



## **Politics, Identity, and Education: A Historical Study of Civic Education Curriculum in Indonesia**

**Mulia Sari\***

Universitas Pendidikan Indonesia, Bandung, Indonesia  
Email: [muliasari99@upi.edu](mailto:muliasari99@upi.edu)

**Sapriya**

Universitas Pendidikan Indonesia, Bandung, Indonesia  
Email: [sapriya@upi.edu](mailto:sapriya@upi.edu)

**Rahmat**

Universitas Pendidikan Indonesia, Bandung, Indonesia  
Email: [rahmat@upi.edu](mailto:rahmat@upi.edu)

*\*Corresponding Author*

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### **Abstract**

*This article examines how the complex relationship between politics, identity, and education in the history of civic education in Indonesian curriculum through a qualitative research method with a historical study approach. This research finds that the relationship between politics, identity, and education greatly influences how civic education is implemented in Indonesia. This is evident in the change of government followed by a change in the education curriculum which then also has an impact on changes in civic education. Therefore, patterns of government change always have an impact on the dynamics of the civic education curriculum. The material and implementation of civic education subjects are often adjusted to the vision and mission of the government in order to create citizens who identify and behave in accordance with the needs of the government in facing various challenges of nation and state in various eras of government. In conclusion, the name changes in civic education is not merely administrative, but rather reflect how civic education in Indonesia has always been synonymous with politic as a regime tool for legitimacy, identity to strengthen Pancasila as the foundation of the state, and education as a process of evolution from verbal indoctrination to the formation of a more holistic democratic character of Indonesia citizens.*

**Keyword:** Civic Education Curriculum, Political Identity, Educational Policy

### **Abstrak**

Artikel ini mengkaji bagaimana hubungan kompleks antara politik, identitas, dan pendidikan dalam sejarah pendidikan kewarganegaraan dalam kurikulum Indonesia melalui metode penelitian kualitatif dengan pendekatan studi sejarah. Penelitian ini menemukan bahwa hubungan antara politik, identitas, dan pendidikan sangat mempengaruhi bagaimana pendidikan kewarganegaraan diterapkan di Indonesia. Hal ini terbukti dengan perubahan pemerintahan yang diikuti dengan perubahan kurikulum pendidikan yang kemudian juga berdampak pada perubahan pendidikan kewarganegaraan. Oleh karena itu, pola perubahan pemerintahan selalu berdampak pada dinamika kurikulum pendidikan kewarganegaraan. Materi dan pelaksanaan mata kuliah pendidikan kewarganegaraan seringkali disesuaikan dengan visi dan misi pemerintah dalam rangka menciptakan warga negara yang mengidentifikasi dan berperilaku sesuai dengan kebutuhan pemerintah dalam menghadapi berbagai tantangan berbangsa dan bernegara di berbagai era pemerintahan. Kesimpulannya, perubahan nama dalam pendidikan kewarganegaraan tidak semata-mata administratif, melainkan mencerminkan bagaimana pendidikan kewarganegaraan di Indonesia selalu identik dengan politik sebagai alat legitimasi rezim, identitas untuk memperkuat Pancasila sebagai fondasi negara, dan pendidikan sebagai proses evolusi dari indoktrinasi verbal menjadi pembentukan karakter demokrasi yang lebih holistik dari warga negara Indonesia.

**Kata Kunci:** Kurikulum Pendidikan Kewarganegaraan, Identitas Politik, Kebijakan Pendidikan



## INTRODUCTION

Civic education is a subject or course that is largely responsible for building the character of tolerance and democracy of students which must be carried out at every level of formal education, from basic education to state universities (Santoso 2021; Komara 2017; Cuga 2018). Civic education is important in the life of humans who during their lifetime have citizenship status (Crittenden and Levine 2007; Casmana 2018; Branson 2003). Because civic education is implemented to create good and smart citizens (Wahab and Sapriya 2011). Educators and schools should create a civic curriculum that increases knowledge, interest and habits of active citizenship, as an important determinant of civic ability and character (Galston 2004; Youniss 2011). Each country certainly has its own characteristics in determining their civic education curriculum, including Indonesia. In Indonesia, civic education is conducted to form and realize a socialist and religious Pancasila society (Fortuna and Khadir 2022). Civic education in Indonesia has undergone various complex transformations since Indonesia gained its independence on August 17, 1945, reflecting the political dynamics and ongoing efforts to shape national identity. As a country with tremendous ethnic, religious, cultural and linguistic diversity, Indonesia faces unique challenges in developing a civic education system that is able to unite differences while respecting the plurality that is a fundamental characteristic of the nation (Meteray 2025). Thus, civic education in Indonesia is taught in every level of education from primary, secondary and tertiary (Casmana 2018; Meteray 2025).

The long journey of Indonesian civic education cannot be separated from the historical context, where each political period brings a new paradigm in understanding the concept of citizenship, national identity, and the role of education in shaping the character of citizens. The vision and mission of the government in power greatly influences the formation of educational curriculum policies, especially in civic education (Nurdin 2015; Raharjo 2020). Based on this, the changing patterns of power that have occurred throughout the history of Indonesian government have caused dynamics in civic education.

Starting in the Dutch colonial period, which laid the initial foundation of the formal education system in the archipelago or as Indonesia was called before independence. The main purpose of formal education was to serve colonial administrative interests and create an indigenous middle class that could support the Dutch colonial system at the time. The education system during this era reflected a rigid social hierarchy, where access to education was limited and differentiated based on ethnic background and socio-economic status. However, it remains a fact that this colonial education gave birth to the pioneers of the Indonesian independence movement and nationalism, such as Soekarno, Mohammad Hatta, and Sjahrir. These great Indonesian figures used their knowledge and political awareness to fight against the system that

had shaped them. So even though civic education was not yet present during this period, the spirit of citizenship was already present in the form of the struggle for independence.

After gaining its independence, Indonesia has gone through various eras of government until today. In each era of government, the education curriculum also changed. Changes to this curriculum also bring changes to the civic education taught in schools. Civic Education in Indonesia has undergone one change after another. A historical study of the evolution of the civic education curriculum in Indonesia is highly relevant in the context of trying to understand the complex relationship between politics, identity and education in the formation of Indonesian citizens through civic education. Every political change in Indonesia has brought dynamics in understanding the concept of citizenship and the role of education in shaping national identity. This historical analysis is not only important to understand how civic education has developed over time, but also to identify patterns of continuity, and discontinuity that provide valuable insights into the future development of civic education in Indonesia.

This research is important not only from an academic perspective, but also from a practical perspective in the effort to develop a more effective civic education system in the future. An in-depth understanding of the political factors and national identity formation efforts that have influenced the evolution of the civic education curriculum can provide a strong basis for designing civic education that is more relevant, contextualized, and able to respond to contemporary challenges facing the Indonesian nation.

## **METHOD**

This research was conducted using a qualitative method with a historical study approach. Historical study is a method used to find out past events through analyzing primary sources and secondary sources (Marwick 1995). The primary source of this research is a state document on the Indonesian curriculum that regulates civic education. While the secondary sources in this research are books and scientific journal articles obtained through the scopus website and google scholar.

This research then uses an interactive analysis pattern from Miles and Hubberman. The steps in this interactive analysis pattern are: first, the collection of primary sources and secondary sources; second, reduction, namely the process of selecting information that supports the analysis that will be used in the research; third, the presentation of the analysis of primary and secondary sources carried out descriptively and also presented in the form of schemes and tables (Yusuf 2014).

## RESULT AND DISCUSSION

*“Change of minister change of policy”.*

It is an idiomatic expression that often appears because curriculum always changes along with the change of government in power in Indonesia (Alhamuddin 2014). Since independence in 1945, the curriculum in Indonesia has undergone many changes from year to year, namely in 1947, 1952, 1962, 1968, 1975, 1984, 1994, 2004, 2006, and 2013. These curriculum changes can be grouped according to the era of government: the early era after independence or the Old Order era (1947-1968), the New Order era (1968-1998), the Reform era (1998-2013), and the current era. Changes in the Indonesian curriculum are always based on the ideology of the Indonesian nation called Pancasila and the Indonesian constitution, namely the Constitution 1945 of the Republic of Indonesia (Mukminin et al. 2019). The Ministry of Education as a representative of the government is given the task of changing each of these curricula (Levinson and Sutton 2008).

### **The Early Post-Independence Era (1947-1968)**

The early post-independence era or also known as the Old Order era, the government at that time was led by President Soekarno. In 1947, Indonesia issued the first post-independence education curriculum called in Dutch *‘leer plan’* meaning lesson plan which was later called the Rentjana Pelajaran 1947 curriculum, which was only implemented in 1950. This change in the direction of education was political, from the orientation of Dutch education to national interests (Buka et al. 2022; Hidayat et al. 2025). The outline of this curriculum consists of three main parts, namely: lessons, learning time, and learning materials (Mukminin et al. 2019). The objectives of education are more related to efforts to become an independent and sovereign Indonesian human being, who is equal to other nations (Kandia 2023).

There was no official subjects for civics, but the content related to civics at that time contained as lessons on state administration, as well as how to gain and lose citizenship was included in this curriculum (Raharjo 2020). The focus is on emphasizing the formation of character, state awareness, and society with the values of nationalism and patriotism. Although still simple and unsystematic, this subject is an important basis in shaping young people who have national awareness and nationalism (Kandia 2023).

In 1952, the 1947 Rentjana Pelajaran curriculum was refined into the 1952 Rentjana Pelajaran Terurai curriculum based on the Decree of the Department of Education, Teaching and Culture. The subject of Civic was officially introduced into this curriculum in 1962 in High School Curriculum by Department of Education and Culture (Komara 2017). At that time, the subject of Civis was essentially a learning experience drawn from and selected from disciplines

of history, geography, economic, and political, presidential speeches, human rights declarations, and knowledge about the United Nations (Somantri 1967).

*Demokrasi terpimpin* or guided democracy is a political system that was being echoed at that time, has introduced Civics subjects in the world of Indonesian education. This is based on the presence of the book “*Civic, Manusia dan Masyarakat Baru Indonesia*” or “Civic, Man and New Indonesian Society”, written by Mr. Soepardo and friends. According to Raharjo (2020), the contents of the book consist of: History of the Indonesian People's Movement; Pancasila; 1945 Constitution; Guided Democracy and Economy, Asia-Africa Conference, Rights and Duties of Citizens, Political Manifesto; Laksana Malaikat; and attachments to the Presidential Decree of July 5, 1959, Speech on the Birth of Pancasila, Panca Wardana, and Declaration of Human Rights; as well as other speeches from President Soekarno in the “Seven Basic Indoctrination Materials” and Panca Wardahana policy from the Department of Education, Teaching and Culture. Based on the material content of the book that became the main source of civic education subjects in these schools, it can be clearly seen that the indoctrination pattern is present in it.

In 1964 there was a change in the curriculum to the 1964 Education Rentjana curriculum based on the Department of Education policy. The foundation of this curriculum is Panca Wardahana, namely the development of creativity, taste, work, and morals (Respatiadi, Zid, and Hotimah 2022; Raharjo 2020). According to Raharjo (2020), subjects in this curriculum are classified into five groups of subject areas: moral, intelligence, emotional/artistic, skills, and physical. While basic education emphasizes more on knowledge and practical functional activities.

Ideological education in civic education in this curriculum according to President Soekarno's direction is focused on Manipol-USDEK (*Manifestasi Politik Undang-Undang Dasar (UUD) 1945* or Political Manifestation of the 1945 Constitution), Indonesian Socialism, Guided Democracy, Guided Economy, and Indonesian National Personality. Manipol (USDEK) together with NASAKOM (*Nasionalisme, Agama, dan Komunisme* or National, Religion, Communism) is installed through civic education to form a revolutionary spirit (Kandia 2023). So that in the 1964 Rentjana Pendidikan curriculum, this indoctrination pattern is still maintained and further strengthened. This pattern of indoctrination can be seen in the ideologization of Pancasila, which became more centralized and directed by the Old Order government to strengthen Pancasila in a pure and consistent manner (Suprayogi et al. 2024).

Specifically, politics during the Old Order era intervened in the substance of the curriculum through government policies that determined the objectives, materials, and teaching methods. Educational indoctrination during the Old Order era was the process of instilling the

values of Pancasila and Manipol/USDEK in the Indonesian people through the national education system. This indoctrination was carried out with the aim of producing Indonesians who imbued the spirit of Pancasila and nationalism, and who supported the political policies of the government at that time (Fadli and Kumalasari 2019). During the flag ceremonies also included the recitation of the Manipol-USDEK text and President Soekarno's revolutionary speeches. Citizens were not encouraged to think critically, but rather were given a same understanding of how to interpret Pancasila according to the government's official interpretation. The government at that time wanted to shape Indonesian citizens who had the spirit of Pancasila and nationalism. The background of this indoctrination was the concern of the Old Order government that the values of Pancasila were fading from the daily lives of Indonesia citizen (Hutabarat, Sijabat, and Andini 2024).

Therefore that civic education in Indonesia during the Old Order period (1945-1965) experienced dynamic developments in line with the political and ideological upheavals that occurred during that period. At the beginning of independence, civic education was still in the stage of searching for shape and identity, with the main focus on the formation of national awareness and understanding of the newly achieved independence. Subjects related to citizenship at this time did not yet have a standardized name, but were commonly known as "Civics, Man and New Indonesian Society" or "Civic Knowledge" which adopted concepts from the Western education system, especially the United States. The characteristics of civic education during the Old Order period were strongly influenced by the spirit of revolution and independence struggle. Learning materials emphasized the history of the nation's struggle, heroic values, and a high spirit of nationalism. President Soekarno with the concept of NASAKOM gave its own color to civic education, where there was an effort to integrate the three ideological elements in the curriculum. The approach used was more emotional and inspirational, aimed at awakening the spirit of patriotism and nationalism among the younger generation.

### **The New Order Regime (1968-1998)**

The presence of the 1968 Curriculum which replaced the 1964 Rentjana Pendidikan 1964 curriculum was also political. Because the 1964 Rentjana Pendidikan curriculum is considered a product of the Old Order which must be replaced in the era of the new government under President Soeharto (Raharjo 2020). So it can be seen that in this 1968 curriculum, the government through civic education emphasizes the cultivation of national values within a framework that is strictly controlled by the state in order to form a politically stable and ideologically loyal society. The civic education curriculum in this era was designed in such a way as to support the political legitimacy of the New Order regime, and prevent the emergence

of political movements that could threaten national stability. This can be seen in the civic education subjects at the high school level, which mostly consisted of the 1945 Constitution, which became a tool to legitimize New Order power. Curriculum changes occurred again to perfect the 1968 Curriculum, namely the 1975 Curriculum. This curriculum change was made by the New Order government to support the government's development program called PELITA (*Program Pembangunan Lima Tahun* or Five Year Development Program) (Hidayat et al. 2025). Civic education was also renamed as PMP (*Pendidikan Moral Pancasila* or Pancasila Moral Education) which contains Pancasila material based on the P4 (*Pedoman Penghayatan dan Pengamalan Pancasila* or Guidelines for Understanding and Practicing of Pancasila (Kandia 2023).

The change from the 1975 Curriculum to the 1984 Curriculum was one of the changes that attracted considerable attention because of the problems caused in the implementation of PMP teaching. This was due to the Department of Education and Culture at that time Nugroho Notosusanto who insisted on including the lessons of PSPB (*Pendidikan Sejarah dan Perjuangan Bangsa* or History Education and National Struggle) into the 1984 curriculum. PMP and National History materials overlap and cause controversy (Kandia 2023). This is because the same subject matter is include in P4, PSPB, PMP, and National History, resulting in overlap and repetition of the same subject material in these several subjects. The political impact of this education policy has also increase the learning burden on students due to the lost of time that could be used for other subjects, or the need to prioritize these subjects over others. The burden of students increased futher when in 1982 the Departemen of Education and Culture required students not only to study PMP, but also to attend P4 training, which was designated as compulsory activity.

The 1994 curriculum is a refinement of the 1984 curriculum in which Pancasila Moral Education is replaced by Pancasila and Civic Education (PPKn). This PPKn material is a combination of Pancasila Moral Education and Civic Education (PKn). This name change is considered because PPKn better represents the material in the subject where Pancasila not only has a moral dimension, but also contains concepts, values, morals, and norms. Although overall the material contained in PPKn is not much different from the PMP subject matter (Raharjo 2020).

Therefore, the main characteristic of civic education at this time is its very doctrinaire and indoctrinative nature. This can be seen from the learning materials that focus on memorization and conceptual understanding of Pancasila, the 1945 Constitution, and values that support the political stability of the regime. The main objective of civic education in the New Order era (1968-1998) was to form citizens who were obedient, loyal, and supportive of national

development programs. Learning materials included the P4, the history of the nation's struggle adapted to the official government narrative, as well as the values of gotong royong and national unity. Practical political education is severely restricted, and there is no room for critical discussion of the political system or government policies. Students were directed to be “good” citizens in the sense of supporting the status quo and not questioning the legitimacy of power.

### **The Reform Era (1998-2013)**

In 2004, the Government of Indonesia issued the 2004 Curriculum called KBK (*Kurikulum Berbasis Kompetensi* or Competency-Based Curriculum). The structure of basic competencies in the KBK is arranged based on aspect components, grade levels, and semesters. Each subject has skills and knowledge that are organized and classified according to the specific aspects of the subject. Learning outcomes are formulated specifically for each aspect in the subject group at each level of education (Raharjo 2020). The Civic Education curriculum at the primary level was integrated with Social Science subjects, forming a combined subject called PKPS (*Pendidikan Kewarganegaraan dan Pengetahuan Sosial* or Civics Education and Social Knowledge). Meanwhile, at the junior and senior high school levels, PKn (*Pendidikan Kewarganegaraan* or Civic Education) is still taught as a separate subject. After the 1998 reform, the structural of Indonesia government has changed, society has wider opportunities to participated in politics. For this participation in politic, civic education in KBK shows a tendency towards the three main elements of quality *civics*, as formulated by the Center for Civic Education in the 1999 National Standards for Civics and Government, namely: civic knowledge, civic skills, and civic disposition

In 2006, the government again issued a new curriculum. In the 2006 Curriculum, the central government set competency standards and basic competencies as a national reference. Meanwhile, schools, especially teachers, are given the responsibility to develop syllabi and assessment systems that are tailored to the characteristics and needs of each school and region. All the results of the development of various subjects are summarized in a curriculum document known as KTSP (*Kurikulum Tingkat Satuan Pendidikan* or the Education Unit Level Curriculum Civic Education). Civic education in this curriculum is a subject that is oriented towards the formation of individuals as citizens who have an understanding and ability to carry out their rights and obligations, in order to become smart, skilled, and characterized Indonesian citizens in accordance with the values contained in Pancasila and the 1945 Constitution (Kandia 2023).

In 2013, the Indonesian government through the Ministry of Educational Culture will implement the 2013 Curriculum. In this curriculum, the name of the Civic Education (PKn) subject becomes PPKn (*Pendidikan Pancasila dan Kewarganegaraan* or Pancasila and Civic

Education) which has a mission as a strengthening of nationality (Mukminin et al. 2019). PPKn subject indicators nationally by strengthening the values and morals of Pancasila; the values and norms of the 1945 Constitution of the Republic of Indonesia; the values and spirit of *Bhinneka Tunggal Ika*; and the insight and commitment of the Republic of Indonesia.

Therefore, civic education in Indonesia during the Reform Era underwent a fundamental transformation that reflected a paradigm shift from an authoritarian regime to a democratic system. After the fall of the New Order, there was a total reformulation of the Pancasila and Civic Education (PPKn) subject to eliminate the indoctrination and political propaganda that had characterized civic education in the previous era. The new curriculum is designed with a more democratic, participatory, and critical approach, which aims to form citizens who have high political awareness, are able to think critically, and actively participate in democratic life (Basit et al. 2024).

The fundamental change in reform-era civic education can be seen in the abolition of the doctrinaire P4 (Guidelines for the Cultivation and Practice of Pancasila) program and its replacement with a more humanist and dialogical learning approach. Learning materials were expanded to include concepts of modern democracy, human rights, pluralism, tolerance and active political participation. Learning methods also underwent a significant change from teacher-centered to student-centered, with more use of discussions, debates, simulations, and problem-based learning. Students are encouraged to develop critical and analytical thinking skills in understanding political and social phenomena around them.

The implementation of civic education in the reform era was also marked by the decentralization of education which gave greater autonomy to regions in developing local curriculum (Fearnley-Sander, Moss, and Harbon 2004). This allows the integration of local values and wisdom in civic learning, so that education becomes more contextual and relevant to the socio-cultural conditions of each region. Civic education textbooks were updated to include material on the new Indonesian political system, direct elections, regional autonomy and bureaucratic reform. Teachers were also retrained to adapt to the new paradigm in civic learning.

### **Recent Developments: Merdeka Curriculum**

Civic education in Indonesia in the Merdeka Curriculum underwent a significant transformation with a name change from Pancasila and Civic Education (PPKn) to Pancasila Education which began to be implemented in the 2022/2023 academic year. This change is not just a name change, but reflects a strengthened focus on character building and the values of Pancasila as the basis of the nation's ideology (Usmi, Siregar, and Soesilo 2024). Although the content and characteristics of Pancasila Education are similar to PPKn, the design that does not

separate Pancasila and Civic Education subjects provides an advantage because the number of student learning loads does not increase while allowing teachers to concentrate more on presenting integrated learning. The focus on instilling the value of Pancasila is expected to enable the next generation of the nation to become quality individuals who also have good national character in accordance with the values of Pancasila as the ideology of Indonesia (Ningrum, Dewi, and Rahmat 2024).

The implementation of Pancasila Education in the Merdeka Curriculum is also colored by the existence of projects to strengthen the achievement of the *Profil Pelajar Pancasila or* Pancasila Student Profile developed based on certain themes (Wati and Alhudawi 2023). The Pancasila Student Profile used to form students who have global competence and character in accordance with Pancasila values (Azwar, Sulha, and Haridza 2025). This project is also designed to integrate Pancasila values in practical and contextual learning, so that students not only understand concepts theoretically but can also apply them in real life. The characteristics of the Merdeka Curriculum, which focus on developing soft skills and character, essential material, and flexible learning, provide more space for teachers to develop creativity in learning Pancasila Education.

Merdeka Currikulum was born out of the spirit of post-reformation educational decentralization, in which schools and teachers were given the freedom to interpret national values without ideological pressure of the states as in the past. This curriculum emphasizes recognition of cultural, religious, linguistic, and local diversity as national treasure as value of Bhineka Tunggal Ika. The learning objective of Pancasila Education in the Merdeka Curriculum is the development of the Pancasila ideology for students who will become the next generation of the nation for the realization of a just and prosperous society. In the context of the modern era, learning Civic Education needs to accommodate the formation of digital literacy, creativity, innovation, and the critical nature of students. This shows that Pancasila Education in the Merdeka Curriculum is not only oriented towards knowledge transfer, but also towards developing 21st century competencies which include critical, creative, communicative, and collaborative thinking skills. This approach is expected to produce a generation that not only understands the values of Pancasila conceptually, but is also able to implement them in the life of society, nation, and state in the digital era.

The Indonesian government is also actively working on Sustainable Development Goals (SDGs). Pancasila Education as a subject used to develop good and smart citizens, is relevant in supporting sustainable development (Aziz and Najicha 2024). Through Pancasila Education, Indonesia is developing citizens who understand the importance of sustainability principles in building the nation's economy. This, in turn encourages citizens to consider the long-term

social, economic, and environmental impacts. In addition, prioritizing Pancasila values is also used to resolve the current problem of national disintegration in Indonesia (Sari and Sundawa 2025). That is why Pancasila values are highly prioritized in Merdeka Currikulum.

**Tabel 1. Terminology of Civic Education in Indonesia**

Year	Names of Civic Education
1962	Civics, Man and New Indonesian Society ( <i>Civics, Manusia dan Masyarakat Baru Indonesia</i> )
1968	Citizenship Education ( <i>Pendidikan Kewargaan Negara</i> )
1975	Pancasila Moral Education ( <i>Pendidikan Moral Pancasila</i> )
1994	Pancasila and Civic Education ( <i>Pendidikan Pancasila dan Kewarganegaraan</i> )
2006	Civic Education ( <i>Pendidikan Kewarganegaraan</i> )
2013	Pancasila and Civic Education ( <i>Pendidikan Pancasila dan Kewarganegaraan</i> )
2022	Pancasila Education ( <i>Pendidikan Pancasila</i> )

*Source: Research Data*

Changes in the Civic Education curriculum as show in Tabel 1 are naturally made to prepare citizens who are able to face the challenges of globalization (Jayadiputra et al. 2020; Zulkarnain et al. 2025). In the history of the curriculum in Indonesia, changes in civic education in Indonesia also occur along with curriculum changes. The change in the civic education curriculum is political because in addition to the very dynamic development of science, the government also always has a big share in the process of developing this curriculum (Raharjo 2020). All changes in the civic education curriculum reflect the dynamics of political power, national identity, and the direction of state development.

## CONCLUSION

Civic education in the Indonesian curriculum has a complex relationship with politics, identity and education. This is evident from every change of government which is always followed by a change in the education curriculum which also provides changes to civic education subjects. Civic education is often inserted by the government's agenda in running the government, where civic education materials and learning must be in accordance with the vision and mission of the current government. Overall, the name changes from Civics, Citizenship Education, Pancasila Moral Education, Pancasila and Civic Education, Civic Education, and Pancasila Education is not merely administrative, but rather reflect how civic education in

Indonesia has always been synonymous with politic as a regime tool for legitimacy, identity to strengthen Pancasila as the foundation of the state, and education as a process of evolution from verbal indoctrination to the formation of a more holistic democratic character of Indonesia citizens.

The way to break the cycle of civic education that is always tied to the political agenda of those in power, Indonesia needs to establish an independent institution to guide the civic education curriculum. It must be staffed by civic education experts who are competent and have integrity, therefore the direction of civic education remains consistent with its core contents (focus on Pancasila, the 1945 of Indonesia Constitution, Universal Human Rights, critical thinking skills, and factual constitutional history), democratic, and not easily changed due to short-term political interest. In addition, all civic education teachers must also be able to teach the contents using multi-perspective approach, such as case study, debates, and democratic simulations, so that civic education can empowering citizens to be good, smart, and capable of critical thinking.

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