

Transforming Civic Education through Reflection on Human Rights Violations in South Africa

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Abstract. The urgency of this research arises from the persistent need to strengthen human rights awareness, democratic responsibility, and ethical citizenship within Civic Education, particularly in societies that continue to face the legacy of historical injustice and social fragmentation. This study aims to examine South Africa's post-apartheid experience, especially its response to systemic human rights violations, and to identify its relevance for transforming Civic Education in Indonesia. This research employed a qualitative method through a structured literature review using a structural approach. Data were collected from scholarly books, peer-reviewed journal articles, legal documents, and relevant human rights reports, then analyzed thematically to identify conceptual relationships among apartheid, reconciliation, Ubuntu, human rights education, and Indonesian Civic Education. The findings show that South Africa transformed the legacy of institutionalized racial discrimination into an educational resource through the Truth and Reconciliation Commission and the integration of Ubuntu values into civic and moral learning. These mechanisms promoted truth-telling, historical reflection, empathy, restorative justice, and participatory citizenship. The findings also indicate that Indonesian Civic Education remains largely normative and legalistic, requiring deeper integration of historical consciousness, human rights reflection, and dialogical pedagogy. This study concludes that Civic Education in Indonesia should shift toward a more critical, participatory, ethical, and humanistic model. The novelty of this research lies in its conceptual synthesis of South Africa's reconciliation-based civic learning with Indonesia's Pancasila-based educational framework. This research contributes to the development of comparative Civic Education by offering a reflective model for integrating human rights, moral reasoning, and democratic citizenship into Indonesian educational practice.

Keywords: Civic Education; Human Rights; Apartheid; Reconciliation

INTRODUCTION

Human rights are fundamental and inalienable principles that belong to every individual simply by virtue of being human. These rights are universal, indivisible, and cannot be revoked under any circumstances. The state, as a political institution mandated by its citizens, carries both moral and legal obligations to protect and fulfill these rights. Labetubun et al. (2022) define human rights as basic freedoms and protections that must be respected and upheld for all individuals. In line with this, Kustiwa and Arief (2020) argue that the core function of the state is to ensure the protection and realization of the rights of its citizens. These principles underscore that human rights are not privileges granted by the government, but inherent entitlements that reflect the very essence of human dignity.

Despite such universal commitments, human rights violations persist across the globe. These abuses are often systemic, involving not only individuals but also state institutions that perpetuate structural inequality. A particularly significant example is the apartheid regime in

South Africa, officially institutionalized in 1948. Under this regime, racial segregation and discrimination were legalized by a white minority government that exerted disproportionate control over political and economic power (Erfandi, 2022). Apartheid was not merely social inequality; it was a formalized system of racial hierarchy that denied basic human rights to the majority of the population. Melber, H., Bjarnesen, J., Lanzano, C., Mususa, P. (2023), notes that apartheid created a deeply divided society by embedding injustice within law and governance, producing long-term social fragmentation and collective trauma.

Apartheid was not simply an expression of social injustice it represented a deliberate legal framework that normalized systematic violations of human rights. It functioned through discriminatory laws and institutionalized oppression that eroded the moral foundations of South African society. In response to this dark legacy, South Africa established the Truth and Reconciliation Commission (TRC) as part of its transition to democracy. According to King, L.J., Williams, R.D (2024), the TRC was designed to uncover historical truths, recognize victims, and promote national reconciliation. Its final report, published by South Africa's Department of Justice, documented more than 19,050 victims of gross human rights violations, including approximately 7,000 political killings and 73 deaths in state custody. Out of 7,112 applications for amnesty, only 849 were approved, while 5,392 were rejected, illustrating the complexity of achieving justice after systemic violence. Although the TRC did not provide complete justice for every victim, it established a model for moral accountability, civic healing, and collective reflection.

The TRC experience demonstrated that reconciliation is not only a political process but also an educational and ethical one. It required citizens to engage in dialogue, truth-telling, and moral introspection essential elements for rebuilding trust in democratic institutions. As Rozak (2021) observes, studying how nations like South Africa address their past is crucial for preventing future atrocities. Indonesia, too, has experienced episodes of human rights violations, and its efforts to promote justice and reconciliation remain an ongoing challenge. Thus, examining South Africa's experience offers valuable insights for Indonesia, particularly regarding how education can be used to cultivate human rights awareness and democratic citizenship.

Education, especially Civic Education, plays a vital role in nurturing justice, democracy, and respect for human dignity. Waghid, Y. (2025), emphasizes that Civic Education emerged in response to global challenges such as political conflict, multiculturalism, and inequality. Bartlett (2022) further argues that effective Civic Education internalizes values of justice, democracy, and human rights while promoting critical engagement among learners. Kusumawardani et al. (2024) explain that the essence of Civic Education lies not merely in teaching legal or political knowledge but in shaping socially responsible citizens who uphold integrity and empathy. Within this

framework, the global experience of human rights, particularly apartheid and the reconciliation process in South Africa provides a meaningful reference for transforming Indonesian Civic Education to be more ethical, reflective, and participatory.

In the South African context, education after apartheid was reformed to promote inclusivity, tolerance, and the values of Ubuntu an African moral philosophy centered on humanity, empathy, and interconnectedness. Ubuntu teaches that “I am because we are,” emphasizing collective responsibility and compassion. This principle guided South Africa’s national reconstruction and served as a moral foundation for educational transformation. Applying the philosophy of Ubuntu to Indonesian Civic Education can enhance its capacity to foster empathy, mutual respect, and ethical citizenship. Such an approach aligns with the Indonesian principles of Pancasila, gotong royong, and Bhinneka Tunggal Ika, which also emphasize human dignity and social harmony.

Previous studies have emphasized the importance of meaningful and contextual Civic Education address the complexities of contemporary social and global challenges. Wati and Anggriani (2024) argue that Civic Education should move beyond rote memorization and promote experiential learning that develops moral and civic awareness. Similarly, Atmaja, T. S. (2022) demonstrates that local wisdom-based approaches are effective in building character and responsibility among students. However, most of these studies remain confined to national perspectives and have not systematically incorporated comparative or global ethical frameworks. The integration of cross-cultural perspectives such as Ubuntu into Indonesian Civic Education remains underexplored, representing a significant research gap.

This research gap reflects the need to reconceptualize Civic Education in Indonesia to respond to global ethical challenges. In a world increasingly shaped by social polarization and injustice, education must help students understand the moral implications of citizenship and human rights. Comparative studies between countries that have undergone moral and political transformation, such as South Africa, can provide a strong foundation for ethical learning and democratic development. By understanding how education contributed to South Africa’s moral renewal, Indonesian educators can design curricula that are not only informative but also transformative encouraging empathy, justice, and participatory democracy.

The novelty of this study lies in its effort to synthesize the ethical and reflective dimensions of South Africa’s post-apartheid experience particularly the Ubuntu philosophy and TRC reconciliation process into Indonesia’s Civic Education framework. Unlike previous studies that focus solely on local values, this research bridges global and local perspectives by integrating human rights reflection within the moral foundation of Pancasila. The comparative analysis does not aim to replicate South Africa’s model but to reinterpret its core ethical insights within

Indonesia's socio-cultural and educational context. This synthesis represents a new paradigm for ethical citizenship education in Indonesia, one that unites civic knowledge, moral reasoning, and human rights awareness.

Based on this background, the objectives of this study are twofold: (1) To analyze how South Africa's experience with apartheid and the Truth and Reconciliation Commission can inform Indonesian Civic Education; and (2) To identify ways in which the values of Ubuntu and post-apartheid reconciliation can inspire the integration of human rights education into Indonesian schools. Accordingly, the key research questions are: (1) How can South Africa's reconciliation process and Ubuntu philosophy be contextualized within Indonesia's Civic Education framework? (2) In what ways can Civic Education serve as a medium for ethical reflection and human rights awareness in Indonesian democracy?

Through these questions, this study aims to contribute both theoretically and practically to the development of Civic Education that is ethically grounded, humanistic, and globally responsive. Theoretically, it advances the discourse on comparative and moral education; practically, it provides a culturally attuned model for integrating human rights learning into Indonesian curricula. Ultimately, by reflecting on South Africa's transformative experience, Indonesia can strengthen its own educational foundations for justice, reconciliation, and participatory citizenship.

RESEARCH METHODS

This research was conducted using a structural approach to literature review. This approach was selected because it allows for an in-depth analysis of educational policy transformation, viewed through historical and contextual lenses, thus facilitating a more comprehensive understanding of the research problem. The structural approach explores the relationship between human rights issues in South Africa and the development of Civic Education in Indonesia (Sulistiyawati, 2023). This study draws upon secondary sources, including statutory documents, academic books, peer-reviewed journals (both national and international), and Amnesty International reports. These sources offer insights from historical, legal, philosophical, and pedagogical perspectives. Data were collected through library research, involving a critical examination of current and relevant literature (Abdussamad, Z., 2021). The inclusion criteria included publications from reputable academic publishers or journals indexed nationally or internationally. The selected works were directly relevant to the themes of human rights violations, apartheid, civic education, and value transformation.

The study was conducted in several systematic stages to maintain methodological consistency and ensure the validity and relevance of the synthesized findings. The stages and overall research framework are outlined in the following table.

Table 1. Primary Literature Sources

No	Source Type	Author	Title	Relevance
1.	Book	Sulistiyawati	<i>Metodologi Penelitian Kualitatif</i>	Theoretical basis for research method
2.	Book	Semetko, H., A., Scammell, M., King, L.J., Williams, R.D.	<i>Komunikasi Politik di Afrika Selatan Pasca-Apartheid Revealing is healing Toward the development of a history education reconciliation commission</i>	Firsthand narrative on apartheid
3.	Journal	Waghid, Y., Hungwe, J., P.	Globalizing' Ubuntu for global citizenship education: A decolonial perspective.	Ethical-historical analysis
4.	Journal	Padayachee, K., Maistry, S., Harris, G., T., Lortan, D.	Integral education and Ubuntu: A participatory action research project in South Africa	Local framework for civic renewal

Table 2. Research Stages

No.	Stage	Description
1.	Problem Identification	Understanding how historical injustices relate to civic education reform in Indonesia
2.	Objective Formulation	Exploring how values from South Africa's past can be applied to civic education in Indonesia
3.	Research Approach	Qualitative method through literature-based inquiry
4.	Data Collection	Reviewing documents and scholarly texts across historical, legal, and educational domains
5.	Focus of Analysis	Assessing the transferability of reconciliation-based civic values
6.	Conceptual Internalization	Mapping human rights and justice themes into the Indonesian civic context
7.	Result Synthesis	Developing a transformative civic education model based on global reflections
8.	Conclusion Drawing	Summarizing the pedagogical implications of historical human rights learning

Data were analyzed thematically to identify patterns, meanings, and conceptual relationships across the reviewed literature. This thematic analysis was employed, following the Miles and Huberman interactive model of: (1) Data Reduction, organizing information by key themes such as justice, reconciliation, and participatory citizenship, (2) Data Display, constructing conceptual maps and cross-context comparisons, (3) Conclusion Drawing, generating insights that align civic learning with ethical historical reflection.

To ensure validity, theory triangulation and compares various primary and secondary sources triangulation were applied. Spradley’s domain analysis was used to categorize and interpret relationships among key concepts:

Table 3. Domain Analysis

No	Domain	Description (Semantic)
1.	Human Rights Violations	Apartheid, racial segregation, systemic injustice (Problem)
2.	Transformative Values	Equality, reconciliation, social justice (Objective)
3.	Civic Education	Curriculum reform, democratic engagement, pluralism (Type)
4.	Internalization Strategy	Narrative-based learning, case study, critical reflection (Strategy)
5.	Global Civic Values	Human dignity, tolerance, historical memory (Concept)

This methodology does not merely describe historical injustices but frames them as critical resources for civic transformation. By drawing upon global human rights narratives particularly from South Africa, this study contributes a reflective model for Indonesia’s civic education rooted in justice, empathy, and inclusive citizenship.

RESULT

This study generated several key findings that demonstrate the potential of South Africa’s historical experience with human rights violations particularly under the apartheid system as a powerful catalyst for the transformation of Civic Education in Indonesia. This transformation may be achieved through a reinterpretation of human rights, democracy, and social justice values within the post-reform context of Indonesian Civic Education.

Civic Education in Indonesia already includes core constitutional values such as Pancasila, the 1945 Constitution, and human rights. These values are systematically introduced across all levels of education and play a foundational role in shaping students’ civic identity and national character. However, this study reveals that pedagogical depth and historical contextualization of human rights remain insufficiently internalized in daily classroom practice (Kuncorowati, P.W., Handayani, I.G.A.K.R., Subekti, R.. 2025). Instructional methods continue to rely on normative, text-based approaches dominated by multiple-choice testing and rote memorization. Critical historical events involving human rights violations such as the 1965 tragedy, the Timor-Leste conflict, or the 1998 Reformasi are rarely discussed openly in classrooms. This is often due either to political sensitivities or the lack of space for reflective, inquiry-based learning. As a result, students’ understanding of human rights tends to be formalistic, disconnected from the emotional and historical experiences that shape national memory.

A key finding from this study is that South Africa’s Civic Education curriculum explicitly integrates national historical experiences, particularly apartheid as educational content. These

experiences are used as pedagogical tools to foster critically engaged, empathetic citizens who are aware of the importance of social justice. The South African approach emphasizes critical engagement, historical consciousness, and reflective pedagogy. Truth-telling and restorative justice are integrated as central components of civic education. This model illustrates how historical trauma can be recontextualized into an educational framework, offering a valuable reflection for transforming Indonesian Civic Education into a more empathetic, contextual, and transformative discipline.

To illustrate this potential, the researcher developed a comparative framework showing how South Africa reconstructed its national history into a tool for educational transformation and how this approach may inspire critical reflection within Indonesia’s Civic Education curriculum. Table 3. Comparative Approaches to Human Rights Education in Civic Education: Indonesia and South Africa

Human Rights Education Aspect	Indonesia	Afrika Selatan
Historical Foundations	Independence struggle, 1998 Reform, democratic transition	Apartheid regime, anti-racism struggle, post-1994 reconciliation
Content Scope	Constitutional values, Pancasila, formal respect for human rights	Reconciliation, transitional justice, human dignity, victims' experiences
Learning Resources	National textbooks, legal documents	TRC reports, oral narratives from apartheid victims
Teaching Strategies	Expository, cognitively focused	Reflective, experience and emotion based learning
Curricular Emphasis	Human rights taught as a sub-topic within Civic Education	Human rights violations as a core theme of Civic Education

These differences in approach are rooted in each country’s historical trajectory, which in turn shapes the pedagogical priorities of their Civic Education. While South Africa positions historical trauma as a central source for human rights reflection, Indonesia places greater emphasis on ideological stability and national unity. Both frameworks offer distinct advantages and challenges. The study also identified four major phases in the reform of South Africa’s Civic Education curriculum, each reflecting a progressive shift from a discriminatory and exclusive model to an inclusive and human-centered educational system. The infographic below illustrates this transformation.

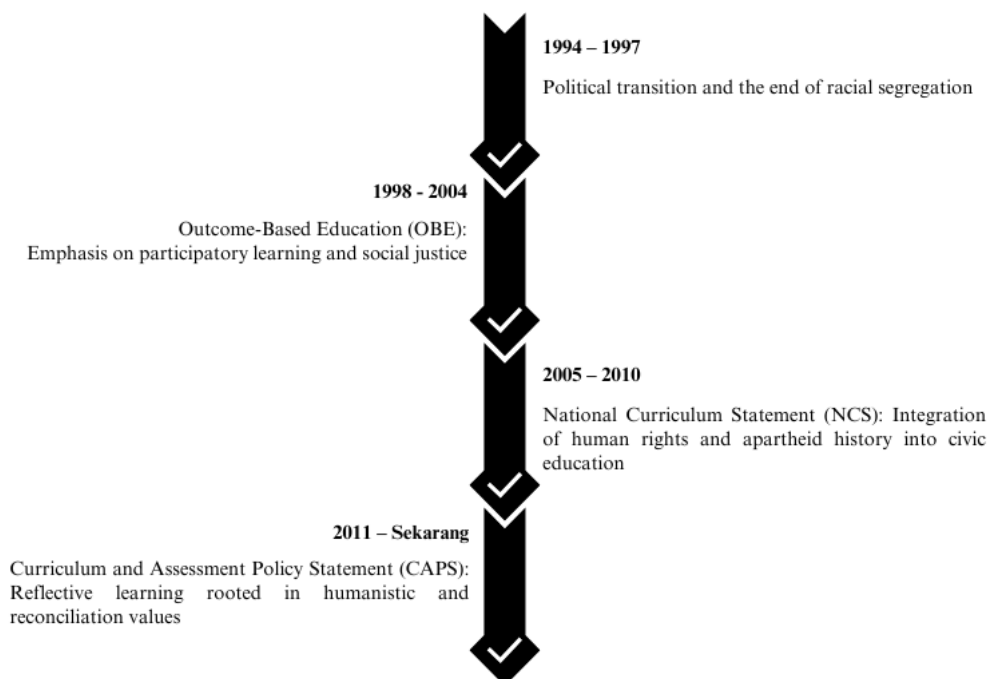


Figure 1. Phases of Civic Education Curriculum Reform in South Africa

The pattern shown in Figure 1 reveals that Civic Education in South Africa evolved alongside the nation's democratic consolidation. Education became a moral space where collective trauma was confronted and transformed into ethical awareness. This process underscores that Civic Education can serve not only as a tool of instruction but as an instrument of national moral reconstruction. For Indonesia, this holds critical implications. Civic Education reform should move beyond procedural citizenship toward ethical citizenship, where students learn to connect constitutional values with historical empathy and social responsibility. By reflecting on Indonesia's own past colonialism, political repression, and reformasi educators can transform history into a pedagogical medium for justice and reconciliation.

South Africa's re-envisioning of Civic Education shows that teaching civic knowledge can evolve into cultivating collective awareness about historical memory, transitional justice, and empathy. This model demonstrates that education is not only about understanding democracy but also about feeling and practicing it through emotional engagement with history. This experience offers meaningful inspiration for Indonesia to reform its Civic Education into a space that nurtures reflective, affective, and ethical dimensions, while remaining aligned with Pancasila and the principle of *Bhinneka Tunggal Ika* (Unity in Diversity). Ultimately, such reform aims to foster a generation of empathetic, historically conscious citizens those who are intellectually critical yet morally grounded, capable of advocating for justice within Indonesia's democratic framework.

DISCUSSION

Human Rights Violations Under the Apartheid System in South Africa

The apartheid regime in South Africa constituted a systemic and severe violation of human rights, as defined under international legal frameworks such as the Universal Declaration of Human Rights (1948) and the International Convention on the Elimination of All Forms of Racial Discrimination (1965). Apartheid targeted racial identity through segregationist policies that institutionalized the dominance of the white minority over the Black majority across all aspects of life. Beyond apartheid, the Center for Documentation of ELSAM (Institute for Policy Research and Advocacy) also recorded other forms of human rights violations in South Africa, including restrictions on basic freedoms, racial discrimination, and various localized human rights issues (Reimers, Fernando M., 2023). Apartheid became a global symbol of institutionalized human rights abuses that stripped citizens of political, social, and economic rights. In the context of Civic Education, apartheid highlights the need for historical awareness about how political systems can be used as instruments of oppression. It demonstrates that human rights violations are not solely individual acts but can be embedded within systems of power, thereby underscoring the urgency of reconstructing both educational values and structures.

Civic Education in South Africa: Curriculum and Social Transformation

Post-apartheid, South Africa implemented an outcome-based education (OBE) reform with a transformative spirit. Civic Education is integrated across various subjects. These include Life Orientation (Christian M., S., et al., 2025), as well as Human and Social Studies, Language and Communication, and Economic and Management (Esau, O., Jones, D. M., 2025). The curriculum is designed to nurture democratic, participatory citizens who uphold human rights. Three main phases structure Civic Education in South Africa: the foundational phase focuses on basic literacy and life skills; the intermediate phase emphasizes cultural values and social awareness; and the senior phase deepens understanding of democracy, human rights, and pluralism.

This curriculum transformation serves as a vehicle for national reconciliation and the development of social cohesion (Erlande, R., et al. 2024) by promoting inclusive content, encouraging critical reflection on past injustices, and fostering shared values that support mutual understanding and democratic engagement among diverse student populations. Education becomes a medium for social recovery by fostering an inclusive national identity. This model offers valuable insights for Indonesia's education system, especially in responding to its ongoing conceptual crisis in education (Ulfah et al., 2021). One urgent issue is the growing moral degradation among youth. According to the 2021 National Survey on the Life Experiences of Children and Adolescents (SNPHAR), conducted by the Ministry of Women Empowerment and

Child Protection (KemenPPPA) and Statistics Indonesia (BPS), children aged 13–17 experienced significant levels of violence across rural and urban areas. A value- and outcome-based educational approach, as applied in South Africa, could offer a solution for rebuilding strong and contextual character education in Indonesia.

Truth and Reconciliation Commission (TRC): A Non-Judicial Model for Human Rights and Civic Values

The establishment of South Africa's Truth and Reconciliation Commission (TRC) was a response to the challenge of addressing gross human rights violations without igniting new conflicts. The TRC served as a non-judicial mechanism bridging justice and reconciliation through truth-telling and conditional amnesty (Price, Gareth., 2022). The educational dimension of the TRC has become especially significant for Civic Education. It functions pedagogically through: (a) critical historical pedagogy, where the study of history becomes a reflection on past violence to prevent future injustices; (b) emancipatory and moral education, fostering empathy and moral sensitivity through victims' narratives; (c) participatory democratic education, showcasing the vital role of citizens in democratization and human rights advancement; and (d) the integration of Ubuntu values, a collective ethical principle forming the foundation of social reconciliation and enriching Civic Education with values of solidarity and humanity. Thus, the TRC not only addresses past conflicts but also represents a living and meaningful practice of Civic Education in building democratic societies. Its humanistic values reinforce students' understanding of democracy, justice, and reconciliation in civic life.

South Africa's Contribution to Human Rights Thought and Practice in Indonesian Civic Education

South Africa's experience in realizing and localizing human rights values after apartheid offers vital lessons for Civic Education in Indonesia. The country has transformed historical trauma into a moral and constitutional force underpinning inclusive democracy and human rights protection (Kustiwa & Arief, 2020). South Africa's contribution to Indonesian Civic Education includes: (a) reinforcing constitutionalism and human rights supremacy, its 1996 post-apartheid constitution positions human rights not only as legal guarantees but also as ethical state foundations (Mulyani et al., 2024). This can inspire Indonesian Civic Education to treat the constitution not merely as written law but as a guiding civic ethos; (b) promoting equality and anti discrimination as a country with a legacy of racial injustice, South Africa emphasizes equality, social justice, and non-discrimination as core pillars. This is highly relevant for Indonesia, a nation rich in diversity but vulnerable to identity-based tensions. Civic Education should emphasize tolerance, pluralism, and acceptance of differences as cornerstones of just

citizenship (Istianah & Komalasari, 2023); (c) advancing active citizenship in South Africa, human rights not only protect but empower citizens to participate in democracy. This encourages Indonesian Civic Education to go beyond legal knowledge and foster student capacity as active democratic agents, for instance through human rights-based social projects; (d) Ubuntu as a foundation for humanist human rights the core of South Africa's civic philosophy.

Ubuntu based Civic Education in post-apartheid South Africa holds paradigmatic significance and should be studied comparatively with models in countries like Finland and Canada. Ubuntu, which emphasizes collectivism, reconciliation, and humanity, has been integrated into South Africa's education system as part of value reconstruction after systemic human rights abuses. In Finland, Civic Education follows a phenomenon-based, interdisciplinary approach that holistically builds students' critical thinking, social reflection, and empathy. Education is seen not merely as knowledge transmission but as a reflective process for preparing citizens to navigate complex social realities (Schaffar & Wolff, 2024). In Canada, an inclusive citizenship approach integrates diversity, social justice, multiculturalism, and Indigenous reconciliation into the Civic Education curriculum. The goal is to foster collective awareness of cultural and historical plurality while encouraging student activism around justice and equality (Prayogi et al., 2023).

Compared to the approaches adopted in Finland and Canada, South Africa's Ubuntu-based Civic Education is uniquely grounded in humanistic values. Ubuntu is not merely a normative ideal but is actualized through transformative social relationships between teachers, students, and school communities, where mutual respect, collaborative learning, and empathy are intentionally cultivated as foundational practices that reshape classroom culture and foster inclusive civic identity. Padayachee et al. (2023) show that, through participatory action research, South African educators cultivate classrooms as spaces for reconciliation, solidarity, and social cohesion. In the study by Waghid & Hungwe (2023), Ubuntu is proposed as a pedagogical framework for global citizenship education. Ubuntu offers a foundation rooted in communal care, social responsibility, and ethical spirituality. However, this approach remains underexplored in Southeast Asia, including Indonesia. This presents an opportunity to conceptually develop and empirically implement Ubuntu-based Civic Education in Indonesia's normative and legalistic education landscape.

Ubuntu has the potential to enrich value-based learning approaches that foster empathy, solidarity, and social responsibility among students. It aligns with Indonesian cultural values such as *gotong royong* and *Bhinneka Tunggal Ika* (unity in diversity) (Widiyanto & Istiqomah, 2023). (e) Reconciliation as a citizenship process being a citizen involves not only rights and responsibilities, but also healing social wounds and rebuilding intergroup trust (Basit &

Komalasari, 2023). Indonesian Civic Education can adopt this by promoting dialogue, acknowledgment of historical injustice, and peace education as components of active citizenship (Nurnazhiifa & Dewi, 2021). Implications for Indonesian Civic Education include: integrating substantive (not merely normative) human rights values into curricula and learning processes; strengthening anti-discrimination and diversity education as a central theme; developing reflective learning models on local and global human rights issues; instilling Ubuntu values through daily school practices of collaboration, empathy, and social care; and promoting Civic Education as a micro democratic space where students learn to dialogue, listen, and respect difference.

Constitutional Relevance and National Education Policy

The values embedded in South African Civic Education resonate with Indonesia's national education goals as stated in Law No. 20 of 2023 on the National Education System. It emphasizes the development of students who are faithful, morally upright, nationally minded, democratic, and socially responsible citizens. This objective reflects a strong orientation toward forming citizens who uphold democracy, social justice, and human rights. South Africa's post-apartheid educational transformation aligns with Indonesia's constitutional vision. The reforms went beyond curricular change to include structural and value-based shifts (Erfandi, 2021), framing education as a tool for reconciliation, identity-building, and social cohesion. Civic Education in South Africa is embedded in democratization and restorative justice, making it a relevant reference point for Indonesian educational practice (Usmi, 2023).

As Civic Education in Indonesia evolves progressively and contextually, the South African experience serves as a reflective framework to strengthen values of nationhood, pluralism, and humanity within the national education system. This serves as a foundational pillar for meaningful learning in line with constitutional ideals (Wahidin et al., 2024). Education should not merely inform but transform raising students' critical awareness of national and human issues, and fostering active participation in building a just and civil society. This study, however, was limited to secondary data and did not incorporate empirical methods such as classroom observations, interviews with teachers and students, or curriculum analysis in Indonesian schools. Including such methods would have enriched the analysis by providing real-world insights into how Civic Education is currently practiced and how Ubuntu-inspired values might be integrated or adapted in diverse educational contexts. Moreover, Indonesia's complex socio-cultural diversity demands careful contextual adaptation of Ubuntu values to prevent oversimplification in its pluralistic, multicultural education system.

CONCLUSION

This study reveals that South Africa's post-apartheid experience demonstrates how education can become a moral instrument for societal transformation. The integration of the Ubuntu philosophy and the establishment of the Truth and Reconciliation Commission (TRC) have shown that historical injustices can be transformed into pedagogical resources for cultivating empathy, moral reflection, and participatory citizenship. This approach emphasizes that Civic Education is not merely about transmitting constitutional norms but about nurturing citizens' ethical sensitivity and social responsibility.

The main implication for Indonesia is the need to reorient Civic Education from a normative, content-based paradigm toward a reflective and transformative model. By contextualizing learning with Indonesia's own history of injustice and reconciliation, Civic Education can evolve into a moral space for critical inquiry, dialogue, and ethical citizenship formation. This transformation aligns with Pancasila and Bhinneka Tunggal Ika, reinforcing the civic mission to build socially conscious, pluralistic, and empathetic citizens.

The contribution of this study lies in advancing comparative perspectives in Civic Education by bridging ethical philosophy, historical memory, and human rights pedagogy. It offers a theoretical framework for integrating global humanistic values such as Ubuntu within Indonesia's educational ethos. Future empirical research should explore how these reflective and affective approaches can be implemented in Indonesian schools. Studies involving teachers and students could examine how narrative-based learning, restorative dialogue, and community projects shape human rights awareness and active democratic engagement, ensuring that Civic Education becomes a living practice of moral and civic renewal.

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