

**A RECONSTRUCTION OF THE THINKING OF PRIMARY SCHOOL
CIVICS EDUCATION TEACHING AS *YADNYA* IN THE REALIZATION
OF *DHARMA AGAMA* AND *DHARMA NEGARA***

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Abstract: This research was aimed at testing the effectiveness of primary school Civics Education teaching when it was taken as a *yadnya* in affecting learning achievement in the aspects of civic knowledge, value orientation, and behavior both simultaneously and partially. The study was done as classroom action research and quasi-experimental study using the post test only control group design. The data were obtained from teachers selected purposively and from students selected using the multi-stage random sampling. The data were collected using the Civics knowledge test, value inventory, and the self evaluation format. The data were analyzed using descriptive statistics and multivariate variance analysis (MANOVA). The results showed: (1) descriptively, Civics Education as *yadnya* Teaching Model caused the students to obtain learning achievement falling into the medium category in civic knowledge, the high category in civic value orientation, and the medium category in civic behavior; (2) the implementation of Civics Education teaching as *yadnya* had a significant effect on Civics Education learning achievement in the aspects of civic knowledge, value orientation, and behavior both simultaneously and partially.

Keywords: *civics education teaching as yadnya, civics education learning achievement*

**REKONSTRUKSI PEMIKIRAN PEMBELAJARAN PKn SD SEBAGAI *YADNYA*
DALAM PERWUJUDAN *DHARMA AGAMA* DAN *DHARMA NEGARA*
BERBASIS KONSTRUKTIVISME**

Abstrak: Penelitian ini bertujuan menguji efektivitas model pembelajaran PKn SD sebagai *yadnya* dalam memengaruhi hasil belajar pada aspek pengetahuan, orientasi nilai, dan tingkah laku kewarganegaraan baik secara bersama-sama dan parsial. Penelitian dilakukan dengan penelitian kelas dan penelitian eksperimen semu menggunakan desain postes saja dengan kelompok kontrol. Data diperoleh dari guru dan siswa yang dipilih secara purposif untuk guru dan *multistage random sampling* untuk siswa. Data dikumpulkan dengan metode pemberian tes pengetahuan kewarganegaraan, inventori nilai, dan format penilaian diri. Data dianalisis dengan teknik statistik deskriptif dan analisis varian multivariat (manova). Hasil penelitian ini menunjukkan: (1) secara deskriptif model pembelajaran PKn sebagai *yadnya* memberikan kategori hasil belajar PKn siswa yang cukup pada aspek pengetahuan kewarganegaraan, kategori tinggi pada aspek orientasi nilai kewarganegaraan, dan kategori cukup pada aspek tingkat laku kewarganegaraan; (2) penerapan model pembelajaran berpengaruh secara signifikan terhadap hasil belajar PKn siswa pada aspek pengetahuan, orientasi nilai, dan tingkah laku kewarganegaraan baik secara bersama-sama maupun secara parsial.

Kata kunci: *pembelajaran PKn sebagai yadnya, hasil belajar PKn*

INTRODUCTION

Education cannot be separated from the sociocultural community context and process. It means that education as an effort to shape behavior, to transfer knowledge, to develop the cognitive process and values, to teach the way how to learn and to teach essential cognitive and so-

cial skills as well as truth will also be determined by society's prevailing world view and values (Pai, 1990:1). The development of educational program and process in Bali, parallel to the above framework of thinking is assumed not to be separable from Balinese context and the sociocultural process. Empirically, some studies

have indicated the phenomenon (Subagia, 2000: 79; Sukadi, 2006:406).

In today's Balinese life, spiritual-cultural approach is still held firmly and is implemented adaptively and flexibly in developing the paradigm and operationalization of life practices. Parallel to this, the development of educational programs can also be implemented based on the spiritual cultural development (Sukadi, 2006: 3). Unfortunately, since the domination and hegemony of the national educational practice that tends to neglect humanistic-religious values, the spirit of education that is based on sacred moral values have tended from time to time to change and has consequently shown a phenomenon of secularization (Widja, 2007:74-87). In the educational world, like in secular countries, there is a tendency to separate religious ideology and science ideology. Such practice of education is found in the teaching and learning activities at schools that are not touched by spiritual values but are stressing the attainment of improvement in the intellectual skill that tends to be rationalistic-materialistic (Somantri, 2001:76).

The Civics Education teaching and learning practice at schools is also not separable from the effect of the market ideology of capitalism. There is a very little contact with local spiritual values that are developed and integrated in Civics Education teaching that studies the relationship between the nation and its citizens. This condition of much concern correlates with the phenomenon of the social and national life that shows relationships between the citizen and the nation in which corruption, collusion, and nepotism and other social diseases become the dominant characteristics (Djahiri, 2006:26-30).

If education does not want to uproot young generation from their cultural root that tends to be religious, the materialistic educational practice needs to be transformed into and is oriented toward humanistic-religious practice without neglecting the rationalistic-empirical values. Is not it like what was stated by Einstein (Somantri, 2001:55) "Religion without science is lame, but science without religion is blind."

It is in this connection that the point of view, belief, values, and the teaching and learning practice that make teaching as a form of worship or holy sacrifice or *yadnya*, i.e., a holy and earnest offering to *Ilda Sang Hyang Widhi Wasa* (God the Almighty) find a fertile land (Subagia, 2000: 25; Sukadi, 2009:150).

In this context, the teaching and learning process needs to integrate physical, intellectual, academic, social, moral and spiritual activities. For the community, Civics Education teaching at schools needs to be taken as and developed in the perspective of spiritual and cultural perspective without neglecting the ideals of the commitment of the life of the nation, and the development of the ability to think globally. In the language of the vision of education it can be formulated as to educate people that have the ability to think globally, act locally, and commit nationally (Winataputra, 2001:28-30). In relation to this, Civics Education at schools needs to be developed from various perspectives, as follows.

First, in the ideological perspective, Civics Education teaching practice needs to be developed based on *Pancasila* ideology that has an open character so that it can still accept ideological elements of the society that are still relevant such as religious ideologies (one of which is that of Hinduism), knowledge ideology, and local community ideology (Fukuyama, 1985; Giroux and Pennao, 1979; Soeprapto, 2013: 266; Merdhana, 2000:20).

Second, ontologically and epistemologically, the studies of Civics Education that make the relationship of the nation and the citizens (in the ideological, political, legal, values and moral perspectives) as the object of study do not need only to be reviewed through the Western scientific perspective that is value free. The object of Civics Education can also be seen from the scientific perspective that can still keep the balance for the subjects of the nation in realizing their *dharma agama* and *dharma negara*. In this way the relationship between the citizens and the nation is not only developed based on the rationalistic-empiric morality, but it also

needs to be based on social, cultural, and spiritual values (Subiyantoro, 2013:339).

Third, pedagogically (psychologically) and methodologically, the Civics Education teaching practice in the classroom has to involve not only low level cognitive activities but Civics Education teaching also needs to integrate environmental, physical, mental, social, moral, and spiritual activities at the same time. In this way, Civics Education as education in knowledge, education in values, and education in personality, as well as the development of skill of citizenship can be fully realized comprehensively, powerfully and meaningfully based on the principles of constructivism, contextual teaching and learning, joyful learning, and a life-skill-based teaching (Depdiknas, 2004; NCSS, 2000; Sukadi, 2006:400).

It is a kind of Civics Education that is expected to develop and integrate the students' competences in realizing *dharma agama* and *dharma negara* at the same time based on *Pancasila* values and the 1945 Constitution. Here it is also believed that the development of social political and national life is not a political life that is value free or even a dirty political life; but it must be the development of a political life that applies political ethics principles based on religious values and Pancasila as well as the 1945 Constitutional values (Maliki, 2004:xiii-xxix).

Since the development of such an idea is still limited, research that develops spiritual culture in the social and civics studies in particular needs to be conducted. With this research it is expected that the substances of Civics Education studies that integrate Balinese local spiritual cultural concepts can be reconstructed. In addition, there needs also to be developed the nature of Civics Education teaching and learning as an ideological, political, legal, social, moral and character education based on Bali Hindu community political moral values

METHODS

This study was conducted using multi-year research and development (R&D) design (Borg and Gall, 1989). This study was a second

year study. Its aim was to test the effectiveness of the implementation of Civics Education teaching as *yadnya* in improving Civics Education learning achievement in the aspects of civic knowledge, value orientation, and behavior. For this second year study, the approaches used were classroom action research and quasi-experimental study using the posttest only control group design. To reach the objective, the data that were needed to be analyzed in this study were about the students' Civics Education learning achievement in the aspects of civic knowledge, value orientation, and behavior. The subjects were teachers who were selected purposively and students who were selected by multistage random sampling. The number of the teachers involved was 8 and that of the students was 271.

The data collection was done by administering a Civics Education knowledge test, value inventory and self evaluation format. All the main data have been tested in terms of validity and reliability. The data obtained were then analyzed statistically using descriptive statistics and multivariate variance analysis (Manacova) (Norusis, 1986:103-152).

RESULT AND DISCUSSION

The following are the results of the study that was carried out in the second year which consists: (1) the result of the classroom action research; and (2) the result of the experimental study.

Result of Classroom Action Research

The phase of the study of the teaching in the classroom in this study was conducted in three cycles of teaching. The aim was to find out the syntax of an effective primary school Civics Education as *yadnya* teaching that produces learning achievement in the aspects of civic knowledge, civic value orientation, and civic behavior. The first cycle was done to attain the students' basic competence of ability to understand dedicational values or dedication to the nation and the state of Indonesia. The teaching was done in two meetings which were added by a co-curricular task. An instrument for

evaluating learning achievement was prepared for civic knowledge, Civics Education teaching was done using a syntax consisting of 10 phases of teaching. The ten phases were: (1) praying together; (2) doing *dharma gita* as apperception; (3) informing the objective and use of teaching as *yadnya*; (4) the *brahmacari* phase of learning. *Brahmacari* means self learning or individual learning; (5) the *grehasta* phase of learning. That is group learning or cooperative learning; (6) the *wanaprasta* phase of learning, that is a reflection over the learning experience; (7) the *biksukha* phase of learning, that is experiencing/doing *ayadnya*; (8) drawing a conclusion of the learning outcome; (9) closing prayer; and (10) a follow-up.

Civics Education teaching as *yadnyathat* was applied in 10 phases above was satisfactorily done by the teachers. The characteristics of teaching which were productive, active, effective and joyful have also been realized by them. Although there were some difficulties that the teachers and the students experienced in implementing Civics Education teaching as *yadnya* model which was supplemented by the material of *Dharma Agama* and *Dharma Negara*. First, the teachers and the students thought that the supplementary material was too much and complex. Second, the implementation of the Civics Education model based on *yadnya* needed much equipment and many teaching media. Third, although the concepts used in developing the model were contextual, the teachers who did not know the Balinese local concepts well and the Hinduism concepts felt it rather difficult to understand and implement the rather complex model of teaching. The students also found it difficult to understand the *Dharma* and *Dharma Negara* learning material since many Balinese local concepts and Hinduism concepts that needed to be learned. This was caused by the fact that the teachers and the students thought that all of the concepts used had to be learned. Fourth, implementing this kind of teaching model was not easy for the teachers who were not in the habit of implementing the contextual teaching model using constructivist approach.

The learning achievements reached by the students in the first cycle of teaching is shown in Table 1.

Table 1. Students' Learning Achievement in the Aspect of Civic Knowledge in the First Cycle

No	Interval Category	Multiple Choice	Short Completion	Essay	All together
1.	< 4.00	2	3	4	4
2.	4.00 – 5.4	5	4	6	3
3.	5.5 – 6.9	12	10	15	17
4.	7.0 – 8.4	16	15	10	11
5.	8.5 – 10.00	5	8	5	5
		40	40	40	40

Data show that the students' absorptive capacity in Civics Education was 65.6. By using the criterion of minimal mastery of 6.00 for Civics Education, the level of mastery in Civics Education reached in Cycle 1 was 75%.

On the basis of the data it can be interpreted that the absorptive capacity of the students was still in the fair category and there was 34.4% of the material that was not mastered by the students. In terms of the level of mastery for the class, there was still around 25% of the students who did not reach the minimal level of mastery. The non optimum level of mastery learning was probably caused by the difficulty level that was high enough. This high enough level of difficulty, according to the teachers, was probably related to the habit in evaluating Civics Education so far. The subject so far tended to be characterized as something that had to be memorized, while in this teaching the evaluation instrument was developed through more orientation toward the use of high level thinking.

Civics Education teaching as *yadnya* in the second cycle was done to reach the basic competence of internalizing dedication value or *dharma* for the state and the nation of Indonesia. The teaching was done in three meetings which were added with a co-curricular task. The evaluation instrument was prepared for the aspect of civic value orientation and the sugges-

tions for correction given by the team of researchers, the teaching was done by using the same syntax of teaching having ten phases. The correction was only stressed on the effectiveness of the implementation of each phase of learning.

Civics Education teaching as *yadnya* that was implemented in ten phases of teaching by the teachers was getting better. The characteristics of teaching that are productive, active, creative, and joyful could be maintained by the teachers even it had been realized better. The difficulties in implementing the teaching could also be overcome by the teachers well except for the aspect of provision of facilities and teaching media.

The learning achievement of the students in the second cycle is shown in Table 2.

Table 2. Students' Learning Achievement for the Aspects of Thinking and Value Orientation

No.	Category	Thinking	Value Orientation
1.	< 4.00	-	-
2.	4.00 – 5.49	5	-
3.	5.50 – 6.99	10	12
4.	7.00 – 8.49	18	18
5.	8.50 – 10.00	7	10

Based on the data above it can be interpreted that the absorptive capacity of the students in thinking and value orientation fell into the high category. However, this had not been optimum yet. There were still 28.75% of absorptive capacity in thinking and 22.5% in value orientation that were not reached by the students in learning. In terms of the classroom level of mastery, there were still 17.5% students who did not reach the minimum level of mastery in thinking, while in value orientation, there were still 30% of the students who did not reach it.

The non optimal attainment of the absorptive capacity and the mastery level of the students in these values, according to the teachers was partly caused by the students' inability to learn about values in the previous lessons. Civics Education teaching had so far stressed

the aspect of cognition in remembering facts, concepts, and events. Mean while, in the teaching there occurred a process that stressed more on knowledge and less activities that enable the internalization process of values (Budimansyah dan Sapriya, 2012).

Civics Education teaching as *yadnya* in the third cycle was done to reach the basic competence of ability to apply the values of dedication or *dharma* for the nation and the state of Indonesia in daily life. The teaching was done in two meetings, which was added with a co-curricular task as homework. The evaluation instrument of Civics Education that had been prepared for civic value orientation based on suggestions by the team of researchers and Civics Education teaching kept on being done in the same syntax using ten phases of teaching. The correction was only stressed on the effectiveness of the implementation of each phase. Civics Education teaching as *yadnya* that was implemented in the ten phases had become more satisfactorily done by the teachers. The characteristics of teaching which are productive, active, creative, effective, and joyful could also been realized well.

The evaluation of learning achievement of the students in the third cycle could not be done by the teachers due to time limitation. Actually, the teaching needed three meetings, but because of the time limitation it was only done in two meetings.

Results of the Experimental Study

The experimental study that was conducted was aimed at comparing descriptively the results of primary school Civics Education teachings at grade 6 in Bali in the aspects of civics knowledge, civic value orientation and civic behavior between the uses of Civics Education as *yadnya* model and the conventional Civics Education model. In addition, it tested the four statistical hypotheses of the study through an experiment as follows.

First, simultaneously there is no significant difference in the students' Civic Education learning achievement in civic knowledge, value orientation, and behavior between the results of

the implementation of teaching as *yadnya* model and that of the conventional teaching model in Civics Education to grade 6 students of the primary schools in Bali in the standard competence of practicing *dharma agama* and *dharma negara*.

Second, partially there is no significant difference in the students' Civics Education learning achievement in civic knowledge between the results of the implementation of teaching as *yadnya* model and that of the conventional teaching model in Civics Education to grade 6 students of the primary schools in Bali in the standard competence of practicing *dharma agama* and *dharma negara*.

Third, partially there is no significant difference in the students' Civics Education learning achievement in civic value orientation between the results of the implementation of

teaching as *yadnya* model and that of the conventional teaching model in Civics Education to grade 6 students of the primary schools in Bali in the standard competence of practicing *dharma agama* and *dharma negara*.

Fourth, partially there also is no significant difference in the students' Civics Education learning achievement in civic behavior between the results of the implementation of teaching as *yadnya* model and that of the conventional teaching model in Civics Education to grade 6 students of the primary schools in Bali in the standard competence of practicing *dharma agama* and *dharma negara*.

Concerning the first aim of this study this experimental study produced the data as shown in Table 3. The results of the testing of the hypotheses using MANOVA are shown in Table 4.

Table 3. Comparison of Averages for the Level of Civic Knowledge, Value Orientation, and Behavior between Experiment and Control Classes

Ex-Con			Value Orient.	Behavior
0 = Control	Mean	59.68	79.73	73.07
	N	114	114	114
	Std. Dev.	13.45	9.78	11.36
1 = Experiment	Mean	67.63	83.40	67.17
	N	157	157	157
	Std. Dev.	12.61	6.82	10.55
Total	Mean	64.29	81.85	69.65
	N	271	271	271
	Std. Dev.	13.53	8.38	11.26

Table 4. Result of Data Analysis by using MANOVA

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.991	10174.591(a)	3.00	267.00	.00
	Wilks' Lambda	.009	10174.591(a)	3.00	267.00	.00
	Hotelling's Trace	114.321	10174.591(a)	3.00	267.00	.00
	Roy's Largest Root	114.321	10174.591(a)	3.00	267.00	.00
experiment / control	Pillai's Trace	.184	20.023(a)	3.00	267.00	.00
	Wilks' Lambda	.816	20.023(a)	3.00	267.00	.00
	Hotelling's Trace	.225	20.023(a)	3.00	267.00	.00
	Roy's Largest Root	.225	20.023(a)	3.00	267.00	.00

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Z.KNOW.	4173.336(a)	1	4173.336	24.801	.00
	Z.VALUE	890.938(b)	1	890.938	13.271	.00
	Z.PERFORM	2298.765(c)	1	2298.765	19.355	.00
Intercept	Z.KNOW.	1070436.798	1	1070436.798	6361.310	.00
	Z.VALUE	1757399.571	1	1757399.571	26177.250	.00
	Z.PERFORM	1298741.447	1	1298741.447	10935.176	.00
experimentr / control	Z.KNOW.	4173.336	1	4173.336	24.801	.00
	Z.VALUEI	890.938	1	890.938	13.271	.00
	Z.PERFORM	2298.765	1	2298.765	19.355	.00
Error	Z.KNOW.	45265.439	269	168.273		
	Z.VALUE	18059.211	269	67.135		
	Z.PERFORM	31948.406	269	118.767		
Total	Z.KNOW.	1169387.755	271			
	Z.VALUE	1834642.300	271			
	Z.PERFORM	1348803.086	271			
Corrected Total	Z. KNOW.	49438.776	270			
	Z.VALUE	18950.149	270			
	Z.PEFORM	34247.171	270			

Note:

a R Squared = .084 (Adjusted R Squared = .081)

b R Squared = .047 (Adjusted R Squared = .043)

c R Squared = .067 (Adjusted R Squared = .064).

The results can be explained as follows. First, the implementation of Civics Education teaching as *yadnya* model has given a significant effect on Civics Education learning achievement of grade 6 students of primary schools in Bali in the aspect of civic knowledge, values and behavior compared to the implementation of the conventional Civics Education teaching model.

Second, the implementation of Civics Education teaching as *yadnya* model has given a significant effect on Civics Education learning achievement in the aspect of civic knowledge partially compared to the implementation of conventional Civics Education teaching model. The effect of teaching has contributed 8.4% to the variability of scores in the students' civic knowledge. The learning achievement in civic knowledge of the students is significantly better when they are taught through Civics Education

teaching as *yadnya* model compared to that through the conventional Civics Education teaching model.

Third, the implementation of Civics Education Teaching as *yadnya* model has given a significant effect on Civics Education learning achievement in the aspect value orientation partially compared to the implementation of the conventional Civics Education teaching model. The effect of the teaching has contributed 4.7% to the variability of scores in the students in civic values. The learning achievement in civic value orientation is significantly better when they are taught through Civics Education teaching as *yadnya* model compared to that through the conventional Civics Education teaching model.

Fourth, the implementation of Civics Education Teaching as *yadnya* model has given a significant effect on Civics Education learning

achievement in the aspect civic behavior partially compared to the implementation of the conventional Civics Education teaching model. The effect of the teaching has contributed 6.7% to the variability of scores in the students in civic behavior. The learning achievement in civic behavior is significantly better compared to that through the conventional Civics Education teaching model.

Discussion

An effective primary school Civics Education teaching based on *yadnya* was found in this research and the teaching syntax was developed into ten teaching phases. The ten phases were meant to improve the phases of teaching established in the process standard according to the Minister of National Education Regulation No. 41 of 2007 (<http://www.scribd.com/doc/87-54386/Permen-Standar-Proses-No-41>). The steps of teaching Civics Education as *yadnya* that was followed using the syntax has turned out to be better than or producing significantly higher learning achievement especially in civic knowledge and value orientation compared to the result obtained from the implementation of the conventional teaching model.

This better students' learning achievement was actually expected, although in terms of the category of the quality of learning achievement it has not yet been optimal. The non optimal Civics Education learning achievement of the students is natural since the contribution of the teaching models (Civics Education teaching as *yadnya* versus the conventional Civics Education teaching model) to the variability of scores of the students' learning achievement in the aspect of civic knowledge was only 8.4% and in the aspect of civic value orientation it was only 4.5%. The implementation of Civics Education teaching as *yadnya* can significantly improve the students' Civics Education learning achievement better than the implementation of the conventional teaching model. Some reasons that can account for this relation are as follows. First, the implementation of Civics Education teaching model as *yadnya* can give a better focus on the students' attention and learning moti-

vation than the implementation of the conventional Civics Education teaching model.

Second, Civics Education teaching as *yadnya* is more solid in integrating all structures of the students' knowledge from sensory physiological, emotional, intellectual, social, moral, and spiritual domains. Hence, the students' knowledge becomes more complete, comprehensive, and meaningful. Learning Civics Education in a more meaningful manner, of course, also produces better learning achievement and civic values (DeVries dan Zan, 1994; Giroux and Pennao, 1979; NCSS, 2000; Sukadi, 2009).

Third, Civics Education teaching as *yadnya* gives the students the opportunity to learn in the core phases of teaching up to four levels of self-learning structure: *brahmacari* phase as the exploration phase, *grehasta* phase of group learning with the stressing on elaboration, learning with reflection and confirmation at *wanaprasta* phase, and practicing *yadnya* of knowledge at *bhiksuka* phase. On the other hand, in the conventional Civics Education teaching, the students just tend to learn in three levels: exploration, elaboration, and confirmation. Also in Civics Education teaching as *yadnya* the students do not only learn civic knowledge in the low cognitive level such as in the conventional teaching model, but they also learn to develop beliefs, values, and attitudes using a high level cognitive level in the aspects of problem solving (see Tim TOT Nasional-Ekspansi, 2010).

Fourth, the implementation of Civics Education teaching as *yadnya* enables the teacher to control and orient the emotional condition of the students in learning toward meaningful learning objectives, so that the teaching condition is more relaxed without any tension, more fun, and motivating the students to learn through the system of giving more reinforcements which are more positive, more varied and more appropriate. This atmosphere of teaching of course contributes to the students' Civics Education learning achievement in the aspects of civic knowledge and value orientation. The data on the students' learning achievement in the aspect of civic behavior or civic perfor-

mance was significantly better in the results of the implementation of the conventional Civics Education teaching model. This learning achievement was not expected. The explanation of the rather contradictive result is as follows.

First, the civic performance test used in this study had a self evaluation format that focuses on the students' civic performance in doing their obligation or *swadharma* in the family, school and community environments. The aim of such teaching tends to be related to the conditioning pattern of the students' behavior in daily life. Three schools were involved as control groups in this study which had a strong commitment for so long time. The schools had disciplined their students' behaviors especially in the school environment and asked support from their parents to do the same in the family environment. The control over the students' disciplined behaviors does not only involve the use of the school disciplinary regulation that was firmed and real, but also involved the support from all teachers to monitor and strengthen the regulation.

At SD Laboratorium Undiksha and SD Dwijendra they even use the pocket book program to record good behaviors and offenses done by the students everyday in the school environment and family environment. The record of behaviors then even becomes data for assessing the students' behaviors for Civics Education in the school environment and family environment that will influence their school card scores for Civics Education. It seems that the conditioning of behavior like this is more measurable in self-evaluation format compared to measuring behaviors that develop from the classroom learning achievement factor. On the other hand, three out of five schools that were involved as the experiment class in this study did not pay much attention or used less control over the problem of conditioning or disciplining the students, both in the school environment and the family environment. The formation of the students' civic behavior in practicing their obligations or *swadharma* in the family, school and community environments tends to occur

naturally as the effect of the classroom learning achievement.

Second, Civics Education teaching as *yadnya* that was implemented in the schools of the experiment class took place only in seven meetings and this was only in the Civics Education lesson. Perhaps, although the teaching factor could influence the students' behavior in practicing their obligations in the family, school, and community environments, the result was not more intensive and effective than the conditioning program or the discipline program that had been run by the schools for so long in the schools of the control group. Of course, if an effective Civics Education teaching as *yadnya* model is used followed by the students' behavior conditioning program in the school and family environments, the results will be much better.

CONCLUSION

The findings of this study are as follows. First, an effective primary school Civics Education teaching as *yadnya* model was developed from the syntax of teaching with 10 teaching phases. Second, descriptively Civics Education teaching as *yadnya* produced Civics Education learning achievement that fell into the fair category in the aspects of civic knowledge, the high category in the aspect of civic value orientation, and the fair category in the aspect of civic behavior. Third, the implementation of Civics Education teaching as *yadnya* model had a significant effect on the students' Civics Education learning achievement in the aspects of civic knowledge, value orientation, and behavior both simultaneously and partially.

In the light of the findings it is suggested to the primary school Civics Education teachers of grade 6 students in Bali, in particular, to implement Civics Education teaching as *yadnya* model that is supplemented by *dharma agama* and *dharma negara*. Material. The syntax of teaching used are 10 teaching phases.

The teachers need to develop variations in the syntax of teaching that are more effective to synergize all systems of knowledge of the students (sensory physiological, emotional, so-

cial, intellectual, academic, moral, and spiritual); developing various relevant teaching material supplements; studying the effect of teaching on the control of *tri guna* dispositions (*sattwam, rajas, dan tamas*); developing more complete students' learning achievement taxonomy in line with the taxonomy of the teaching of *parisudha* (thinking appropriately and correctly/*manacika*, talking appropriately and correctly/*wacika*, and doing wisely and correctly *kayika*); developing a model of process assessment and product assessment for Civics Education learning achievement based on authentic assessment and developing learning achievement measurement for the aspects of values, moral, feeling and emotion, awareness, and civic social skill and spiritual awareness of the students.

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