

Management Citizenship Education in Elementary Schools The forerunner of the Community in Facing the Challenges of Smart Cities

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ABSTRACT

A study of citizenship education in elementary schools is a sensitive matter for us to discuss being a big topic, because in the view of the state is that every citizen must have intelligence both in terms of intellectual, spiritual, and emotional. The study in the view of civil society from several experts stated that, the concept of smart city must have a competency for its people to be able and accustomed to in any situation in this case the community (civil society) must apply the view of citizenship education that makes the embryo of the city become smart and superior. innovating every activity without reducing the values of legal and customary norms in the midst of the new ideas about the smart city, therefore smart cities should not be able to get out of the norm rules that exist in citizenship education especially at the elementary school level. The research method by the author uses the systematic method of Literature Review (SLR), by gathering several sources of information from journals, books and other articles. To improve the source of reading that will be produced by the reader later. Then after the sources are collected, the new author can conclude what results have been obtained from this reading source.

Keyword: Nationality, Basic Education, Smart City.

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1. INTRODUCTION

Humans as God's creations are endowed with various potentials that need to be developed in order to optimally improve the quality of their lives, Various efforts can be made by humans in developing their potential, one of the strategic efforts in developing human potential is through the educational process, because through the process of human education is given space to obtain a set of knowledge as a provision for coaching in living their lives, (Frye, 1992). One meaning of education is expressed by Noah (2013), that philosophical education is a long and ongoing process of transforming students into humans in accordance with their creation goals, which are beneficial for themselves, for others, for the universe, along with their content and its civilization.

By referring to the meaning above, through education there is a process of transformation in the form of life values (scientific) to optimize human potential, so that individuals have certain abilities that benefit both themselves and the environment. In line with the meaning of education described above, there is harmony with the meaning and purpose of national education, as stated in the act of Republic of Indonesia number 20 of the year 2003 concerning the National Education System, article 1 paragraph (2) says that: "National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which are rooted in the religious values, national culture of Indonesia and responsive to the demands of changing times "(the act of the Republic of Indonesia number 20 of the year 2003).

By observing one of the mandates of the Law on the National Education System above, that education that must be developed is to prepare citizens who are responsive to the demands of changing times. The demands of changing times can be interpreted as a condition that is ready to face the challenges of the present which is characterized by rapid change and development in various aspects of life. This era is what we are familiar with the era of globalization. It is undeniable that one of the effects of globalization is the creation of a competitive climate in various aspects of life. In a competitive climate, it requires the ability or competence of citizens both in the form of attitudes, skills and knowledge (Armitage, 2006).

Then there is the concept term "smart city", which was originally created by IBM. In the past, various names were the topic of conversation among world experts, such as digital city or smart city. In essence, this smart city uses information technology to run our lives more effectively. The IBM version of Smart City is a city that connects and works smart. Smart city is the concept of a smart city that can help people in society by managing existing resources effectively and providing appropriate information to people / institutions to carry out their activities and even predict unexpected events. (Colldhal, 2013).

Smart cities tend to integrate information into the lives of urban people. Another definition, Smart City (smart city) is also defined as a city that is able to use human resources, social capital and modern telecommunications infrastructure to achieve sustainable economic growth and high quality of life, by managing resources wisely through community-based management (Schaffers, 2010). The concept of a smart city broadly includes: (1) Cities that face good economic, population, government, mobility and environmental prospects. (2) The city controls and integrates all infrastructure. (3) Smart cities can combine physical infrastructure, IT infrastructure, social infrastructure and business infrastructure to improve urban intelligence. (4) Smart City makes smart city more efficient and easier to manage. (5) The use of smart computers to make smart cities and their facilities interconnected and efficient, (Gubbi, et al., 2013).

Smart city has five dimensions, namely smart government, smart economy, smart life, smart life, smart people and smart mobility. Here's a further explanation. (1) Smart economy (innovation and competition), the higher the new and improved innovations, new business opportunities and increased competition in the business world / capital market. (2) Mobility (transportation and infrastructure), infrastructure infrastructure that will be developed in the future, is an integrated management system that is oriented towards alignment with the public interest. (3) A smart society, development always requires capital, be it economic (economic), business (human) or social (social). MSMEs have easy access to development and training, which can improve their business skills. Social capital includes elements such as trust, cooperation, tolerance, mutual respect, mutual give and take, and social cooperation which have a major impact on economic growth through various kinds, such as increasing a sense of responsibility for the public interest, expanding participation in the democratic process, and into harmony. Community and reduce crime rates (Townsend, 2013).

(4) Smart environment (sustainable development and resources), a smart environment, which is an environment that can provide comfort, resource sustainability, physical or non-physical beauty, visual or not, for society and society, a clean and orderly environment, RTH cage is an example of implementing a smart environment. (5) Intelligent life (quality of life and culture), meaning that humans have a measurable quality of life. Quality of life is dynamic in the sense that we are always trying to improve. Human cultural achievements are a direct or indirect result of education. Thus, high quality education is a guarantee of quality culture, and culture is the result of high quality education (Townsend, 2013).

Smart governance (empowerment and participation), the main key to success in governance is Good Governance, which is a paradigm, system and process of governance and development that heed the principles of the rule of law, humanity, justice, democracy, participation, transparency, professionalism and accountability are combined with a commitment to uphold the values and principles of decentralization, effectiveness, effectiveness, clean governance (Healey et al., 2008). Various public problems that develop at this time, a number of civitas both individually, groups, and institutions, have / are conducting research (and community service) on a number of strategic issues. To that end, discuss and provide strategic policy recommendations for related parties. Three strategic topics or issues are democracy, digital society and social justice. Therefore, a city called smart city is a city that initially has a new breakthrough in solving problems in their city, and has succeeded in improving the performance of their city (Widyaningsih, 2013).

2. RESEARCH METHODS

The research method by the author uses the systematic method Literature Review, by gathering several sources of information from journals, books and other articles. To improve the source of reading that will be produced by the reader later. Then after the sources are collected, the new author can conclude what results have been obtained from this reading source.

3. DISSUSSION

Civic Education & Smart City Relations

According to the Ministry of National Education Regulation No.22 of 2006 concerning National Education Content standards, Citizenship is a subject that focuses on forming citizens who understand and are able to use their rights and obligations to become intelligent, skilled, and characterized Indonesian citizens mandated by the Pancasila and the 1945 Constitution Citizenship is an aspect of political education that focuses on the role of citizens in the life of the state, all of which are processed to encourage that role in accordance with the provisions of the Pancasila and the 1945 Constitution in order to become citizens who can be relied upon by the nation and state (Cholisin, 2000). The meaning of citizenship has always been defined as the study of government and citizenship related to the obligations, rights, and privileges of citizens. From the various opinions above, it can be concluded that Civics are subjects that focus on the formation of citizens who understand and are able to carry out their rights and obligations as mandated by the Pancasila and the 1945 Constitution. (Graham, 2011)

Citizenship education aims to provide the following competencies: (1) Think critically, rationally and creatively in responding to the issue of citizenship. (2) Participating in a quality and responsible manner, and acting intelligently in community, national and state activities. (3) Developing positively and democratically to form themselves based on the character of Indonesian society so that they can live together with other nations. Interact with other nations in the world directly or indirectly by utilizing information and communication technology (Reimers, 2006). Citizenship Education aims to build the character (character building) of the Indonesian nation which, among others: (a) shapes the participatory skills of qualified and responsible citizens in the life of the nation and state, (b) makes Indonesian citizens intelligent, active, critical, and democratic, but still have a commitment to maintain the unity and integrity of the nation; (c) developing a culture of civilized democracy, namely freedom, equality, tolerance, and responsibility (Devis et al., 2005).

Based on the description above it can be concluded that citizenship education especially at the elementary school level has the aim of (1) forming good and reliable citizens, (2) having good character, (3) competent, (4) active, (5) capable to innovate, and (6) to open the door in the world arena, therefore intelligent citizens influence the sustainability of the smart city itself.

Scope of Civics Education

According to the Minister of Education Ministerial Appendix No.22 of 2006 concerning National Education Content standards, the scope of Civics Education subjects includes the following aspects. (1) Unity and national unity, including: living in harmony in diversity, loving the environment, pride as an Indonesian nation, participation in the defense of the state, positive attitude towards the Unitary State of the Republic of Indonesia, openness and guarantee of justice. (2) Norms, laws and regulations, including: orderly in family life, order in school, norms applicable in the community, regional regulations, norms in national and state life, national legal and judicial system, law and justice international. (3) Human rights include: children's rights and obligations, the rights and obligations of community members, national and international human rights instruments, promotion, respect and protection of human rights. (4) Citizens' needs include: mutual cooperation, self-esteem as citizens, freedom of association, freedom of opinion, respect for shared decisions, self-achievement, equality of citizenship. (5) The State Constitution includes: the proclamation of independence and the first constitution, the constitutions that have been used in Indonesia, the basic relationship between the state and the constitution. (6) Power and Politics, including: village and sub-district governments, regional and autonomous governments, central government, democracy and political systems, political culture, democratic culture towards civil society, government systems, press in democratic societies. (7) Pancasila includes: the position of Pancasila as the basis of the State and state ideology, the process of formulation of Pancasila as the basis of the state, the practice of Pancasila values in daily life, Pancasila as an open ideology. (8) Globalization includes: globalization in its environment, Indonesia's foreign

policy in the era of globalization, the impact of globalization, international relations and international organizations, and evaluating globalization (Lonto, 2020).

Civil Society

One of the main characteristics of western civil society lies in the moral values that underlie people's behavior and mindset. In the Islamic concept, morals based on quran values become the main foundation in shaping people's mindsets and behavior. Whereas the western concept is based more on social values that develop in line with western cultural history. The concept of civil society or in the western treasury is known as civil society (civil society). This concept emerged during the enlightenment (renaisissance) in Europe through the thought of Jhon lock and Emanuel kant. As a concept, civil society comes from a long history of Western society which is usually compared to the concept of the state. In 18th century European tradition, this understanding of civil society was considered to be the same as the state (Schutte, 2016).

Civil Society Development Phase

(1) The first phase of the history of civil society discourse is marked by the view of the Greek philosopher Aristotle (384-322). Civil society is seen as a state or identical system with the country itself. At the time of Aristotle's civil society was understood as a state system using the term "Koinonia politike". That is, a political community where citizens can be directly involved in a variety of political economy and decision-making. The formulation of civil society was further developed by Thomas Hobbes (1588-1679) and Jhon Locke (1632-1704), who saw it as a continuation of the evolution of natural society (Miller, 1997). Civil society has a role to reduce conflict in society so that it must have absolute power, so that it is able to control and supervise closely the patterns of interaction (political behavior) of every citizen. Unlike Jhon Locke, the presence of civil society is to protect the freedom and property rights of every citizen. (2) The second phase, in 1767 Adam Ferguson developed the discourse of civil society in the social and political context in Scotland. Ferguson, emphasized the ethical vision of civil society in social life. This understanding was born out of the influence of the industrial revolution and capitalism which gave birth to striking social inequalities (Colas, 2013).

(2) The third phase, in 1792 Thomas Paine began to interpret the discourse of civil society as something contrary to state institutions. In fact he is considered as the antithesis of the state. According to this view, the state is nothing but a bad necessity. The concept of a state abash, according to this school, is the embodiment of the delegation of power granted by society for the creation of shared prosperity. The more striking a civil society is, the greater the chance to regulate the lives of its own citizens. (3) The fourth phase, the discourse of civil society was further developed by Hegel (1770-1837), Karl Marx (1818-1883 AD) and Antonio Gramsci (1891-1937 AD). In the view of the three civil society is an ideological element of the dominant class. (4) The fifth phase, the discourse of civil society as a reaction to the Hegelian school which was developed by Alexis de Tocqueville (1805-1859 AD), (Paine, 2002).

Tocqueville's thinking about civil society as a balancing group of state power. According to Tocqueville, political power and civil society are the main forces that have become strong American democracy. The figure who first coined the term civil society was Adam Ferguson in his book "An Essay on The History of Civil Society" published in 1773 in Scotland. Ferguson emphasized civil society on the ethical vision of community life. This understanding is used to anticipate social changes caused by the industrial revolution and the rise of capitalism, as well as the striking contrast between individuals (Chamber, 2001).

It can be concluded that the relationship of civil society with smart city ends with the existence of a new activity based on comfort and many things that are new, one of the simple concepts that must be had from this smart city is that a view of the Smart Cities Friendly Cities must be able to create a sense of security for its citizens, especially children. The activities and mobilization of children today are of a high degree in line with the increase in intelligence and the development of information technology. The bigger the city, the more complex its activities, as well as the problems faced. Crime is one of the negative impacts of urban development and ironically most victims of crime are children. Smart government must be able to provide protection for children and eliminate parents' concerns about their children's safety. Human resources (government officials) and technology can help the realization of children's friendly cities (Hancke, 2013).

Smart Citizens

Law No. 20 of 2003 concerning the national education system, Citizenship is an effort to equip students with basic knowledge and ability to be happy with the relationship of citizens and the education of the predecessors defending the State to become citizens who can be relied upon by the nation and the State. From the understanding and characteristics of Civics, it is interpreted that Civics is a subject that aims to shape the characteristics of citizens in terms of, specifically developing the nation and the State by relying on basic knowledge and abilities of Civics subjects with the main subject of democratic politics or the role of citizens in aspects of life. Citizenship education becomes important when the government establishes Civics as one of the subjects that needs to be included in the school curriculum. This is seen in Law No.20 of 2003 which among others requires that the contents of the curriculum contain civic education which in principle aims to build good citizenship and prepare citizens for the future. The core of citizenship education is a conscious and planned effort to educate the life of the nation for citizens by developing national identity and morals as a basis for the implementation of rights and obligations in defending the State, for the survival of the life and glory of the nation and state. The purpose of citizenship education is to realize citizens who are aware of national defense based on national political understanding, and sensitivity to develop national identity and morals in the life of the nation (Demmert, 2003).

In the conceptual level, Civics are also interpreted as preparing young people (students) to be focused on being citizens who have the knowledge, skills and values needed as a guide in participating in society (Binkley et al., 2012). In line with some of the opinions above, Civic Education is said to be the subject in charge of how to form good citizenship. It was also said, that Civics are subjects that have a mission in developing nation and character building, citizen empowerment which has a role in the formation of civil society. This understanding is the understanding of the new paradigm of PKN which has clear scientific roots which are based on political science, law and moral philosophy / philosophy of Pancasila (Halstead, 2006). Based on the opinions of experts in the above understanding, it can be said that Civics are subjects that have a primary focus in the formation of good citizenship and are smart, skilled, and characterized according to the mandate of the Pancasila and the 1945 Constitution.

In the next goal, it is said that Civics equip students to have the skills or even the ability to develop positively and democratically. Furthermore, the attitude to be developed is the attitude that is actually explored from the original character or latent culture of the Indonesian nation. The original character is reflected in Pancasila as the nation's ideology which was initiated by the founding father (Powell, 2008). Therefore, if you see some of the above objectives it can be said that the Civics actually carry out a very important task in shaping the character of citizens through education in schools which is realized in accordance with the character of Indonesian society. With this goal, Civics can actually be said to hold a strategic role in character education, especially making Indonesian citizens towards good citizenship (Peterson, 2004).

Meanwhile, according to the National Council for Social Studies (NCSS), the aim of Civics is to form informed, analytical citizens, implement democratic values and take an active role in society. These objectives are broken down into 11 objectives, namely: (1) Knowledge and skills for solving problems. (Knowledge and problem solving skills), (2) Awareness of the contemporary role of science. (Awareness of the contemporary role of science), (3) Readiness for effective economic life. (Readiness for a more effective economic life), (4) Value judgments for a changing world. (Ability to make value decisions), (5) Receptivity to new facts, ideas and ways of life. (Acceptance of facts, ideas and new life), (6) Participation in decision making. (Participation in decision making), (7) Belief in equality and liberty. (Believing the principle of equality and freedom), (8) National pride and international cooperation. (National pride & spirit of international cooperation), (9) The creative arts and humanistic awareness. (Creative and humanistic arts), (10) A compassionate citizenry. (Respecting humans as humans), (11) Development and application of democratic principles. (Development and definition of democratic principles) (Previte et al., 2001).

In contrast to the two opinions above, that Civics need to be elaborated in curricular objectives which have details including: 1) science; 2) intellectual skills which include how students are able to have skills from simple to complex skills, from inquiry to making valid conclusions, and from critical thinking to creative thinking; 3) relating to attitudes: values, sensitivity and feelings; and 4) students are expected to be able to have social skills that are implemented skillfully and intelligently (Khun, 2005). Some of the goals of Civics show that Civics are able to develop dynamically and have a vision in developing intellectual and moral quality of students which is focused on the formation of good citizens

without forgetting to strengthen it with character values that are developed positively and democratically (Ravitch et al., 2001).

4. CONCLUSIONS

Forerunner to the formation of smart cities depends on the citizens themselves or the local communities where the communities live, developed and smart cities are understood by residents who are able to use technological ways actively and well. Education is basically how a community or citizen, both in mind and character, does not violate the norms that apply, so that the community is able to become an intelligent, insightful and highly intellectual society, so that the community can accept the concept well. and smart city ideas themselves.

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