

The Development of a Civic Disposition for Indonesian Youth through the Youth Organization

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Abstract

The purpose of this study was to determine the role of the Taruna Bhakti youth organization in building and forming civic disposition values for young people in Wotgaleh-Gendungan Village RW 09. Through the Youth Organization, it can support the inculcation of civic character values in each member of the youth organization, and the activities carried out by the youth organization can shape the character of the youth. This type of research the writer uses in this research is descriptive using a qualitative approach. The research method used is an objective case study describe the role of the Taruna Bhakti youth organization as a place for the development of youth civic disposition. The subject of this research is the Taruna Bhakti Wotgaleh-Gendungan Youth Organization RW 09. The results of the research found were that youth organizations at the village level were able to build and shape youth citizenship characters. The role of youth organizations can be seen from activities that are already running and other work programs. The activities carried out continuously by Taruna Bhakti youth groups are as follows: (1) Social service work; (2) Agenda for regular meetings; (3) Anniversary of the Republic of Indonesia; (4) Healthy walking; (5) Sinoman or guest waiter activities.

Keywords: civic disposition; youth; youth organization.

Introduction

Along with the times, a world that is growing rapidly, increasingly sophisticated technology facilitates human life in various aspects without exception. The rapid development of

technology enables all aspects of human life to experience automation. The impact of combining technology with new approaches both digital, biology and the physical world can change the order of human life and interact with each other

(Tjandrawinata, 2016). Another statement describe by H.A.R Tilaar (2007) that with technological sophistication, individuals can easily access information from around the world and provide opportunities for the state to promote and flatter the superiority of its nation universal (Ayu Ida Susilowati, 2019). Of all the advantages above, there is a big challenge for the Indonesian nation as a result of these social changes. These changes have a direct impact on Indonesian society and affect the character, morals, values, norms, law and ethics of citizens. In the past, Indonesia was known as a polite, friendly, patient nation, but today makes a nation of vindictive, reviled, and grumpy which if not minimized immediately will result in the disintegration and stability of the nation being threatened.

Data obtained directly from the official website kpai.go.id, KPAI reveal that in 9 (nine) years from 2011 to 2019 exist 37,381 complaints of violence against children. Due to bullying in the world of education and social media, the number reached 2,473, and the trend of this case continues to increase. As many as 84% of children in Indonesia experience violence at school. This figure is based on a survey conducted by the International Center for Women's Studies (ICRW) and data released by the Indonesian Child Protection Committee (KPAI). The Indonesian Child Protection Commission (KPAI) received 153 complaints of physical and psychological violence against students in the education sector throughout 2019 the cases included

children under policy protection, children who experienced physical violence, and bullying. This condition is a phenomenon that threatens the character, morals, values, and laws that shake victims and other individuals, especially youth. Youth is an asset of the nation's generation who must maintain the values of character based on Pancasila, and have an obligation to exercise their rights and obligations as good citizens. In Law No. 40 of 2009, article 1 paragraph 1 concerning youth, it is explained in that article that youth are Indonesian citizens who enter an important period of growth and development aged 16 to 30 years. According to H.A.R Tilaar, the mentality of a youth is influenced in the field of education, and seeing youth is not a new study. In ancient Greece, Socrates was a philosopher who was accused of destroying the souls of young people who were still vulnerable so that they were considered dangerous for the life order of society. Therefore, in realizing special skills, developed, internalized in families, schools, and community organizations are needed (Suzanne Naafs & Ben White, 2012).

Citizenship education based on Permendiknas No. 22 of 2006 is defined as as a subject that focuses on the formation of citizens who understand and can carry out their rights and obligations to become intelligent, skilled, and characterful Indonesian citizens as mandated by Pancasila and the 1945 Constitution. From the objectives of learning Civics collectively that there are 3 (three) main dimensions that are used

for the development of citizen intelligence (*civic intelligence*), it is necessary to develop the character of responsibility (*civic responsibility*) and fulfillment of citizens in an active role (*civic participation*). Branson, 1998 states that good civic education must fulfill 3 components, namely *civic knowledge*, *civic skills*, *civic disposition* (Winarno, 2019).

Based on the description above, citizenship education is able to shape the character or character of community citizenship so that it is able to produce capable and democratic citizens. Citizenship skills that are intended to develop a good citizen characters, namely *civic disposition* or citizenship character. *Civic disposition* oriented there is a democratic character formation. The character of citizenship is divided into private characters and public characters, each of which plays an important role in maintaining and developing a constitutional democracy (Winarno, 2019). Branson (1998) states that the private character that every individual must have can be in the form of self-discipline, moral responsibility, and the obligation to uphold human dignity. While the public character that is no less existent can be in the form of social courtesy, high-level thinking (critical), concern for fellow citizens, and always obeying the rules that have been in effect to make traveling in a democracy successful. To produce youth with a character, not only support from the education sector, but the community environment, especially youth organizations that exist in the community, take part in the

successful development of *civic disposition*.

In building the character, a values, ethics and morals of the youth, the community is obliged to follow the Youth Organization organization as a forum for empowering and fostering a youth at the village level. Youth Organization based on the Regulation of the Minister of Social Affairs of the Republic of Indonesia No. 23 of 2013 concerning Empowerment of The Youth Organization defines a social organization as a forum and infrastructure for the development of every member of society who grows and develops on the basis of awareness and social responsibility from, by, and for society, especially the younger generation in village or Urban Village or other similar names and primarily engaged in social welfare business, which are functionally in the field and developed by the Ministry of Social Affairs. So the conclusion is that Youth Organization is a village-level community forum intended for young people to build the character of youth who care, are responsible, tolerate, respect each other and so on, and express their aspirations in building a better village.

Based on pre-observations made by the author, it is found that the Taruna Bhakti youth group in Wotgaleh Sukoharjo Village is an organization that has been established since July 5, 1980 as a forum to devote itself to the community and the nation in order to foster the creativity of the younger generation in the development of Wotgaleh - Gendungan Village RW

09 (quoted in tarunabhakti35.wordpress.com). But over time, conditions that are not ideal, especially youth, have become a concern for the village community. The reason is the lack of enthusiasm of the youth at events or activities held in the village, the lack of youth participation to enliven the continuity of the event or the lack of awareness of the importance of the event because they feel they do not understand the meaning of these activities, less of communication between members and administrators of youth organizations, and differences of opinion which gives rise to internal organizational conflicts. Therefore, efforts are continuing to do by the Chairman of Youth Organization and other administrators in building character values in civic disposition to all members of the youth who are members of the youth organizations. Not only that, There needs to be support from community leaders from the village as role models, mentors and directors so that youth do not deviate. From the above problems, the author will discuss how the role of Taruna Bhakti youth groups in building and shaping the values of the citizenship character of the Wotgaleh-Gendungan youth RW 09

Method

In this study, researchers used a qualitative descriptive method.

Settings and Participants

This research uses a qualitative method with a case study approach in getting an overview of the activities or work programs of the Taruna Bhakti youth organization in building and shaping the character of youth citizenship. Through this approach, it is hoping that you can get in-depth information about the activities carried out by the Taruna Bhakti youth organizations. The subjects in this study were the Taruna Bhakti Youth Organization in Wotgaleh-Gendungan Village RW 09. This research was conducted on 10 main informants from the chairman, management, member representatives, and former chairman of the Taruna Bhakti Youth Organization.

Data Collection

The types of data to be obtained in this study are:

1. Primary data

In this case, the data obtained is the result of an unstructured interview guide through filling in the google form and carrying out observations or observations carried out directly by the author at the location of the Taruna Bhakti youth organization, Wotgaleh-Gendungan Village RW 09 by observing activities or activity which is done to realize the character of citizenship.

2. Secondary Data

This data is obtained by documenting every activity of the Taruna Bhakti youth organization in the form of photos of activities or work programs, the presence of

members of the youth organization, presenting arguments or suggestions in the forum for routine meeting agenda.

After data collection is complete, the data can be analyzed using the content analysis method (*content analysis*), including data collection, data reduction, and verification

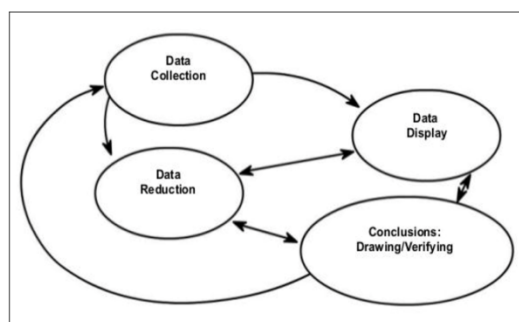


Figure 1. An interactive model of analysis

Result and Discussion

The Role of The Youth Organization in Realizing Civic Disposition to Village Youth

Based on research conducted by the author to build the *civic disposition* of Indonesian youth through youth organizations. *Civic disposition* is a trait or character that must be possessed by citizens in encouraging citizenship knowledge and skills. *Civic disposition* needs to be instilled and built in order to produce and improve the good character that citizens must have (Mulyono, 2017). The character of citizens is divided into private characters and public characters. The private character is a character that is intended for society and the state in

forming a better person, such as an attitude of social responsibility, respecting diversity, and social discipline. Meanwhile, the public character is a character that becomes the basis or foundation for interacting and communicating from various groups of society in order to achieve the goal of prioritizing public interests over personal interests.

According to Budimansyah (2008) quoted in Winarno the public and private characters can be described in detail as follows:

1. Being an independent member of society means having a sense of awareness of being responsible and accepting the consequences of what they have done to fulfill their obligations as a democratic society.
2. Fulfilling the personal responsibility of citizenship in the economic and political fields means being responsible for the individual to look after and nurture, provide for and educate children. In addition, they must pay taxes, contribute to community activities, and carry out their duties as a leader in their respective fields.
3. Respect for the dignity and dignity of each individual, such as being polite, respecting the rights of minorities and the opinions of others, prioritizing public interests, solving problems by way of deliberation and consensus.
4. Participate in the elements of citizenship effectively and wisely. Citizens can participate in public debates, participate in

polite and serious discussions, and take control of leadership when necessary. Finally, evaluating the personal interest as a citizen must be put aside in order to fulfill the public interest and evaluating his obligations or the constitutional principle required to reject certain citizenship demands.

5. Developing the healthy functioning of constitutional democracy. Citizens must have a sense of informed awareness and sensitivity to public affairs, conduct studies of constitutional values and principles, monitor decisions of political leaders. With the aim of directing citizens to work in peaceful and legal ways.

Based on the above statement, it shows that the character of citizenship is the most substantial and fundamental aspect of the civic education subject. The character dimension is considered as the "estuary" of two other dimensions in the form of the vision, mission and goals of education. The characteristics of the civic education discipline are characterized by emphasizing the dimensions of character, character, attitude. and other emotional problems. In addition, people are expected to have intellectual and participatory abilities in the life of the nation and state. Finally, knowledge and skills will form an established character, which will become an attitude in everyday life. Personality, character, attitude or daily life habits reflect good citizenship, such as religious attitudes, tolerance, honesty, fairness,

democracy, respect for differences, respect for law, respect for the rights of others, have a strong national spirit, a sense of social solidarity, and so on (Fusnika, 2014). In simple terms, both young men and women are required to have the character or character of citizenship because it is through youth that the character of the nation's successor is created. However, not many youths have a firm stand on the values of citizenship character, such as in the Taruna Bhakti Youth Organization in various activities that are proclaimed by many youths who are less enthusiastic about participating in competitions because they feel that the competition is intended only for children and youth are inappropriate play it. Even though this is not the case, the point is to hold competitions such as the anniversary of the Republic of Indonesia to see the extent of cohesiveness, cooperation, and social responsibility of the youth. There is also a lack of courtesy that is sufficient for these young people as evidenced by the disrespect for youth to older people. Therefore, various efforts are needed in the form of activities to realize the development of *civic disposition* or civic character in the youth of Wotgaleh-Gendungan RW 09.

The results of interviews conducted by the author to informants, both the head of the youth organization, the management of the youth organization, representatives of members, and former leaders of the youth organization. These results indicate that the Taruna Bhakti Wotgaleh-Gendungan youth

organization RW 09 Sukoharjo has a very important role in building values or attitudes that reflect good citizenship in the life of the community, nation, and state to foster a sense of youth social responsibility. Seeing how the Taruna Bhakti youth organization in carrying out work programs, community activities, and other agendas as one of the ways to carry out their duties as a forum for youth. As a youth organization that has been established since July 5, 1980, various work programs and other community activities have been running, thus creating peace, harmony, cohesiveness among RW 09 youths and preventing, warding off and anticipating social problems. There are also activities as a form of effort to realize the attitude or character of youth citizenship, the Taruna Bhakti youth organization can make it happen with a variety of activities including the following:

1. Social service work is an activity carried out by all residents in cleaning the village environment, helping when someone is affected by a disaster such as illness, died. For activities to clean the village environment, young people and girls contribute directly, for example, youth cleaning the village environment that has determined, assisted by fathers, while women help cook in the kitchen with the women to make and serve food or some snack. For example, if one member of the youth organization is sick, it is the duty of all members of the youth organization to visit and

help the finances of the affected family by providing compensation or contributions to social funds. This attitude is a form of social concern for fellow youth members and upholds human values as mandated in the second principle of Pancasila. Social care is the attitude of treating others with kindness and generosity, being sensitive to the feelings of others, willing to help those in need, never being rude and not hurting others (Muchlas Samani, 2013). The principles contained in the second principle of Pancasila, which reads Just and Civilized Humanity, are interpreted as placing humans based on human dignity as creatures created by God Almighty and mutual respect among human beings and the appreciation of the Indonesian people to other countries (Krissantono quoted by Syamsudin, 2009: 82).

2. Routine meeting agendas held once a month are consistently held continuously with different locations. Regular meetings at the Taruna Bhakti youth group are called regular social gatherings at the beginning of the month on even days. A series of events at routine regular social gatherings continue to be encouraged to motivate young people to come too not many young people come to the consistent social gatherings. The events were opened like a social gathering in general, starting from the opening, reading recitations, remarks from the

host, welcome from the coach of the youth organization, remarks from the head of the youth organization, suggestions, financial reports, and closing Activities that show the activity of young people during regular social gatherings lie in suggestions where youth and female representatives are required to give their suggestions or suggestions to improve or advance the Taruna Bhakti youth organization. This brings young people to be able to express their opinions in large forums, respect other people's opinions and do not interrupt when other people are talking, a sense of kinship emerges in individuals, and helps other members of society.

3. Commemoration of the Birthday of the Republic of Indonesia, an activity that is always organizing by the Taruna Bhakti youth organization to commemorate Indonesia's first independence day forming a committee so that it can easily coordinate directly with the chief executive of the Republic of Indonesia's Anniversary Before the anniversary arrives, things need to be, namely holding competitions intended for children, mothers, fathers, and young people, activities purposive for the entire community of Wotgaleh-Gendungan RW 09 which are planing as well as possible as a means to prove that Wotgaleh-Gendungan residents are a compact and supportive

communities. Furthermore, to coincide with the anniversary of Indonesia's independence, Youth Organization held a healthy walk and exercise together guided by direct gymnastics instructors, gymnastics instructors were taken from the Wotgaleh community itself. Similarly, it is intended by the entire community

Wotgaleh-Gendungan RW 09 as a form of cultivating a sense of love for the country and fostering a sense of enthusiasm in every element of societies. Lastly, the "*Tirakatan*" was held which could be one day before or after the celebration of the Republic of Indonesia's Independence Day, again with the policy of the organizing committee. This is where the committee, administrators, and members of the youth organization work together to build and create an event as cheerful as possible so that it will get the attention of the community. Mutual cooperation, cooperation, communication between teams, channeling innovative and creative ideas are the civic attitudes that youth must have.

4. Healthy walks are always carried out every year in commemoration of the Youth Pledge Day, Mother's Day commemoration, and the anniversary of the Taruna Bhakti Youth Organization. This healthy walk was carried out in order to strengthen the relationship between the

villagers of Wotgaleh-Gendungan RW 09 and strengthen the sense of unity and unity in the life of society, nation and state. This hiking activity reflects the attitude and character of citizenship, such as time discipline when it comes late, other groups will leave it, care for the environment other than as a form of solidarity, this hike is carried out as a form of concern for the environment. If in the middle of the trip, there is trash, both plastic, straws or the like, we are required to pick it up and throw it away later when we arrive at the finish or destination, a trash bag will be provided to dispose of the garbage that was collected.

5. *Sinoman* activity or guest laden interpreter is one of the main activities led directly by the board of the *Sinoman* youth organization. This “*sinoman*” activity had carried out by all management and members of the youth organization as a form of support in the success for the celebration event. *Sinoman* can be said to be a village-level waiter, every time there is a celebration in the village of Wotgaleh-Gendungan RW 09 *sinoman* will be immediately moved to help with celebrations starting from consent, receptions to *banyumili*. The activity of this *sinoman* or guest laden is a reflection of the attitude or national character that young people must do. This reflection can be applied in everyday life. Citizenship characteristics that

arise as a result of *sinoman* activities can be in the form of an attitude of cooperation, responsibility as a village youth, responsibility of a youth, social solidarity, and tolerance.

The results of the presentation of activities or work programs that have been running for about 35 years at the Taruna Bhakti youth group are a form of activity to build the national character of the Wotgaleh-Gendungan youth RW 09. Citizenship values shown through youth activities refer to the values The values in national and state life are based on Pancasila and the 1945 Constitution of the Republic of Indonesia. According to Udin S Winataputra (2009; 11.1), disclosing aspects of citizenship values can build the character of Indonesian citizens who are single, if they include responsibility, involvement in society, capability, tolerance and religiosity. All of these values aim to make a society that understands democracy.

The results of the research that have been mentioned above, when examined with the theories previously described, can clearly be proven that youth organizations can be used as a community forum, especially youths who have a very important role in building and shaping the character of citizenship in every youth in society. The role is an aspect that is owned by each institution, both at the community and state level, which is dynamic in nature which states the position or status of the institution (Soekanto, 2017: 212). It is different from the meaning of the role, which is an

action that is carried out by an individual/an inner group occupy a position in a certain social status (Slamet, 2005: 15). So the role of the Taruna Bhakti youth organization in persuading youth to get involved in activities of the youth organization is good enough, the solution for youths who lack awareness of contribution in society can be scheduled to make small campaigns specifically to shelter passive youth. During the campaign, representatives of the management can position themselves as wise discussion partners, be fair, honest, and firmly ask about obstacles or provide motivation, communicating should provide a two-way understanding so that good cooperation between individuals is created to be able to join the youth organization again. Even though this method has been done and there are still many who are not obedient, representatives of the management and chairman of the youth organization meet the parents of these passive members to be invited to work together so that they can return to youth activities. If both of these methods have been done, but the only way is ignored by providing a fine for the passive member.

As one of the youth organizations that shelters the Wotgaleh-Gendungan RW 09 youth, it is hoped that it will be able to realize the democratic national characters and that youth can become agents of change for society, nation, and state. With the youth organization, the youth organization can help young people to find their identity, and make Indonesian youths democratic youths

Conclusion

It can be concluded that the youth organization at the village level is able to build and shape the character of youth citizenship. The role of youth organizations can be seen from activities that are already running and other work programs. In theory it is also clear that the activities of the youth organization reflect the character of citizenship. The activities carried out continuously by the Taruna Bhakti youth organization are as follows:

1. Social service work reflects the character of social care for fellow youth members and upholds human values as mandated in the second principle of Pancasila.
2. Regular meeting agendas bring young people to be able to express their opinions in large forums, respect other people's opinions and do not interrupt when other people are talking, a sense of kinship emerges in individuals, and helps other members of the community.
3. Commemoration of the Birthday of the Republic of Indonesia, an activity that is always carried out by the community in a compact and supportive manner, as a form of cultivating a sense of love for the country and fostering a sense of enthusiasm, mutual cooperation, cooperation, communication between teams, channeling innovative and creative ideas.
4. Healthy walking is always done other than as a form of solidarity,

and is done as a form of concern for the environment.

5. *Sinoman* activities or guest interpreters reflect the character or attitude of cooperation, responsibility as a village youth, the responsibility of a youth, social solidarity, and tolerance.

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