

INCREASING THE SPIRIT OF DEFENDING THE COUNTRY THROUGH CITIZENSHIP EDUCATION IN HIGHER EDUCATION

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Abstract

Defending the state is the right as well as the obligation of citizens. Nevertheless, defending the state is often simplified as militaristic, but it can also be done through formal educational means. Civic Education (PKn) is one medium to develop the spirit of defending the state. This article attempts to examine the mapping of the linear values of state defense with Civic Education (PKn) subject in university. This research uses a qualitative approach with literature study and documentation study. The results show that the value of state defense in Civic Education (PKn) is the value of love of the homeland which is learned through the material of national identity and the insight of the archipelago; the values of national and state consciousness which are learned through the obligations and rights of the state and citizens, the constitutional values and norms of the 1945 Constitution of the Republic of Indonesia, and the democracy of Indonesia; loyalty to Pancasila as state ideology is learned through the material of Pancasila; and the value of sacrificing for the nation and state are taught through law enforcement materials that are just and national defense and state defense. While learning is designed to actualize the values of state defense through cooperative learning, inquiry, and contextual learning.

Keywords: Defend the Country; Civic Education; Patriotism Citizen

A. Introduction

As stated in the Constitution of the Republic of Indonesia, defending the country is both a right and an obligation of citizens. This means that all citizens are required to participate in efforts to defend the country. The participation of citizens must of course be realized in a systemic activity to produce the spirit and behavior of citizens that reflect readiness in efforts to defend the country. However, there is still a perception that simplifies defending the country with militaristic matters, even though the seeding of the spirit and behavior of defending the country can be realized through formal education facilities.

These facilities can be in the form of providing Civic Education (PKn) for students at universities as a means of preparing students to defend the country.

Civic Education (PKn) which is formally given in classrooms to equip citizens to be smart and good (*smart and good*) can be formed as an effort to sow the spirit of defending the country. This is indeed inseparable from the essence of Civic Education (PKn), both in terms of history, the purpose of giving it, and its material content. Historically, civic education cannot be separated from efforts to defend the country, this is reflected in the fact that civic education was first

introduced by the legion of American veterans whose goal was to make America an American nation with a very varied cultural background, race, and country of origin. The legion of American veterans thought that only by understanding the values of struggle (patriotism) in building the American nation, Americans could respect and build their nation democratically and responsibly by emphasizing the theoretical aspects oriented to character education and patriotism. This was later adopted in Indonesia, where the aim of Civic Education (PKn) is to educate good citizens, which can be described as citizens who are patriotic, tolerant, loyal to the nation and state, religious, democratic, and true Pancasila. Then in terms of material content, Civic Education (PKn) contains the concepts of the values of Pancasila and the 1945 Constitution along with the dynamics of embodiment in the life of the Indonesian people.

The 1945 Constitution of the Republic of Indonesia stipulates that every citizen has the right and is obliged to participate in the defense of the state and states that every citizen has the right and is obliged to participate in the defense and security of the state. Then it was determined that the defense and security of the state were carried out through a universal people's defense and security system by the Indonesian National Armed Forces and the Indonesian National Police, as the main force, and the people, as the supporting force. This reflects that citizens must participate in defending the country to ensure national defense and security that is integrated with state defense and security instruments. Detailed arrangements regarding citizen participation in efforts to defend the country are stated in Law Number 3 of 2002 concerning National Defense (Law No. 3 of 2002) Article 9 paragraph (2) letter a that the participation of citizens in efforts to defend the country is carried out through civic education. The participation of citizens in efforts to defend

the state is a constitutional right and obligation of every citizen through the manifestation of attitudes and behaviors that are imbued with love for the nation and state. The implementation of state defense in Indonesia has the following values: love for the homeland, awareness of the nation and state, loyal to Pancasila as the state ideology, willingness to sacrifice for the nation and state, and the initial ability to defend the state.

In the study of Civic Education (PKn) as a subject of personality development and national education, it is certainly hoped that it will contribute to sowing the spirit of defending the country for students who are inherently citizens of the country. Materially, how to map material contents that support the achievement of state defense values. In addition, it will describe how the learning design used in teaching Civic Education (PKn) is to support the achievement of state defense values.

B. Literature Review

1. Civic Education

Civic education is given in Indonesia in line with the global vision of civic education which is to form good and smart citizens (to be good and smart citizens). Civic education is closely related to the development of intellectual abilities and citizen participation which can be given formally, informally, and non-formally. The application of civic education in higher education is based on the provision that the higher education curriculum must contain: religious education, citizenship education, and language. Furthermore, it is stated that civic education in the higher education curriculum is education that includes Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal Ika to form students into citizens who have a sense of nationality and love for the homeland.

According to Branson, the purpose of giving civic education is quality and responsible participation in political and community life at the local, state, and national levels. Meanwhile, Winataputra stated that Civic Education (PKn) holistically aims for every young citizen to have a sense of nationality and love for the homeland in the context of the values and morals of Pancasila, the values and norms of the 1945 Constitution of the Republic of Indonesia, the values and commitments of Unity in Diversity, and commitment to the unitary state of the Republic of Indonesia.

The provision of Civic Education (PKn) in higher education is at least based on the reason that every generation is a new person who must acquire knowledge, attitudes/values, and skills to be able to develop citizens who have good and intelligent character or character (smart and good citizen) to live in social life, nation, and state in accordance with constitutional democracy. In this regard, Civic Education (PKn) is included in the personality development course which according to Iriyanto Widisuseno is a value education program carried out through the learning process in universities and serves as a model for developing the identity and personality of students, aiming to build Indonesian people who are faithful and devoted to God Almighty, has a noble character, has a strong personality, and is independent, and has a sense of social and national responsibility.

Civic education in Indonesia can certainly be seen from a historical, sociological, and political perspective. The Directorate General of Learning and Student Affairs of the Ministry of Research, Technology, and Higher Education stated that historically, civic education in Indonesia was initially organized by movement organizations that aimed to build a sense of nationality

and the ideals of an independent Indonesia. Sociologically, civic education in Indonesia is carried out at the socio-cultural level by leaders in the community who invite them to love their homeland and the Indonesian nation. Politically, civic education in Indonesia was born because of the demands of the constitution or the 1945 Constitution and several government policies that were in power according to their time. As an educational program that emphasizes the formation of students' personalities, civic education certainly has an object of study that is developed in formal learning in the classroom. According to Somantri, the object of civic education is citizens in relation to community, social, economic, religious, cultural, and state organizations. Meanwhile, according to Azis Wahab and Sapriya, the object of civic education is political science, especially the concept of political democracy (*political democracy*) for the aspects of the rights and obligations (*duties and rights of citizens*).

2. Defend the Country

Defending the state is both a right and an obligation of a citizen. This is intended as an effort to implement the national defense system to ward off various challenges and threats facing the country. In the Regulation of the Minister of Defense of the Republic of Indonesia Number 32 of 2016, it is stated that defending the country is the attitude, behavior, and actions of citizens who are imbued with love for the Unitary State of the Republic of Indonesia, which is based on Pancasila and the Constitution of the Republic of Indonesia. Indonesia in 1945 in ensuring the survival of the nation and state.

In the Indonesian Defense White Paper, it is stated that the awareness of defending the country is a non-physical strength which is essentially a willingness to serve and sacrifice as a

form of proportional service between the profession and the interests of national defense. State defense is the dynamics of citizens' lives in all aspects of life by their respective professions which are inseparable from the universal national defense system. Budi Susilo Soepandji said that the spectrum of state defense is not limited to understanding physical state defense during wartime, but also covers broader aspects ranging from the softest to the hardest as follows:

- a. State defense in a smooth or soft spectrum includes psychological and physical aspects. The psychological aspect reflects the condition of the soul, character, and identity of every citizen based on an understanding of the noble values of the nation, the Pancasila ideology, and the 1945 Constitution of the Republic of Indonesia. The estuary of this psychological condition will be represented by a mindset and attitude pattern that reflects the solidity of national insight, national unity, and awareness of national defense. The physical aspect is the implementation and embodiment of the psychological aspect of state defense which is reflected in the actual pattern of action in the struggle for independence through various activities, ranging from service according to the profession, upholding the name of the nation and state in various national and international activities, active participation in handling social and disaster problems to individual awareness in dealing with non-physical threats in the economic, social and cultural fields.
- b. Hard spectrum is a form of rights and obligations to physically defend the state in the face of threats dominated by military threats from other countries. It is

realized that currently, wars that directly involve military forces are no longer a model for resolving conflicts between two countries. However, as an independent and sovereign nation, the Indonesian people must remain aware that the probability of war is still very open.

According to Achmad Fedyani Saifuddin defending the state consists of two major dimensions: *first*, a tangible, physical dimension, and action against threats and/or attacks on the sovereignty of the nation and state. This dimension is often attached to the physical struggle to defend the sovereignty of the state and the nation which is usually called the military side of defending the state; and *second*, the process of inculcating and manifesting knowledge, belief, and the value of love for the homeland which is not physical but abstract but resides in the deep mind of every citizen. The dimension which is often called the non-military side of defending the country is usually not real because it is stored in the minds of the citizens of the nation, but if the nation is in a relevant context, for example, the presence of a threat to the existence of the nation and state (read: homeland) then belief and the value of love for the homeland will be awakened and activated to defend.

According to Ayon Diniyanto (2022), this condition creates complexity in the public sphere. Reality or truth seems to be blurred. There is no single owner of truth, what exists is who can narrate the truth and is believed by the public. The more narratives that are believed by the public, the stronger the existence of the narrative becomes the truth. Here clearly causes the existence of a lie to remain standing.

From these opinions, it can be said that defending the country is related to aspects of feeling or also physical readiness related to love for the nation and state. Therefore, according to Riant

Nugroho, the five understandings of the purpose of state defense that must be used as references are: (a) foster self-confidence; (b) foster optimism; (c) build discipline; (d) fostering the spirit of mutual cooperation; and (e) cultivate the spirit of nationalism and patriotism. While the values of state defense can be seen in the following table:

Table 1. National Defense Values

National Defense Value	Indicator
Love the homeland	<ol style="list-style-type: none"> 1. Protecting the land and yard as well as the entire territory of Indonesia 2. Proud to be Indonesian 3. Protecting the good name of the Indonesian nation and state 4. Contribute to the progress of the Indonesian nation and state 5. Love domestic products, Indonesian culture and arts
Awareness of the nation and the state	<ol style="list-style-type: none"> 1. Have an awareness of diversity, culture, ethnicity, religion, language, and customs 2. Carry out their rights and obligations as citizens in accordance with applicable laws and regulations 3. Recognizing the diversity of individuals at home and in their environment 4. Think, act and do the best for the Indonesian nation and state
Faithful to Pancasila as the state ideology	<ol style="list-style-type: none"> 1. Understanding the values in Pancasila 2. Practicing the values in Pancasila in everyday life 3. Protecting the good name of the Indonesian nation and state 4. Always develop the values of Pancasila 5. Be loyal to Pancasila and believe in it as the basis of the Unitary State of the Republic of Indonesia
Willing to sacrifice for the nation and country	<ol style="list-style-type: none"> 1. Willing to sacrifice time, energy, thoughts, and materials for the progress of the nation and state 2. Ready to defend the nation and state from various kinds of threats 3. Have a concern for the safety of the nation and state

	<ol style="list-style-type: none"> 4. Have a spirit of patriotism towards the nation and country 5. Putting the interests of the nation and state above personal and group interests
Have the initial ability to defend the country	<ol style="list-style-type: none"> 1. Have intellectual intelligence (IQ), spiritual intelligence (SQ), emotional intelligence (EQ), and intelligence in survival or intelligence in the face of adversity (AQ) 2. Always maintain mental and physical health 3. Tenacious and unyielding in the face of challenges 4. Continue to build physical and spiritual abilities 5. Have the ability to defend the country in the form of skills

Source: Regulation of the Minister of Defense No. 32 of 2016

The implementation of state defense is carried out in the form of State Defense Awareness Development (PKBN). PKBN is all efforts, actions, and activities carried out in the context of providing knowledge and developing attitudes and behavior of citizens who love the homeland, are aware of the nation and state, are loyal to Pancasila as the state ideology, are willing to sacrifice for the nation and state, and have the early ability to defend the country both psychologically and physically in ensuring the survival of the nation and state. PKBN aims to instill the values of defending the country so that every citizen has awareness and can actualize it in the life of society, nation, and state according to the role and profession of citizens, in order to maintain state sovereignty, territorial integrity, and the safety of the entire nation from all forms of threats. Awareness and ability to defend the country are needed to build a universal national defense system, both in the face of military, non-military, and hybrid threats.

The Ministry of Defense has formulated that PKBN is implemented through the educational environment, residential

environment, and work environment with the following explanation:

- a. The educational environment is an environment where citizens attend formal education ranging from early childhood education, elementary school to university through curricular, extra-curricular, and non-formal education;
- b. The residential environment is an environment where citizens live and are members of community organizations, non-governmental organizations, youth organizations, political parties, community leaders, religious leaders, and other community organizations in accordance with the laws and regulations;
- c. The work environment is an environment in which citizens work, both as public and private employees in accordance with statutory regulations.

C. Methodology

The idea of seeding the spirit of defending the country for students through Civic Education (PKn) in higher education uses a qualitative method. In this idea, it will be put forward by mapping the content of Civic Education (PKn) in higher education materials that support the values of defending the state and alternative learning designs that can be used to sow the spirit of defending the country for students. Data analysis was carried out through the process of compiling, categorizing data, and looking for content relationships from various data obtained to get their meaning. The data collection technique uses literature studies and documentation studies that support the implementation of Civic Education (PKn) in higher education and the implementation of state defense for citizens. The analysis and data collection techniques used are expected to answer the predetermined problem formulation.

D. Results and Discussion

As is well known, defending the country is both a right and a citizen's obligation which is contained in the laws and regulations. State defense in this study is directed to non-military nature and is carried out through educational facilities, namely through civic education learning in universities. This study focuses on mapping the content of Civic Education (PKn) material with the values of defending the country, as well as the design of civic education learning for students who can develop the spirit of defending the country. Samuel Hamonangan Simanjuntak (2022) said that is the reason why Indonesia is said to be a pluralist (heterogeneous) society, so state law should not be the only regulation used in law enforcement but should be able to use laws or values that have developed and that already exist can also be used as a source of law. This is related to a political movement, populism often combines with other movements to form power and articulate it as the power of populism. Populism is the rise of the people's "*populum*" political movement, which is affiliated with a certain political orientation. In general, the populism movement is driven or driven by an actor and/or group that has a strong and charismatic influence. The superiority of populist actors in constructing a movement or political strategy can influence emotions and even radicalize the power of the masses (Welak, 2022).

1. Mapping Civic Education Material Content with State Defense Values

The existence of Civic Education (PKn) which is very closely related to the development of the values of defending the country is of course based on the assumption that civic education can be used as national education that emphasizes the formation of knowledge and love for the homeland and the nation and state of students. Therefore, it is a logical consequence that the content of Civic Education (PKn) material is directed to achieve this.

In general, Civic Education (PKn) materials taught in universities are as follows:

- a. Pancasila in the context of the Unitary State of the Republic of Indonesia.
- b. The essence and urgency of national identity as one of the determinants of nation-building and character as well as one of the parameters of national unity and integrity.
- c. Constitutional values and norms of the 1945 Constitution of the Republic of Indonesia and the constitutionality of statutory provisions under the Constitution.
- d. The obligations and rights of the state and citizens in a democracy that is centered on people's sovereignty and deliberation for consensus.
- e. The nature, instrumentation, and practice of Indonesian democracy based on Pancasila and the 1945 Constitution of the Republic of Indonesia.
- f. Fair law enforcement.
- g. Archipelago insight as a collective conception and view of the Indonesian nationality in the context of world relations.
- h. National defense and state defense for Indonesia in building national collective commitment.

As is known, the basic values of defending the country are as follows:

- a. Love the homeland.
- b. Awareness of the nation and the state.
- c. Faithful to Pancasila as the state ideology.
- d. Willing to sacrifice for the nation and country.
- e. Have the initial ability to defend the country.

In fact, Civic Education (PKn) material contains all of these values and can be implemented in classroom learning by prioritizing the principles of integrated and contextual learning. However,

specifically, regarding this matter, the mapping of material content with the values of defending the state is as follows:

Table 2. Mapping Civics Materials with State Defense Values

National Defense Value	Civics Education Material Contents
Love the homeland	1. National Identity 2. Archipelago Insight
Awareness of the nation and the state	1. Duties and rights of the state and citizens 2. Constitutional values and norms of the 1945 Constitution of the Republic of Indonesia 3. Indonesian Democracy
Faithful to Pancasila as the state ideology	Pancasila
Willing to sacrifice for the nation and country	1. Fair law enforcement 2. National defense and national defense

Source: Author

The value of love for the homeland is taught through the material on national identity and insight into the archipelago. National identity material teaches students to know and understand the formation and characteristics of nationalism possessed by Indonesian citizens. In addition, the development and dynamics of Indonesian nationalism, its challenges and threats in the current era are also taught. Meanwhile, the archipelago insight material is taught about Indonesia's geopolitical conditions and the behaviors needed to ward off the various challenges and threats that accompany them. Through these materials, it is hoped that they will provide knowledge, understanding, and inculcate attitudes to protect the land and yard as well as the entire territory of Indonesia, be proud as the Indonesian nation, maintain the good name of the Indonesian nation and state, contribute

to the progress of the Indonesian nation and state, and love domestic products, culture, and arts of the Indonesian nation.

The value of awareness of the nation and the state is taught through the obligations and rights of the state and citizens, the values and constitutional norms of the 1945 Constitution of the Republic of Indonesia, and Indonesian democracy. The material on the obligations and rights of the state and citizens is closely related to the cultivation of knowledge and attitudes regarding constitutional rights and obligations of citizens, both individual rights and group rights. The material values and constitutional norms of the 1945 Constitution of the Republic of Indonesia teach the foundation and development of the Indonesian Constitution as a reference for behaving and acting for the sake of the survival of the nation and state. Meanwhile, through democracy material, we are taught about diversity and the obligation of citizens to uphold and respect differences not only in democratic practice but also within the framework of Pancasila democratic values such as mutual unity, respect for others, and tolerance for differences. Through these materials, it is hoped that the knowledge and attitudes of students will develop to have awareness of diversity, culture, ethnicity, religion, language, and customs, carry out their rights and obligations as citizens in accordance with applicable laws and regulations, recognize the diversity of individuals at home and environment, as well as think, act, and do the best for the nation and state of Indonesia.

The value of being loyal to Pancasila as the state ideology is taught through Pancasila material which includes the formulation of Pancasila, the values of Pancasila, namely Divinity, Humanity, Nationality, Democracy, and Justice, as well as the dynamics of challenges and

threats of Pancasila as the ideology and basis of the state in the past and present. Through this material, students are expected to have the ability to understand the values of Pancasila, practice the values of Pancasila in daily life, maintain the good name of the Indonesian nation and state, always develop the values of Pancasila, be loyal to Pancasila, and believe in it as the basis of the Unitary State of the Republic of Indonesia.

The value of being willing to sacrifice for the nation and state is taught through law enforcement materials that are just, national resilience, and defend the country. Fair law enforcement materials provide knowledge about the nature of the rule of law and the legal system in Indonesia, as well as behavior that reflects compliance with the existing legal system in Indonesia. Meanwhile, the material on national defense and state defense provides a logical description of the efforts that must be made by citizens in ensuring the establishment and existence of the Unitary State of the Republic of Indonesia amid various challenges of diversity and threats of diversity and globalization. Through these materials, it is hoped that it will equip students to be willing to sacrifice time, energy, thoughts, and materials for the progress of the nation and state, ready to defend the nation and state from various threats, have concern for the safety of the nation and state, have a spirit of patriotism towards the nation, state, and put the interests of the nation and state above personal and group interests.

2. Civic Education Learning Design in Developing Students' National Defense Spirit

Civic education learning should be implemented based on the development of students' intellectual abilities, emotional abilities, and social abilities. In addition, the target of civic education learning is the achievement of student

competencies which include knowledge, skills, and character. The content of civic education material which is full of state defense values needs to be taught to students as the implementation of the national education mission carried out by Civic Education (PKn).

Civic education learning which is designed to achieve the values of defending the country, especially those related to the development of the initial ability to defend the country, in this case cognitively, affectively, and psychometrically related to learning, can be designed with the implementation of cooperative, inquiry, and contextual learning. Cooperative learning is expected to bring togetherness in learning in groups whose members are heterogeneous. So that in addition to developing students' intellectual intelligence, it is also expected to be able to develop students' social intelligence and emotional intelligence because group learning will allow for brainstorming and will hone students' abilities in responding to these ideas as well as the willingness to be tolerant of differences of opinion and accept different ideas.

Inquiry learning teaches and trains critical thinking; facilitates to recognize, select and solve problems, train to think with scientific methods, and hones creativity. Through contextual learning, students will solve problems they face related to their life by taking examples of factual, actual, and contextual problems. So, that learning brings the real world into the classroom that requires students to solve these problems. Contextual learning that can be carried out can be based on controversial issues or issues that may allow for differences of opinion but still draw solutions and conclusions that are formulated together.

Cooperative, inquiry, and contextual learning allow students to develop social skills and problem-solving skills. Social skills are characterized by the skills to communicate interpersonally with their peer group. Meanwhile, problem-solving skills can be said with skills to formulate a problem, formulate the causes of the problem, collect various information related to the problem, determine alternative problem-solving, and present problem-solving solutions. Through this activity, it is hoped that intellectual intelligence (IQ), spiritual intelligence (SQ), emotional intelligence (EQ), and intelligence in survival or intelligence in the face of adversity (AQ) will be achieved.

Learning is of course supported by the role of the lecturer as a facilitator, the use of diverse learning media (multimedia), using varied and real learning resources with student life, and using a multi-aspect assessment that assesses students' knowledge, attitudes, and skills. The learning models that can be used are project-based, case-study learning, or group investigations. Hastangka (2021) said that cultivating Pancasila values is a process that is continuously pursued and developed following the developments and dynamics of society. The development of information technology has brought changes to the Pancasila civilizing model. Then according to Toba Sastrawan Manik (2021) exemplary is also an important aspect of the revitalization of Pancasila. However, it should be added with a knowledge approach so that the values of Pancasila are more developed and wider. So that the interpretation of Pancasila is more open and easier to preserve from generation to generation.

E. Conclusion

Civic education learning in universities can be used as a means of sowing the spirit of defending the country for students as citizens. The seeding of the spirit of defending the state through civic education can be seen from two aspects, firstly, mapping the content of civic education material related to the values of defending the state, and secondly, the design of civic education learning that can develop the spirit of defending the country of students.

The learning design used in civic education learning is carried out based on the development of student's intellectual

abilities, emotional abilities, and social abilities. Therefore, learning should be cooperative, inquiry, and contextual. This learning is of course supported by the role of the lecturer as a facilitator, the use of diverse learning media (multimedia), using varied and real learning resources with student life, and using a multi-aspect assessment that assesses students' knowledge, attitudes, and skills. While the learning models that can be used are project-based learning models, case study learning, or group investigations.

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