book published by the Ministry of Education, Teaching and Culture (PP & K) entitled "Civics, Society and the New Indonesian Man", written by Mr. Soepardo, and friends. The book's material contains the History of the Indonesian People's Movement; Pancasila; the 1945 Constitution; Democracy and Guided Economy, the Asia-Africa Conference, Citizens' Rights and Obligations, Political Manifesto; Like an Angel; and appendices to the Presidential Decree of July 5, 1959, the Speech on the Birth of Pancasila, Panca Wardana, and the Declaration of Human Rights; as well as other speeches by President Sukarno in the "Seven Basic Materials of Indoctrination" (Tubapi) and the UDHR and the Panca Wardhana policy of the Minister of Education, Teaching and Culture Prijono. The Civics and Tubapi books later became the main sources for civics subjects in schools, with a very dominant indoctrination style.

1964 Education Plan Curriculum

After 1952, and approaching 1964, the government again refined the Indonesian curriculum system. This time, it was named the 1964 Education Plan. The main ideas of the 1964 curriculum, which characterized this curriculum, were that the government desired that the people receive academic knowledge to prepare them for elementary school, so that

learning focused on the Pancawardhana program (Hamalik, 2004), namely the development of morals, intelligence, emotional/artistic, talent, and physical abilities. Some say that Pancawardhana focuses on the development of creativity, feeling, will, work, and morals. Subjects were classified into five groups of study areas: morals, intelligence, emotional/artistic, talent (skills), and physical abilities. Basic education emphasized knowledge and practical functional activities.

1968 Curriculum

The 1968 Curriculum was politically motivated, replacing the 1964 Education Plan, which was portrayed as a product of the Old Order. In terms of educational objectives, the 1968 Curriculum emphasized education aimed at shaping people who are truly Pancasila, strong, and physically healthy, enhancing physical intelligence and skills, morals, character, and religious beliefs. This curriculum demonstrated a shift in the educational curriculum structure from Pancawardhana to fostering the spirit of Pancasila, basic knowledge, and specific skills. The 1968 Curriculum embodied this shift in orientation toward the pure and consistent implementation of the 1945 Constitution. The 1968 Curriculum emphasized an approach to organizing subject matter: Pancasila development, basic knowledge, and specific skills. Subjects were grouped into nine main subjects. Djauzak described the 1968 Curriculum as a comprehensive curriculum, "containing only the core subjects." The subject matter was theoretical in nature, not connected to actual problems in the field. The emphasis was on appropriate material for students at each level of education. The content was directed at enhancing intelligence and skills, as well as developing a healthy and strong physique.

In the context of PPKn (National Education), a subsequent development was the Civics subject, later renamed Citizenship in 1962. In the 1968 Curriculum, it was officially designated as "Citizenship Education." Within this curriculum, the elaboration of Pancasila ideology as the main topic was considered to prioritize the study of state administration and the history of the nation's struggle, while its moral aspects were not yet apparent (Aman dkk., 1982 : 11). The complexity of Civics studies at each level varies. At the elementary school level, Civics subjects include Indonesian History, Civics, and Earth Science. For junior high school level, the Civics subject covers a learning program that covers National History (30%), events after Indonesian independence (30%), and the 1945 Constitution (40%). For senior high school level, the Civics subject covers a learning program that largely covers the 1945 Constitution (Somantri, 2001: 284-285).

1975 Curriculum

The 1975 Curriculum emphasized objectives to make education more effective and efficient. The background to the birth of this curriculum was the influence of the concept in the field of management, namely MBO (management by objectives), which was popular at that time. The methods, materials, and teaching objectives were detailed in the Instructional System Development Procedure (PPSI), known as "lesson units," namely the lesson plan for each topic unit. Each lesson unit was detailed into: general instructional objectives (TIU), specific instructional objectives (TIK), lesson materials, learning tools, teaching and learning activities, and evaluation. The 1975 curriculum was widely criticized. Teachers were busy writing details of what would be achieved from each learning activity (Surakhmad, 2009: 69).

In this curriculum, (Samsuri, 2012) explains that "The instillation of moral values that tended to be hegemonic from the state through the educational process during the New Order era began to show its strength when the 1973 General Guidelines of State Policy (GBHN) formally stated the need for: "The curriculum at all levels of education contains Pancasila Moral Education. Although the term "Pancasila Morals"

Was attached to civics education at the elementary and secondary levels, but the material within each topic appears to have a Civics nuance, similar to that in the 1968 Curriculum. This is evident in the structure of the Civics Education (PMP) material, which was developed using the objectives approach in the 1975 Curriculum. As an illustration, the breakdown of the Civics Education (PMP) material into topic points in the 1975 Curriculum shows that, in addition to National History, Post-Independence Events, and the 1945 Constitution, the Civics material explicitly incorporates the values of each Pancasila principle

and important development messages (such as the Five-Year Development Plan and the GBHN) for the Indonesian nation.

The 1984 Curriculum, "The Improved 1975 Curriculum."

The 1984 Curriculum adopted a process-skills approach. While prioritizing the process approach, objectives remained important. This curriculum is often referred to as the "Improved 1975 Curriculum." Students were positioned as the subjects of learning, from observing, grouping, discussing, and reporting. This model is called the Student Active Learning Method (CBSA) or Student Active Learning (SAL). The CBSA concept, while theoretically sound and yielding good results in pilot schools, experienced numerous deviations and reductions when implemented nationally. Unfortunately, many schools lacked the ability to effectively implement the CBSA. What was observed was a chaotic atmosphere in classrooms due to student discussions, the ubiquitous use of pictures, and the glaring disregard for the lecture-based teaching style by teachers. In the context of PPKn, from the 1973 GBHN (State Guidelines for National Development) to the 1998 GBHN during the New Order era, the explanation of education for developing good citizen character was assigned to a number of subject areas, in addition to civic education in the formulation of Pancasila Education. "Although there are various derivations of Pancasila Education in subject areas such as Pancasila Moral Education, National Struggle History Education, Preliminary National Defense Education, Civic Education, and P4 Education, ultimately they lead to a top-down educational model. This means that the category of good citizen is a state-defined categorization of citizens based on the state's interpretation of what is good and bad as a citizen, rather than citizens determining their own categories. Citizens seem to lack the authority to define their own understanding as members of a political system called the state. "From examining the process of drafting the MPR Decree on P4, the author has not been able to trace the arguments of either the government or the MPR itself regarding the elaboration of P4 into 36 Pancasila values. However, there is only one view from the Regional Representatives Fraction (FUD) in the People's Consultative Assembly (MPR) regarding the importance of P4 (Darmodihardjo, 1980: 109-115). According to FUD, there are four reasons for the importance of P4: philosophical, historical, juridical-constitutional, and psychological-pedagogical. Of these four reasons, the psychological-pedagogical reason makes P4 relevant as PMP learning material in schools. During the New Order era, education as an instrument for shaping citizen character manifested itself in the standardization of citizen character. "This standardization reflects the civic virtues presented in PMP and PPKn subjects by incorporating Pancasila learning material elaborated from the points of P4. Each of these civic virtues is elaborated from the moral values of Pancasila into 36 points of practice. These P4 then become mandatory guidelines or guidelines for the behavior of every citizen, as presented in Table 2. Although Article 1 of MPR Decree No. II/MPR/1978 explains that "Guidelines for Understanding and Practicing Pancasila are not an interpretation of Pancasila as the State Foundation as reflected in the Preamble to the 1945 Constitution, its Body and Explanation, but P4 becomes seen as more important than Pancasila itself. Furthermore, P4 and Pancasila become magic words" in all occasions for officials from the central to local levels in formal and non-formal forums. (Samsuri, 2012: 5).

The P4 material in the study of civic education in the PMP subject was further strengthened in the PMP Subject of the 1984 Curriculum. The description of the main topics as PMP material was explained according to the order of the Pancasila principles, as was the explanation of P4 regarding the interpretation of the practice of Pancasila. Although the affective aspect was the focus in the PMP of the 1984 Curriculum, the material discussed contained more knowledge (cognitive) aspects when studying topics such as human rights, the principles and meaning of justice, the 1945 Constitution, state institutions, judicial bodies, Indonesian independence, international cooperation, and studies of Pancasila itself.

The 1994 Curriculum and the 1999 Curriculum Supplement

The 1994 Curriculum was the result of an effort to integrate previous curricula, particularly the 1975 and 1984 curricula. Unfortunately, the integration of objectives and processes was unsuccessful. Consequently, much criticism was received, as students' learning

load was deemed too heavy, encompassing both national and local content. Local content was adapted to the needs of each region, for example, regional languages, arts, regional skills, and so on. Various community interest groups also pushed for the inclusion of certain issues in the curriculum. Ultimately, the 1994 Curriculum became a super-dense curriculum. The fall of the Soeharto regime in 1998 was followed by the introduction of the 1999 Curriculum Supplement. However, the changes were more focused on patching up some subject matter. The atmosphere of Pancasila moral studies, which is nothing other than a form of limited upgrading of P4 material for formal education levels, is further clarified by the presence of the PPKn Subject in the 1994 Curriculum. In the 1994 Curriculum, the definition of PPKn is explained as follows: "PPKn is a vehicle for developing and preserving noble values and morals rooted in the culture of the Indonesian nation which is expected to be realized in the daily lives of students, both as individuals and as members of society, citizens and creatures of God Almighty" (Minister of Education and Culture Decree No. 060/U/1993 dated February 25, 1993 Basic Education Curriculum, GBPP SD PPKn Subject). Regarding this definition, (Samsuri, 2012) explained that "It is certain that the noble and moral values rooted in Indonesian culture" are the moral values of Pancasila. The question is, which moral values of Pancasila? Considering the political context at the time, these Pancasila moral values are the moral points contained in P4. The points of Pancasila moral values, especially in the Civics subject of the 1994 Curriculum, illustrate how the P4 education program through schools found its basis of legitimacy. The Civics material is dominated by moral values outlined in the 36 Pancasila moral points in P4. The composition of the Civics material is heavily saturated with the political regime's interpretation of Pancasila. The involvement of the BP7 and the National Resilience Institute in the development of the Pancasila moral values that must be included in the Civics Curriculum demonstrates how civics education, in the form of Civics, has strategic significance in shaping the character of Pancasila-minded citizens. Although It seems good, in the struggle of logic in determining the names of the values, it tends to be like playing with numbers on how many points the values should be arranged.

The PPKn profile in the 1994 Curriculum as an expansion of the P4 study in schools can be seen from the scope of its material from elementary school to high school which includes values, morals and norms as well as the spiritual values of the Indonesian nation and behavior that are expected to be realized in social, national and state life as referred to in the Guidelines for Understanding and Implementation (Minister of Education and Culture Decree No. 060/U/1993 and Minister of Education and Culture Decree No. 061/U/1993 dated February 25, 1993).

2004 Curriculum, "Competency-Based Curriculum"

The 2004 curriculum, known as the Competency-Based Curriculum (KBK), was replaced by the 1994 curriculum. (Sanjaya, 2005) explains that "A competency-based education program must contain three main elements: selecting appropriate competencies; specifying evaluation indicators to determine the success of competency achievement; and developing learning. The KBK has the following characteristics: It emphasizes the achievement of student competencies, both individually and as a class, and is oriented toward learning outcomes and diversity. Learning activities utilize a variety of approaches and methods; learning resources include not only teachers but also other learning resources that fulfill educational requirements. Assessment emphasizes the learning process and outcomes in mastering or achieving a competency." The basic competency structure of the KBK is detailed in components of aspects, classes, and semesters. Skills and knowledge in each subject are structured and divided according to the subject's aspects. Learning outcome statements are established for each aspect of the subject group at each level. The formulation of learning outcomes answers the question, "What should students know and be able to do as a result of their learning at this level?" Learning outcomes reflect the breadth, depth, and complexity of the curriculum, expressed through action verbs that can be measured using various assessment techniques. Each learning outcome has a set of indicators. The formulation of indicators answers the question, "How do we know that students have achieved the expected learning outcomes?"

In 2004, the Civics curriculum for elementary school was integrated with social studies, becoming PKPS (Citizenship and Social Studies Education), while at the junior high and senior high school levels, it became a stand-alone subject. The Competency-Based Civics Curriculum appears to be oriented toward the three components of quality Civics, as proposed by the Center for Civic Education in 1999 in the National Standard for Civics and Government. These three components are civic knowledge, civic skills, and civic disposition.

2006 Curriculum, "KTSP (Education Unit Level Curriculum)"

The implementation of the KBK (Curriculum for Schools) was still undergoing limited testing, but this limited testing was discontinued in early 2006. Subsequently, with the issuance of Ministerial Regulation No. 24 of 2006, which regulates the implementation of Ministerial Regulation No. 22 of 2006 concerning curriculum content standards, and Ministerial Regulation No. 23 of 2006 concerning graduation standards, the 2006 curriculum was born, which is essentially the same as the 2004 curriculum. The most significant difference lies in the authority for its development, which adheres to the spirit of a decentralized education system. "In the 2006 curriculum, the central government sets competency standards and basic competencies, while schools, in this case teachers, are required to develop syllabi and assessments according to the conditions of their schools and regions. The results of the development of all subjects are compiled into a set of tools called the Education Unit Level Curriculum (KTSP)" (Alhamuddin, 2014). The development of the Civics Curriculum (KTSP) is the responsibility of schools, under the guidance and supervision of the local education office.

In the context of Civics Education (PPKn), in 2006, the curriculum changed from the KBK to the School Unit Level Curriculum (KTSP). In this curriculum, Civics Education (PKn) in elementary schools was no longer integrated with Social Studies but instead became a stand-alone subject. Similarly, at the junior high and senior high school levels, Civics Education (PKn) became a stand-alone subject.

In the 2006 curriculum, the Civics Education (PKn) subject aims to equip students with the following skills: (1) think critically, rationally and creatively in responding to citizenship issues, (2) participate actively and responsibly, act intelligently in social, national and state activities, and be anti-corruption, (3) develop positively and democratically to form oneself based on the characters of Indonesian society so that one can live together with other nations, (4) interact with other nations in the world arena directly or indirectly by utilizing information and communication technology (Budimansyah, 2010, pp. 121-122).

2013 and Revised 2013 Curriculum

The government conducted a competency-based curriculum mapping, which was piloted in 2004 (competency-based curriculum). Competencies serve as a reference and guideline for educational implementation to develop various educational domains: knowledge, skills, and attitudes, at all levels and educational pathways, particularly in school education.

The competency-based 2013 curriculum focuses on students' acquisition of specific competencies. Therefore, this curriculum includes a number of competencies and a set of learning objectives, stated in such a way that their achievement can be observed in the form of student behavior or skills as a criterion of success. Learning activities need to be directed to help students master at least a minimum level of competency so they can achieve the established goals. This is in line with the concept of comprehensive learning and talent development. Each student must be given the opportunity to achieve their goals according to their individual abilities and learning pace (Mulyasa, 2013: 68).

The primary theme of the 2013 curriculum is to produce productive, creative, innovative, and affective Indonesians through the integrated observation of attitudes, skills, and knowledge. To achieve this, the curriculum's implementation requires teachers to professionally design effective and meaningful learning, organize instruction, select appropriate learning approaches, determine effective learning procedures and competency development, and establish success criteria (Ministry of Education and Culture, 2013).

The 2013 curriculum is formally based on Law Number 20 of 2003 on the National Education System, but its implementation is based on Government Regulation Number 32 of 2013 concerning Amendments to Government Regulation Number 19 of 2005 concerning National Education Standards. This curriculum change also impacted the Civics subject in Indonesia, which was originally termed Civics Education, or better known as PKn, but has since been re-branded as Pancasila and Citizenship Education, or PPKn.

Based on research conducted by Setiawati (2016, p. 70), the change in nomenclature was based on several inputs for improving Civics (PKn) learning to PPKn that emerged in the last five years, including:

(1) Substantively, Civics (PKn) felt more dominated by state administration, resulting in less proportional emphasis on the values and morals of Pancasila; (2) Methodologically, there was a tendency for learning to prioritize the development of the affective and cognitive domains, while the psychomotor domain had not been optimally and coherently developed. The scope of the discussion material covered Pancasila as the foundation of the state, ideology, and outlook on life; the 1945 Constitution as the written basic law that serves as the constitutional foundation for social, national, and state life; and the Unitary State of the Republic of Indonesia as the final agreement on the form of the state.

The Republic of Indonesia, *Bhinneka Tunggal Ika*, embodies the philosophy of unity behind the diversity of social, national, and state life (Santoso et al., 2015). As for the revised K13, the substance of PPKn is not very significantly changed.

2020 Curriculum "Freedom to Learn"

In principle, the 2020 Independent Learning Curriculum is based on Minister of Education and Culture Regulation No. 3 of 2020 concerning SN-Dikti. The current Minister of Education and Culture (Nadiem Makarim) is the driving force behind the discourse on independent learning, particularly in higher education. According to Nadiem, the Ministry of Education and Culture is preparing a strategy that will not deviate from the essence of education, namely teacher quality. Teachers can never be replaced by technology. Technology is a tool to help teachers improve their potential, identify the best driving teachers, and ensure they can become learning leaders in schools throughout Indonesia.

Quoted from the kemendikbud.go.id website, Minister of Education and Culture Nadiem Makarim explained at least three main points in the independent learning concept: technology for acceleration, diversity as an essence, and the Pancasila student profile. Of course, the first point relates to the development of technology, information, and communication. However, there are some aspects that foster a love of art and culture. Fourth, mutual cooperation, where students develop the ability to collaborate, a key soft skill essential for the future, enabling them to work as part of a team. Fifth, global diversity, an effort to foster students' appreciation for cultural, religious, and racial diversity in their country and the world, while emphasizing that they are also global citizens. Sixth, noble character. This is where morality, spirituality, and ethics reside. "Character education will undoubtedly be a core pillar," the Minister of Education and Culture emphasized. Project-based learning is one method for fostering students' spirit of mutual cooperation and creativity.

CONCLUSIONS

The development of the PPKn (Pancasila and Citizenship Education) curriculum in Indonesia has been highly dynamic, both in terms of its nomenclature and substance, reflecting shifts in political, legal, and educational priorities over time. It began in 1957 as "Civics," followed in 1959 by the introduction of "Civics of the New Indonesian Man" alongside the "Seven Basic Indoctrination Materials (TUBAPI)" as key references. In 1962, the term changed to "Citizenship," and in 1968 it became "National Citizenship Education." By 1975, it was replaced with "PMP" (Pancasila Moral Education), with P-4 materials becoming dominant in 1978; this designation continued through 1984 before being replaced by "PPKn" in 1994. In 1999, P-4 materials were withdrawn, and during the reform era, the subject was renamed "Civics Education (PKn)" before reverting to PPKn in 2013. Overall, these changes

demonstrate how the curriculum has been continuously adapted to align with the government's vision and mission, while being grounded in key foundations such as Pancasila, the 1945 Constitution, politics, law, values, morals, local wisdom, and cultural diversity. Moreover, the evolution of Civics and Citizenship Education cannot be separated from Indonesia's changing political and legal context; as noted by (Samsuri, 2012), the strong regime interest in the PMP model led to a reductionist view of civics education, positioning it as the primary vehicle for character formation, particularly among the younger generation. Therefore, academics in this field are encouraged to critically examine and continuously analyze its development, both normatively and substantively.

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