

Analysis of the Importance of Pancasila Education in Increasing Civic Disposition in Students at MIM Godog

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Abstract

This study aims to investigate the important function of Pancasila Education in fostering Civic Disposition among learners at MI Muhammadiyah Godog. A qualitative methodology was adopted for this study, employing data gathering methods such as detailed interviews with second-grade instructors charged with delivering Pancasila Education, along with a comprehensive literature review of pertinent scholarly articles. The results of the research demonstrate that Pancasila Education is vital in nurturing feelings of patriotism, respect for others, and civic engagement among students. In addition, the application of the Merdeka curriculum presents avenues for a more successful enhancement of Civic Disposition. The study's conclusion indicates that Pancasila Education is crucial not only for developing the ethical character of students but also for reinforcing their national identity as citizens. The research suggests that educational institutions should persist in embedding Pancasila principles throughout various educational disciplines and extracurricular programs, while actively involving parents and the wider community in the educational endeavor to cultivate an atmosphere conducive to the growth of Civic Disposition. It is hoped that this approach will lead to students achieving academic success while also fostering a deep social consciousness and the capability to make significant contributions to both society and the nation

Keywords: Civic Disposition, Character, Pancasila Education

Introduction

Education is the key to increasing the nation's intelligence in accordance with Pancasila and the purpose of National Education. From Law Number 20 of 2003, the goal of National Education is the potential development of students to become good, intelligent, and responsible citizens. Education plays a crucial role in shaping students' moral values to face the future.

Pancasila functions as the foundation of the state, the values in it must be realized in action and internalized in people's lives. Existing values need to be used as guidelines in social behavior. Therefore, it is important to deeply understand the rational application of Pancasila values, in order to become Indonesian individuals who behave well and are smart (smart and good citizenship). The application of this civic character will encourage the creation of a harmonious life.

From the Decree of the Head of the

Standard, Curriculum, and Assessment Agency, the learning process aims to improve the attitude or character of students in accordance with the needs and developments of the times. Education of the Ministry of Education, Culture, Research, and Technology Number 033/H/KR/2023 concerning Changes to the Independent Curriculum which makes the subject of Pancasila Education more emphasis on the use of technology and the formation of students' moral values. Thus, efforts are needed to realize content improvements or learning processes with the aim of improving students' attitudes or characters in accordance with the needs and changing times.

The subject of Pancasila Education needs to master three aspects of important components, including Civic Knowledge, Civic Disposition, and Civic Skill. In the world of educators, students need a strong mastery of Civic Disposition. The following is in line with the subject of Pancasila Education

which has a crucial role in improving attitudes and good citizenship character.

Civic disposition is a trait that must be possessed by each person in order to form a strong and principled character. Basically, civic insight is the basis of civic education, which intends to guide students to become responsible members of society, uphold the law, be honest, and respect the rights and obligations of others (Parwati, Y., Saylendra, N. P., & Nugraha, Y., 2023).

Current social as well as environmental influences can be attributed to a decline in students' civic values, which encourages selfishness, which leads to egocentric views and actions, which often encourage students to behave badly in school. The development of personal behavior in these situations must be reinforced by maintaining positive character traits to encourage constructive thinking.

Overall, civic teachers hold the responsibility of guiding student behavior to reflect the values fostered by character education. Their role is not only to deliver material, they also need to encourage students to actively participate in learning, because education and the learning process require students to deliberately expand their knowledge, thinking skills, and abilities.

From Law Number 14 of 2005 concerning Teachers and Lecturers in article 1 paragraph 1 reads "Teachers are professional educators with the main task of educating, teaching, guiding, directing, training, assessing, and evaluating students in early childhood education in the formal education, basic education, and secondary education". In conclusion, teachers are dedicated professionals who are tasked with teaching, educating, guiding, and equipping students with learning resources, as well as supervising and shaping their educational journey.

It is clear from the explanation above, it can be concluded that civics teachers bear the responsibility to foster a positive attitude and civic perspective in their students. However, there are still students who lack respect or respect for teachers. The following matter starts from the absence of consistent efforts to build character.

Based on the explanation above, the researcher is interested in conducting research on the importance of Pancasila education in growing Civic Disposition in Students, the

researcher raised the title "Analysis of the Importance of Pancasila Education in Increasing Civic Disposition in Students at MIM GODOG"

Method

The following approach applied in this research is a qualitative approach, using the literature review method by examining various journals relevant to the research topic to obtain optimal insights. The qualitative method involves observing individuals in their environment, interacting with them, and interpreting their perspectives on their surroundings. Therefore, the following paper discusses the Importance of Pancasila Education in Enhancing Students' Civic Disposition.

The research location was conducted at MI Muhammadiyah Godog, which is a private elementary education institution that implements the Merdeka curriculum. The researcher chose MI Muhammadiyah Godog as the research object because MI Muhammadiyah Godog is one of the favorite schools in the Godog area. This is due to its strong religious activities, such as the implementation of Dhuha prayer and congregational Dhuhur prayer.

The next stage after selecting the location is a qualitative interview with the second-grade teacher who teaches the subject of Pancasila Education. The interview emphasized students' understanding of the crucial role of Pancasila education in fostering Civic Disposition within the framework of the Merdeka curriculum, highlighting aspects such as patriotism, mutual respect, and citizenship character.

Result and Discussion

Civic Disposition in the Independent Curriculum

Civic Disposition refers to the attitudes, attributes, or character traits needed by citizens to foster competence and understanding of citizenship. The purpose of Civic Disposition is to recognize and make individuals with strong moral character (Mulyono, 2017). This independent curriculum incorporates the

Pancasila Learner Profile to strengthen character education (PPK), ensuring cohesive implementation in all subjects. The profile of Pancasila learners emphasizes character as a core element that must be fostered by educational authorities for student development. In the Independent Curriculum, this profile serves as a reference for cross-disciplinary guidance, especially in Pancasila studies. Rooted in the philosophy of Ki Hajar Dewantara, the Pancasila Learner Profile emphasizes that education must free children to pursue learning that is in harmony with their interests and talents. The concept of Freedom of Learning upholds the principle of liberation, namely "Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani". The following means that teachers play a role in shaping students' character and must be an example for them when leading, acting as motivators and supporters when interacting with students, and inspiring, which ultimately empowers students to grow into ideal individuals (Rudiawan & Asmaroini, 2022).

The Pancasila Student Profile includes the main competencies and traits that can be developed in various subjects, which are organized into six dimensions. Each dimension includes specific elements that provide a more detailed description of these essential competencies and characteristics. In line with the learner's developmental stage, performance indicators are set for each element at each stage, which serves as a guide for learning and assessment. Overall, the six dimensions of the Pancasila Learner Profile and its related elements are consistent with the 2021 UN publication, namely Faith, fear God Almighty, and noble character, Global Diversity, Mutual Cooperation; Self-sufficient; Critical reasoning, creative (Rudiawan & Asmaroini, 2022).

The integration of Civic Disposition in the independent curriculum is manifested in the Pancasila Learner Profile. The following can be seen from the complementary nature of individual Civic Disposition, which is represented in the six dimensions of the Pancasila Learner Profile. For example, traits such as good manners, responsibility, self-discipline, concern for society, and determination are aligned with the first dimension, which emphasizes faith, fear of God, and noble morals. In addition, attributes

such as diversity and tolerance, along with dedication to the nation and its principles, in line with the global aspect of 'diversity', values related to compromise are covered in the dimension of mutual cooperation, while openness and open-mindedness are related to the dimension of creativity and critical thinking. Resilience is aligned with the dimension of independence. In particular, in the Independent curriculum, the citizenship subject has been renamed Pancasila Education.

The following changes have been passed through Government Regulation (PP) Number 4 of 2022, which is an amendment to Government Regulation Number 57 of 2021 concerning National Education Standards. Government Regulation Number 4 of 2022 regulates amendments to Article 40 of Government Regulation Number 57 of 2021. (Nasution, L. A., & Rambe, N. A., 2023). Article 40 explains that the curriculum must include compulsory subjects such as religious education, Pancasila education, and Indonesian language. The change of the name of PPKn to Pancasila Education does not change the focus of learning from the two, both continue to focus on Pancasila, the 1945 Constitution, *bhinneka tunggal ika*, and the state of the Republic of Indonesia. The designation 'Pancasila Education' for subjects in the Independent Curriculum signifies the government's dedication in fostering students whose values and ethics are based on Pancasila. Furthermore, by integrating Pancasila Education into the curriculum, the Independent Curriculum seeks to foster civic character and improve social skills through the implementation of the Pancasila Learner Profile Strengthening Project.

Civic Disposition refers to mindsets or traits that foster and promote participation in civic activities and governance. From Branson (1999), as quoted in Mentari et al. (2019), civic behavior embodies qualities in public and private aspects that are crucial to supporting and maintaining a democratic society. With this perspective, the development of national character (Civic Disposition) must be achieved through educational efforts. Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Article 3 which reads as follows: the mission of national education is to develop abilities and form a dignified and civilized national

character in order to educate the nation's life, strive to develop the ability of students to become human beings who believe in and fear God Almighty, have noble character, are healthy, wise, capable, creative, independent, and be democratic and responsible citizens. From the following law, the role of education is to form character.

The advancement of the Citizenship Instruction educational programs within the Merdeka Campus program is centered on a logical approach to make strides citizenship abilities to the greatest and give quality instructive administrations for understudies. This increase in civic competence could be a vital step to make civilized citizens (civic virtue) (Rahayu, D. A., Saputri, L. W., & Djatmiko, A. A., 2024).

In addition to curriculum development that emphasizes strengthening civic competence, this approach is also based on providing quality services for students. The purpose of this is to build an educational environment that not only directs, but also serves students with affection and mutual respect. The service in question not only focuses on providing high-quality educational and learning guidance, but also includes comprehensive administrative and student services, with a positive impact on student development.

Within the framework of orientation for learning concepts and practices, the curriculum is structured to offer a free, inclusive, democratic, and innovative learning experience, while providing high quality. In addition, this curriculum also provides space for direct learning in the community through service learning, as an effort to create a significant learning experience and have a positive impact on students, the paradigm of developing the Citizenship Education curriculum in the Merdeka Campus program emphasizes the importance of a substantive and comprehensive learning approach, not just procedural or pragmatic. In Facing the Challenges of Globalization as well as increasingly fierce international competition, the study of Citizenship Education as a compulsory subject needs to continue to develop and be comprehensive, while still adhering to the values of Pancasila and the 1945 Constitution. (Triaswari, F. D., & Asmaroini, A. P., 2024).

Civic Disposition is an imperative component in forming people who have a sense of duty and concern for the social environment. With the fortifying of Civic Mien, it is trusted that the community can effectively take an interest in improvement and maintain law based values.

The Importance of Civic Disposition of Students in the Independent Curriculum

The improvement of Civic Mien is exceptionally vital and must proceed to be sought after. The advancement of Civic Mien or civic character in schools is exceptionally significant, since instruction plays a vital part in building students' character, which in turn develops their improvement potential (Ramdhani, 2017). In the following regards, Civic Disposition is very related to the formation of students' character, which needs to be carefully fostered and instilled with strong moral values in order to become individuals who have the responsibility of being citizens and are able to play an active role in the life of society (Rahmatiani & Saylendra, 2021). Therefore, character development in students is very crucial, because they represent future generations who will lead the nation to progress.

The young generation must have a strong character, because this character is a reflection of the future of the nation and will affect the sustainability of state values. Therefore, as citizens who have responsibilities, we need to cultivate good character and integrate it in daily life. The following is especially relevant for students, who are important figures in nation building and will continue the ideals of our society. They are expected to overcome the character crisis facing our country, helping to alleviate it. As a formal educational institution, schools bear the responsibility to instill civic character values in students (Civic Disposition) in order to develop student character effectively. From Branson (1999), the purpose of the Civic Disposition is to maintain personal attributes, such as courtesy, discipline, responsibility, resilience, and determination, as well as noble public values such as compassion, openness to compromise, respect for diversity, and commitment to the nation.

Some of the main factors that significantly affect the learning of Pancasila Education in increasing Civic Disposition include: (1) Teaching materials: Materials used in learning activities play an important role. The following material includes various elements, including data, concepts, principles, and procedures. In the context of civic education, the main attention is focused on the development of civic character as well as the understanding and assessment of these principles, as well as the application of Pancasila together with the 1945 Constitution as the philosophical foundation and worldview of the nation. (2) Learning media: Educational media plays a vital role in the teaching and learning process. The main function of the media is to convey information, as well as trigger students' thoughts, emotions, and motivation, which in turn will affect their learning experience. Effective media can clarify complex topics and make the learning process quite interesting and entertaining. (3) Learning strategies: The selection of strategies and methods in civic education has a crucial role. Considering that the following subjects are directly related to values, choosing the right strategy and method needs to be carried out with careful consideration. The intention is so that students can understand and use these values, which will ultimately have a positive impact on their personal development. (4) Assessment and Evaluation: Assessment in learning includes a series of activities that are planned with the intention of assessing how far students understand and achieve in the learning process.

To improve the character of Civic Disposition, each school applies its own method or implementation strategy. Strategy is crucial to achieving success and goals; Strategy involves a careful plan of action designed to meet a specific goal. Basically, strategy includes planning and management that aims to achieve the desired results (Susetyo et al., 2018). When character building initiatives are implemented effectively in a school environment, it can significantly increase students' Civic Disposition. On the contrary, when Civic Disposition thrives in schools, it contributes to the strengthening of independent curricula. To realize the following, both educators and schools must collaborate effectively to

synergize their strategies to successfully promote Civic Disposition

All of these elements contribute collaboratively to improving students' Civic Disposition. Beyond these factors, teachers also play a crucial role in improving the quality of Civic Disposition. Teachers are tasked with guiding their students. Teachers are also responsible for encouraging students to engage in positive learning behaviors, both in the classroom and in the wider community. This guidance is important to motivate students throughout their educational journey.

In addition to improving Civic Disposition or civic character, schools are encouraged to create strategies to strengthen the independent curriculum launched by the Ministry of Education and Culture as a new educational framework. Nonetheless, educators and school institutions must also embrace educational reforms, which can involve curriculum development in response to future trends in the educational landscape. From the findings of the study, the strategy to strengthen Civic Disposition in schools includes three main approaches: instilling discipline through habituation, conducting communal prayer, and fostering educator engagement through example (Rizkiati, N., Zubair, A., Hadi, S., & Mustari, M., 2024).

Civic disposition refers to the characteristics that every citizen needs to have to ensure successful political participation, the smooth functioning of the political system, as well as the development of dignity, self-esteem, and community welfare. According to Quigley et al. (1991:11), *Civic Disposition is "... Those demeanors and propensities of intellect of the citizen that are conducive to the sound working and common great of the democratic system,"* which refers to the mindset and habits of citizens that support the sustainability of a healthy social system and ensure common prosperity within the framework of democracy. In concept, Civic Disposition includes a variety of personality characteristics, as described by Quigley et al. (1991:13-14), namely: civility (which incorporates regard and honorable intelligent), individual obligation, self-control, concern for society, open-mindedness (counting openness, skepticism, and acknowledgment of equivocalness), compromise (which incorporates clashing standards and boundaries

compromise), as well as the values of tolerance for differences, patience, empathy, generosity, and loyalty to the country and its basic values (Fusnika, F.,2016).

Habituation through Rules of Conduct

School discipline enforcement is guided by specific disciplinary guidelines, with appropriate sanctions applied based on the nature of the violation. This discipline is enforced not only during classroom learning but also in various school activities (Fitriyani, N., & Muthali'in, A., 2023). In both examples, discipline serves as a mutually established and agreed rule in the school, which serves as a strategy for fostering positive character in students. The commitment to cultivating civic character through disciplinary habits has been a long-standing practice, even before the introduction of an independent curriculum at MIM Godog.

With the implementation of this discipline, it is hoped that students can understand the importance of discipline and responsibility, as well as learn to respect each other. In addition, the application of fair and consistent sanctions aims to provide a deterrent effect and encourage students to be more compliant with the rules. Through this process, students are expected not only to consider discipline as a burden, but also as a guideline that supports them to become good and ethical people. In the context of the Independent Curriculum, this habit is increasingly relevant, because good character is an important foundation in creating a democratic and civilized society. Thus, the discipline at MIM Godog not only serves as a tool to regulate behavior, but also a medium to form a strong Civic Disposition in each student.

Congregational prayer

Religious culture refers to the behavior of school members based on religious values. In the school environment, religious culture reflects the implementation of religious values that are made into traditions. This cultural practice is realized through the daily routine of school residents which contains religious elements (Ahsanulhaq, 2019). As a habit,

religious culture has a significant impact on the formation of individual character, given that good morality is basically built through positive habits (Rosida et al., 2022). Various religious cultural practices that can be identified include daily worship, recitation of the Qur'an, Dhuha prayers, Dzuhur in congregation, fasting Monday-Thursday, and praying together (Miranda, 2022).

Daily worship is the habit of students carrying out obligatory and sunnah prayers in the school environment or at home. In the school environment, daily worship is carried out such as Dhuha Prayer, Dzuhur Prayer, and Asr Prayer in congregation. Dhuha prayer which is held in the range of 8 to 10 am. The Dhuha prayer was carried out alternately because at that time the learning process was ongoing. The Dzuhur prayer was carried out in congregation with the principal, teachers, and students. This prayer is routinely carried out with the aim of training students not to abandon their obligations, prayers are carried out in congregation in the school prayer room.

Daily worship such as the Dhuha Prayer, and the Dzuhur Prayer, can develop the value of Civic Disposition of discipline, heeding the rules of the game, and compromising. The value of discipline develops through habituation carried out every incoming prayer schedule. Students are trained to perform prayers on time without. The value of heeding the rules of the game develops through the regulations made by the school regarding the obligation to carry out this daily worship. This rule applies to all Muslim school residents to increase their devotion to God Almighty. The value of compromise develops through cooperation between students who are appointed as responsible persons in carrying out this daily worship such as working together to clean the floor, prepare microphones, and sound the call to prayer.

In MI Muhammadiyah, the religious culture that is carried out is tahfidz Al Qur'an as well as daily worship. Tahfidz Al-Qur'an is an individual effort that uses memory to memorize Qur'anic verses, either independently or with the help of others (Fathurrohman, 2022). Tahfidz Al-Qur'an is practiced every day at exactly 07.00 in the school field. All students take turns every day to deposit their memorization to the tahfidz coach in the school field, but before depositing

it to the teacher, students are required to practice with their friends in the way their friends listen.

At the end of the event, the tahfidz coach read a letter and was imitated by the students. The method used is called the Talqin method. This tahfidz program helps develop the values of Civic Disposition, responsibility and compromise. The value of responsibility is developed through the habit of students in memorizing and depositing their memorization every day to the tahfidz coach. This compromise value develops with cooperation between students in the process of reading and listening before being deposited to the coach. This process can also be called peer tutoring, where students deposit memorization to other students with the aim of making it smooth when depositing this memorization to the teacher.

Congregational prayer is a form of worship that contains deep social and spiritual values. In the context of education, especially at MIM Godog, the habit of congregational prayer can be used as an effective method to strengthen the Civic Disposition of students. Civic Disposition includes attitudes and actions that reflect civic values, such as discipline. Through the habit of congregational prayer, students are taught about the importance of time discipline, by training them to come on time and carry out a series of worship in an orderly manner. The discipline applied in the context of worship is expected to be used in daily life, both in the community and at school. Therefore, students learn to respect time as well as responsibility, which is an important element in Civic Disposition.

Furthermore, the habit of congregational prayer not only teaches worship procedures, but also teaches moral values and ethics in religious teachings. Values such as honesty, caring, and responsibility are very crucial in preparing the character of students to become good individuals in society. Pancasila education at MIM Godog can integrate the habit of congregational prayer into the curriculum to foster a positive Civic Disposition. With this approach, students not only develop academic competence, but also build a solid foundation of character, which will guide them in interacting and contributing positively to society.

Congregational prayer is a worship that is

highly recommended to be carried out because it has multiple rewards. Congregational prayers carried out in schools such as Dhuha Prayer and Dzuhur Prayer in unused school rooms. The congregational Dzuhur prayer begins with the adhan which is echoed by the students and all school residents carry out the Dzuhur Prayer which is led by the principal. This congregational prayer develops the value of Civic Disposition discipline, because with the schedule of students in carrying out the Dzuhur Prayer and the Asar Prayer, it will discipline students in carrying out prayers on time.

In MI Muhammadiyah Godog, a form of religious culture is carried out through the Muhadhorah program and congregational prayers. Muhadhorah is etymologically interpreted as speech. Muhadhorah is carried out with the aim of providing direction for the movement of da'wah activities because through this program individuals will be trained to speak in public.

The habit of doing muhadhorah will develop the value of Civic Disposition, critical thinking and compromise. The value of critical thinking develops through the activity of reading short letters that make students smart in memorizing them. The value of compromise develops through cooperative activities between students in the class who are appointed as the person in charge of the muhadhorah activity.

Educator Commitment through Example

The commitment of educators in providing role models is a strategic effort to support the implementation and development of civic character (Civic Disposition) for students. This commitment is reflected in collaboration between educators as a step to strengthen the formation of civic character in students. As the main role model in the school environment, the role of teachers in shaping students' character will be more effective if they are directly involved by providing real examples. The purpose of this action is so that students can imitate and implement these values consistently, both in the school environment and in social interaction in the community (Nanda, P. N. P., Bahrudin, F. A., & Fitrayadi,

D. S., 2022).

In the context of commitment through example, there are four out of ten civic characters that can be realized. First, the character of politeness is reflected in students' actions such as bowing when passing the teacher, answering greetings in class, wearing polite clothes, applying the 3S culture, not talking when others are talking, and respecting friends. Second, the character of caring is manifested in the attitude of students who are ready to provide assistance to friends who have problems, distribute food, also dispose of garbage in their place, and provide support to friends affected by disasters. Third, the character of diversity and tolerance is reflected in the ability of students to respect friends who have different religious backgrounds, do not differentiate between races and ethnicities, and accept differences of opinion. Finally, the character of determination can be seen from the attitude of students who firmly lead and manage the class, and are not easily discouraged even though they face difficulties such as bad grades, and strive to continue to improve their quality.

The role of teachers in providing examples of example has been proven to have a significant influence on student development, which can be seen from the increased sense of responsibility and a positive competitive spirit in them. As agents of change, teachers play a central role in setting a good example for students (Bolotio et al., 2020). When teachers display exemplary behavior, students tend to develop an attitude of responsibility and high integrity.

Teachers who show positive attitudes and behaviors, such as honesty, discipline, and a sense of responsibility, will be role models for students. Through planned teaching, teachers can integrate civic values, such as tolerance, solidarity, and social care, into the curriculum. By creating an inclusive and supportive classroom atmosphere, teachers can help students feel valued and safe to express their opinions. This positive environment encourages open discussion about citizenship issues and helps students develop critical thinking. Teachers who set a good example play an important role in implementing and developing civic character among students. (Rosari, V., Patras, Y. E., & Aziz, T. A.,

2023).

By being a positive example, teaching civic values, encouraging active participation, and creating a comfortable learning atmosphere, teachers can guide students to become responsible citizens and make a positive contribution to society (Lonto, A. L., 2019).

Conclusion

In this article, the author concludes that Pancasila Education plays a crucial role in the formation of Civic Disposition in students. Through implementing Pancasila values, students are encouraged to develop an attitude of patriotism, mutual respect, and good citizenship character. This research also reveals that the Independent curriculum provides opportunities to optimize the learning of Pancasila Education, so that students can more deeply explore and internalize the ethical values contained in it. Rather than that, Pancasila Education not only functions as a theoretical teaching, but as a means to form a solid civic character and identity. That is why it is quite crucial for schools to continue to integrate the value of Pancasila in every aspect of education in every aspect of learning and involve both parents and the community in the educational process to create a comfortable environment for the development of a positive Civic Disposition among students.

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