



The Innovation of Civic Education Studies in Indonesia: A Theoretical Review of Global Citizenship Education

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Abstract. This paper aims to study the importance of global citizenship education as the innovation or studies development for Indonesian civic education in the 21st century and present the conceptual framework of global citizenship competency for the development of Indonesian civic education studies. This research used a qualitative descriptive approach using literature study methods. The data analysis used a descriptive analysis by collecting, compiling and analyzing data. The results show that: (1) the importance of global citizenship education as the innovation of Indonesian civic education studies in the 21st century is preparing young citizen who understand the contemporary world, take a role in it, and become proactive contributors to a world that is more just, peaceful, tolerant, inclusive, safe, and sustainable; (2) the conceptual framework for global citizenship in Indonesian civic education studies must include three main elements, that are knowledge and understanding; values and attitudes; and global skills.

1 Introduction

The phenomenon of globalization in the 21st century is increasingly having an impact on global trends. The world as a global system has created bonds and dependencies between nations. On the other hand, fast and multidimensional changes have created various global problems naturally. They are increasingly inevitable, such as poverty, inequality, transnational challenges, migration, climate change, xenophobia, racism, radicalization, and extremism [1]. Cogan and Derricott [2] stated that there are at least three global problems faced by countries around the world, there are (1) the development of the global economy, (2) the increasingly rapid advances in technology and communication, and (3) an increase in the world population followed by the emergence of environmental problems.

Relating to Titus [3] there are also three global problems, there are: (1) the rejection and the regulation of nuclear weapons, (2) the global environmental pollution, and (3) the emergence of interrelated world economic powers. Karsten, Kubow, and Matrai [4] suggested nineteen global trends that must be anticipated by every country. Seven of them are undesirable global trends, there are: (1) economic disparities between countries will widen significantly, (2) technology of information will dramatically reduce individual

privacy, (3) the difference between those who have and who do not have access to information technology is increasing, (4) conflicts of interest between developed and developing countries will increase, (5) the cost of obtaining clean water will increase dramatically due to population growth and environmental damage, (6) deforestation will dramatically affect the diversity of life quality, (7) population growth in developing countries will lead to an increase in the population, especially children living in poverty.

Indonesia is part of the global world. Globalization will intersect and affect the lives of Indonesian people certainly, in other words, global problems will inevitably occur and have an impact on Indonesia. Global transnational problems, especially in Indonesia that occur as a result of the onslaught of globalization, require solutions, including through the education sector. The education sector in facing global problems must be able to adapt and provide solutions. The curriculum must adapt, new knowledge must be developed, and necessary global skills must be accommodated. Education is a determinant of the success and progress of a nation because all changes in human life will be largely determined by changes in the field of education. Education will be a strategic effort to overcome national problems and improve the quality of life for every human being.

Civic education as a scientific study that is oriented to the daily lives of citizens in the nation cannot be separated from global trends. According to Banks [5], the study of civic education in the 21st century global era needs to be re-conceptualized to be able to bring out and educate students effectively to become citizens who can play a role in carrying out their responsibilities properly. Then, Titus [3] also states that there needs to be a new approach to civic education. This new approach is called civic education for global understanding as a new way of looking at it.

In the context of Indonesian education, there must be an innovation in the development of academic competence that can make civic education in line with the challenges of the times. Indonesian civic education must be developed to be able to give students an adequate global understanding and make them ready to face all challenges in the 21st century global era. Civic education has a strategic role that is not only limiting to study the rights and obligations of citizens but also it is broader and in-depth including preparing citizens to become global citizens. Civic education provides students with knowledge of global issues, cultures, institutions, and international systems, and it is an indication of a minimalist approach that can play a role in the classroom [6]. However, in Indonesia's civic education curriculum no policy officially establishes the competence of global citizenship education. The term global citizenship education is still rarely found in the practice of schooling civic education.

Looking at the Education and Culture Minister Regulation of Indonesia No.21/2016 on the Standard Content of Primary and Secondary Education, the competence and scope of civic education material in Indonesia still covers general and national matters. At the secondary education grade VII-IX, the materials contain the competence and scope in the form of (1) the commitment of the founders of the state in formulating and establishing Pancasila, (2) the process of formulating and ratifying the 1945 Constitution of the Republic of Indonesia, (3) legal norms, (4) territorial integrity and life of the Unitary State Republic of Indonesia, (5) diversity of ethnicity, religion, race, culture, and gender within the framework of *Bhinneka Tunggal Ika*, (6) embodiment of values and morals of Pancasila, (7) the essence of values and morals that contained in the 1945 Constitution

of the Republic of Indonesia, (8) the meaning of legal provisions in the embodiment of peace and justice, (9) the spirit of unity and integrity in diversity, (10) aspects of strengthening the Unitary State Republic of Indonesia.

At the secondary education grade IX-XII, the materials contain the competence and scope in the form of (1) human rights violations, (2) values and morals that are contained in the articles of the 1945 Constitution of the Republic of Indonesia, (3) life as a nation and state according to the concept of the Unitary State Republic of Indonesia and Indonesian geopolitics, (4) national integration within the framework of *Bhinneka Tunggal Ika*, (5) strengthening aspects of the Unitary State Republic of Indonesia, (6) ideal, instrumental, and practical values of Pancasila, (7) implementation of articles that regulate state power and judicial power, (8) strategies in strengthening national unity, (9) state administration in the concept of the Unitary State Republic of Indonesia, (10) awareness of values, morals, norms, principles, spirit, and responsibility in the life of the nation and state of Indonesia. The Winataputra [7] study, which analyzes the dynamics of changes in civic education (civics) subjects to Pancasila and civic education (PPKn) in the 2013 curriculum, also describes the scope of material that is still generally on a national scale both at the primary and secondary school levels (Elementary school, Junior high school, Senior high school / Vocational high school), which only includes (1) Pancasila, as the basis of the state, an ideology, and the nation's view of life, (2) the 1945 Constitution of the Republic of Indonesia as a written basic law which is the constitutional foundation of life in society, nation and state, (3) the Unitary State Republic of Indonesia, as the final agreement on the form of the Republic of Indonesia, (4) *Bhinneka Tunggal Ika*, as a form of the philosophy of unity that underlies the diversity of life in society, nation and state.

Judging from the competence and scope of civic education material in Indonesia, no policy that determines global citizenship education in the curriculum or teaching practice in the schools. In comparison, several countries in Europe, America, Australia, and Asia have established the content of global citizenship education in their national curricula. In Hong Kong, global citizenship education has been introduced in secondary school curriculum guidelines since 1998 to promote awareness of transnational issues such as global ecology. Then, the other goals are helping students think more globally and shaping global citizens. Likewise, the Taiwanese government has promoted global citizenship in the school curriculum since 2001. In Taiwan's education policy, it is stated that the application of global citizenship education expects that students can develop values such as social interdependence, mutual trust, gain knowledge about international problems, and see the world as a global village. As well as in China which has revised its civic education curriculum in response to globalization. Civic education in China has gradually been oriented towards developing a global perspective and preparing Chinese citizens to be more integrated with the global world [8].

Based on the conditions and the dynamics of global life, it should be a reflection of the scientific development study of Indonesian civic education in the 21st century on the importance of the presence of global citizenship education as an answer to global problems and challenges. Therefore, in preparing young Indonesian citizens who have a global understanding, it is necessary to develop a study of the theory and principles of learning civic education that is globally oriented. This paper aims to examine the

importance of global citizenship education as an innovation in the development of civic education studies in Indonesia as well as to present a conceptual framework of global citizenship competence for the development of civic education studies in Indonesia. The novelty that is offered in this research is the conceptual framework of global citizenship competencies which includes three main elements, they are global knowledge and understanding; values and attitudes; as well global skills in the development of civic education studies in Indonesia, which were not specific and systematic based on the results of previous studies.

2 Method

This research uses a qualitative descriptive approach using the literature study method by examining various books and journals relating to global citizenship education for the development of civic education studies in Indonesia. The meta-analysis procedure in this research begins with collecting literature data, making notes, and reviewing data sources. After all the necessary data has been collected, it is analyzed using descriptive analysis techniques.

3 Result and Discussion

The literature study in this research revealed 2 (two) main points. First, it revealed the essence and the importance of global citizenship education. Second, it described the conceptual framework of global citizenship competencies for the development of civic education studies in Indonesia. However, in addition to the two main points of discussion, the Indonesian civic education context is first described.

Civic Education in the Indonesian Context

Civic education in Indonesia in the curricular dimension is called the nomenclature of Pancasila and Civic Education. However, when it is viewed from the history of the development of Indonesia's educational curriculum, the name of civic education always changes in every curriculum change. Beginning in 1957, the nomenclature "Civic" was first used. Then in 1968, it was given the name "Civic of the State". In 1975 it was changed to the name "Pancasila Moral Education" (PME) which in its development remained with the name PME until the curriculum changed in 1994. Then in 1994, the name changed to "Pancasila and Civic Education". In 2006, it was again changed to the name "Civic Education" (PKn). Finally, in the last curriculum change in 2013, it was re-established with the name "Pancasila and Civic Education".

Civic education in Indonesia is a body of knowledge which has (1) a multidimensional ontology of civic behavior and culture; (2) epistemology-research, development, and learning in curricular and socio-cultural contexts; and (3) axiology to facilitate the development of that body of knowledge, learning curriculum, and socio-cultural activities of citizenship [9]. According to Winataputra [10] civics education has developed into a scientific study that is multifaceted with a cross-scientific context based on the ontology of political science, then it develops into civics that are recognized academically as the embryo of civic education.

Agreeing with Winataputra, Sapriya [10] also stated that civic education in Indonesian is an integrated scientific discipline, it integrates with other sciences such as social sciences, humanities, philosophy, and so on. It has its roots in civics, political science, law, education (pedagogy), humanities, dimensions of social life, nation, and state, so that civic education has the characteristics of an interdisciplinary, multidisciplinary, transdisciplinary, even cross-disciplinary and multidimensional approach. In other words, as an integrated discipline, citizenship education cannot be separated from other disciplines and dimensions of Indonesian society.

Civic education is a form of character education [9]. It is a basic reference for shaping civic civility to make smart and good citizens. Indonesia citizenship education has a position and function as a valuable education, morals or character, and distinctive Indonesian citizenship which is very coherent, integrated with a commitment to develop a dignified national character and civilization and the realization of a democratic and responsible as stated in the article 3 of law on the National Education System (No. 20/2003) [11]. Therefore, it can be concluded that citizenship education in Indonesia is an integrated scientific study that examines citizens with all their activities to shape them into smart, skilled, loyal, and act by following under the mandate of Pancasila and the 1945 Constitution of the Republic of Indonesia.

The objectives of Indonesia civic education, in the context of citizenship scientific studies, curricular programs, and socio-cultural principles, are principally aim to form good citizens. Good citizens can be defined as people who have various competencies so that they can carry out their functions effectively in social life, they are their knowledge, skills, and character of citizenship. In other words, to be good citizens they must have three citizenship abilities, which include: civic knowledge, civic skills, and civic disposition. The objectives of Indonesia's civic education certainly relate to national education goals. Holistically (psychologically, pedagogically, and socio-cultural) citizenship education aims to make that every young citizen has a sense of pride and love for their country in the values of Pancasila, the 1945 Constitution of the Republic of Indonesia, *Bhinneka Tunggal Ika*, and the unitary state of the Republic of Indonesia [9].

The function of Indonesia's civic education is building character. Substantially, its function is to instill norms, develop character, and create good citizens and participate in shaping the future of the nation. Civic education has a formal-pedagogical vision that functions as (1) a curricular program in the context of formal and non-formal education; (2) socio-cultural action programs in the social context; and (3) as a field of scientific study in the discourse of scientific education [9]. In the context of national education, the vision of civic education is an integral part of the instruments and praxis of Indonesian education, so that sociopolitically and culturally civic education has the vision to educate the nation's life, by fostering the development of intelligence, skills, and civic character. The missions of Indonesia civic education are multi-dimensional, there are (1) a psychopedagogical mission, it is a mission to develop the potential of students progressively and sustainably; (2) a psychosocial mission, which aims to facilitate the maturity of students to live and survive in the community; and (3) a sociocultural mission which is a mission to build a culture and civic civility as one of the determinants of democratic life [9].

Therefore, the scope of studies, objectives, and functions, vision and mission of Indonesian civic education are very broad, not only limited to the local and national context, such as the issue of citizen rights and obligations towards the state or about the state constitution which is interpreted the same as state administration. Likewise, the purpose of civic education is not only limited to forming good citizens in a national context, but it is broader and deeper, including preparing citizens to become good citizens for the world. Hence, innovation or development of global citizenship studies should be studied to develop the study of Indonesian civic education.

Global Citizenship: Essence and Urgency

The concept of global citizenship first surfaced in the 1990s [1]. Global citizenship has emerged as a new attraction amid in global dynamics that bring in bonds and dependencies between nations. On the other hand, the rise of global problems such as poverty, inequality, and transnational challenges (migration, climate change, xenophobia, racism, radicalization, extremism) are the root of the development of global citizenship. It is also an inevitable reason for the importance of global citizenship in the 21st century. Davies and Ross [12] stated in their review of “Europe and Global Citizenship” that four themes as the special trends that form the basis for the emergence of global citizenship, there are 1) citizenship development; 2) global environmental problems; 3) global identity, and; 4) universal human rights.

Since 2012, global citizenship education has become a leading international initiative policy. The objectives of policies are framed in response to the world’s developing contemporary realities. Since then, starting from 2013 The United Nations Educational, Scientific and Cultural Organization (UNESCO) has played a major role in the work of global citizenship education. The United Nations (UN) announced that global citizenship education will become a core pillar of the first UN education initiative [13]. UNESCO campaigns for global citizenship education by developing the concept of “learning to live together” as the center of its mission.

In September 2013, UNESCO held a technical consultation on global citizenship education in Seoul, South Korea, which was then continued at the next meeting in Bangkok, December 2013. The outcome of this agenda was that UNESCO published global citizenship education as an effort to prepare students for the challenges of the 21st century. UNESCO has produced a framework published in the form of an international curriculum guide “Global Citizenship Education: Topics and Learning Objectives” for all phases of age and education levels, both formal and non-formal. The premise of this publication is providing pedagogical guidance to support all the countries around the world to integrate and enhance global citizenship education into the national education systems [13].

Within the conceptual framework of UNESCO’s study, global citizenship education refers to various forms of education historically including anti-racist education, development education, human rights education, multicultural education, peace education, and education for sustainable development. Global citizenship formulated by UNESCO refers to the feeling of belonging to a wider community with a common sense of humanity so that it will emphasize political, economic, social, and cultural solidarity, as well as the bonds between local, national, and global. Furthermore, through global citizenship

education, students will learn about their identity and how they are in many relationships, such as family, friends, school, local community, and the country as a basis for understanding the dimensions of global citizenship. Besides, UNESCO's guidelines on global citizenship education contain two main ideas; first, everyone becomes part of the human community; second, the identity of each person will multiply and expand from local to national, national to global [14, 15].

Toukan [16] provides construction of global citizenship education based on analysis of three main UNESCO documents on the content and pedagogy of global citizenship education, there are GEFI 2012; UNESCO 2014; and UNESCO 2015. The findings of the analysis show that each of the three documents takes on a theme related to the core conceptual constructs: globalization, citizenship, and education. In the three documents, the global theme includes global community (global as a family community); global problems (events, systems, structures); global as a site for peace or conflict (peace as a goal of global citizenship education). The citizenship theme includes attitudes, values, and beliefs; critical thinking (knowledge and understanding of citizenship); participation, engagement, and action. As for the theme of education, two important themes were described to improve the competence of global citizens, there are the implementation approach and guidelines for teaching and learning. Global citizenship education as defined by the UNESCO document is transformative, giving students the opportunity and competence to realize their rights and obligations in promoting a better world and future. This refers to lessons from other transformational education such as human rights education, education for international/intercultural understanding, education for peace, including education for sustainable development [17].

Therefore, it can be known the essence of global citizenship education as it was published in a UNESCO publication cited by Pashby [14] that global citizenship education is an education that empowers students to be involved and take an active role, both locally and globally to face and solve global challenges, then they expect to become a proactive contributor to a more righteous, peaceful, tolerant, inclusive, safe and sustainable world. Ibrahim [18] stated that the students' knowledge and understanding of global problems and a sense of belonging to the global community are parts of the essence of global citizenship education. Besides, they have special skills that enable local change actions to embrace values and attitudes that are explicitly aligned with a commitment to addressing problems of injustice and inequality. Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasizes political, economic, socio-cultural interdependence, and the interrelationships between local, national, and global communities [19]. In summary, following Franch's view [1] the essence of global citizenship education is for young citizens to know the contemporary world and take part in it.

The urgency of global citizenship education can be seen from the relevance and purpose of implementing global citizenship education. Franch [1] stated that there are two goals for global citizenship education; first, to encourage students to develop self-awareness of global connectivity and responsibility, and to make them become active citizens with a global conscience; second, forming citizens who are aware of a critical understanding of globalization, being involved in local and global issues, aware of their role for the future of the earth, and engaging in constructive action to promote social

changes, at local, national, regional and global levels. Meanwhile, According to Kiwan [13], the urgency of global citizenship education from its goal is preparing young citizens to do better by providing them with the skills that they need in their workplaces and communities in a global world. Osler and Vincent [18] stated that explicitly the main goal of global citizenship education is to enable young citizens to express social, political, and structural economic inequality, and to challenge these inequalities. According to Isaacs [20], global citizenship education aims to improve the situation of global economic, political, and cultural inequality.

Pashby [14] stated that ideally global citizenship education encourages students to have a critical understanding, and be able to reflect on how their nations are involved in local and global issues, and in intercultural perspectives. According to Soong [21], global citizenship education provides students with opportunities to explore, imagine, understand, and act as citizens of the world, both at the local, national, and transnational levels. Meanwhile, Davids [22] stated that the urgency of global citizenship education because it places its concerns on social justice, tolerance, respect for diversity, human dignity, and encourages all human beings to live together collaboratively.

The importance of global citizenship has also been addressed by various countries by establishing it in the public policies, such as in Europe (European Union member countries), North America (Canada and USA), Australasia (Australia and New Zealand), Asia (Hong Kong, Taiwan, and China), as well as in African and Latin American countries. In Australasia, global citizenship education is a very important, widespread, and contested term. Contemporary public policies at local, national, and global levels highlight the importance of global citizenship in Australasia which places it as a separate discipline [23]. Furthermore, in Australia, global citizenship education has been identified as a high priority in Australian education and schools. The 2008 Melbourne Declaration (MCEETYA) establishes global citizenship education as the primary goal for Australian schools. This Declaration aims for all young Australians to be successful learners, confident and creative individuals, active and knowledgeable citizens, and to be responsible for local and global citizens. The global civic education orientates young Australians who not only understand global issues but also see themselves as citizens that participate in local, national, and global communities [23].

Global citizenship education has also received increasing attention in North American countries. In Canada, especially the social science curriculum has designed an educational focus that oriented to citizenship literacy to promote the active involvement of citizens in global issues. One example of its application is in the province of Alberta where global citizenship is a major concept in social studies from primary to the secondary curriculum with a curriculum redesign initiative that includes the theme of global-cultural citizenship as one of the eight core competencies students from Kindergarten to 12th grade in all subject areas [14]. In the United States, it also includes Global Citizenship Education besides Human Rights Education. The GCE and HRE programs contain a philosophy of cosmopolitanism, commitment to universal human rights norms, respect to cultural diversity and sustainable development, and problem-based curriculum design. Referring to the framework of the program, the citizenship education curriculum in the United States is aligned between the GCE and HRE [24].

Most of the countries in Asia have implemented global citizenship education, such as in Hong Kong, Taiwan, and China. In Hong Kong, starting from the 1990s, global citizenship education has been revolutionized, which originally contained teaching materials on rights and responsibilities to teaching materials against inequality, discrimination, exclusion, and inequality. Global Citizenship Education has evolved which from the very beginning only started from the simplest concerns about the world, now includes moral obligations and leads to taking action for the global world [25]. This topic of global concern has been incorporated into the Hong Kong secondary school curriculum in the last decade. Global citizenship education is promoted as an effort to form the awareness of students in transnational problems such as global ecology and stimulating students to think more globally and becoming world citizens. Likewise, the Taiwanese government has promoted global citizenship in its national education curriculum. In the Taiwanese curriculum, it is expected the students to develop values such as social interdependence and mutual trust, gain knowledge of international problems, and see the world as a global village. Furthermore, the Chinese government has revised its citizenship curriculum in response to globalization. Gradually, it has been oriented towards developing a global perspective and preparing China to be more integrated with the global world.

Global issues have also become part of the school curriculum in African countries [26]. Exposito and McCowan [27] stated that in the beginning, the conditions of civic education in Latin America were closely related to political polarization, now this situation has changed significantly, it becomes a citizenship education that moves from a national to a global citizenship perspective; it is oriented towards a balance between direct participation and representation; it increasingly emphasizes the recognition of cultural diversity within and beyond the boundaries of the nation and promotes gender equality.

Global citizenship education becomes a concept in the discourse of education policy in the 21st century, its concept creates young citizens who understand the contemporary world and take a role in it to become good global citizens. A “good global citizen” as defined by UNESCO in terms of the three learning domains (cognitive, socio-emotional, behavior) is a knowledgeable global citizen who is socially connected, respecting diversity, and ethically responsible, and active in global issues. According to Pike [1], global citizenship as a new perspective of civic education should know how to aspire and being beneficial citizens for the world without leaving the national citizenship.

Also, relating to the essence and the urgency of global citizenship education, it is necessary to have citizenship with a global orientation because global citizenship education is defined as the “new education” paradigm of civic education in the 21st century. The importance of global citizenship education today is to prepare students to master competencies, skills, and being able to answer the challenges and problems in the 21st century. Therefore, the development of global citizenship studies deserves to develop in the curriculum for Indonesia civic education. Mansouri, Johns, and Marotta [28] stated that citizenship cannot be separated from its level of articulation in national and international.

The Conceptual Framework of Global Citizenship Competence as an Innovation in the Development of Indonesian Civic Education Studies.

The development of global citizenship education studies for Indonesian should pay attention to various important aspects. Oxfam [29] stated that there are three absolute elements as the main basis for developing global citizenship education, they are aspects of knowledge and understanding; values and attitudes; and skills. First, knowledge and understanding aspects are related to global insight competencies. Global competence can be interpreted as an open-minded ability and an active effort to understand the different cultural norms on a global scale, then using global knowledge to interact, communicate, and work effectively with others [6]. There are at least five aspects of global knowledge, they are 1) social justice and honesty; 2) diversity; 3) globalization and interdependence; 4) sustainable development, and; 5) peace and conflict [29]. According to Isaacs [20], it is a conceptual framework for global citizenship knowledge competence, which consists: 1) dialogue for critical awareness, which includes developing of knowledge orientation to understand society, systems and history, power and structure, social relations, oppression, and injustice; 2) reflective action, which includes understanding the interaction between power, culture, and transformation, as well as studying of the various discourses; 3) concerning for social justice, which includes studying and practicing how to affect systemic change collectively, using knowledge as a social and cognitive force, and how social resistance affects society and justice.

Second, values and attitudes in global citizenship education are developed to form good global citizens. According to Oxfam [29], the values and attitudes developing in the global citizenship education curriculum include a sense of identity and dignity, a sense of empathy and humanity, a commitment to social justice and honesty, respect for diversity, concern for the environment, and a commitment to sustainable development, and the belief that people can make a change. Murdiono, Wuryandani, and Suharno [6] identified the values and attitudes in global citizenship, including social justice and equality, respect for diversity, environmental care and sustainable development, globalization and interdependence, peace and conflict, critical thinking, the ability to argue critically, the ability to deal with injustice and inequality, respecting for others, cooperation and conflict resolution, a sense of identity and dignity, empathy and humanity, respecting for differences, against inequality and social justice, concerning for fellow human beings, personal responsibility, global linkages, self-awareness, intercultural communication, and global insight. According to Isaacs [20], he presents a competency framework for global citizenship attitudes, which consists of 1) dialogue for critical awareness, which includes the ability to ask questions critically; the ability to act against oppression and injustice; 2) reflective action, which includes a commitment to social awareness, cooperation, responsibility, the ability to learn with others; 3) concerning for social justice, which includes a commitment to social transformation, citizen courage, responsibility for every decision.

Third, global citizens need a variety of skills to play an active role in global life. According to Oxfam [29], the global skills that every individual must possess include: critical thinking skills, the ability to argue effectively, the ability to resist injustice and inequality, respect for others, cooperation, and conflict resolution. According to Cogan [2], he formulated a conceptual framework for the skills of global citizens in the 21st century, which consists of eight characteristics, there are 1) the ability to see and approach problems as a member of a global society; 2) the ability to cooperate with others; 3) the

ability to understand, accept, and appreciate the cultural differences; 4) think critically and systematically; 5) the ability to resolve conflicts in a non-violent manner; 6) the desire to change the lifestyle and consumptive habits to protect the environment; 7) ability to be sensitive and protecting human rights; and 8) the ability to participate in politics at the local, national and international levels. Then finally, the global trends require each individual to have 21st century skills known as 4Cs, there are critical thinking, communication, collaboration, and creativity.

4 Conclusion

Based on theoretical reviews of global citizenship education studies, the essence and urgency of global citizenship education were developed as an innovation in the study of Indonesia civic education. It prepares young citizens who understand the contemporary world, plays an active role both locally, nationally, and globally to face and solve global problems such as poverty, inequality, transnational challenges: migration, climate change, xenophobia, racism, radicalization, and extremism. Furthermore, they can become proactive contributors to a more just, peaceful, tolerant, inclusive, safe, and sustainable world. The essence and urgency of why Indonesian civic education studies should develop with global citizenship education because civic education in local, national, and global contexts in principle aims to form good citizens. It means a global citizen who is global-minded, critical thinking, socially connected, respecting diversity, ethically responsible, and actively involved in solving global problems.

The conceptual framework for the development of global citizenship education in the study of Indonesia civic education must be based on three main elements. First, knowledge and understanding, including social justice, diversity, globalization of sustainable development, and peace and conflict; second, values and attitudes, including pride and personal identity, a sense of empathy and humanity, a commitment to honesty and social justice, respecting for diversity, concern for the environment, a commitment to sustainable development, and the belief that people can make a change; third, skills, including critical thinking skills, the ability to give an effective opinion, the ability to resist injustice and inequality, respecting for others, cooperation, and conflict resolution.

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