



Rights or Bonds; Voices from Rural Citizens

Sarbaini^(✉) and Fatimah

Universitas Lambung Mangkurat, Kalimantan, Indonesia
sarbaini@ulm.ac.id

Abstract. Citizenship as an interaction between citizens and the state is bound by a reciprocal contract of rights and obligations. Few have raised the voices of rural citizens about their views and priorities regarding rights and obligations. The qualitative study was conducted by interviewing three family strata [upper, middle, and lower]. The view of rights and obligations is considered sufficient and appropriate to be embodied in the law. However, in daily life, the conditions are still far from fair, especially for the lower classes. Obligations still take precedence over rights, committed to carrying out sincerely, fully, obediently, and in an orderly manner towards rights and obligations. The government is obliged to fulfill the rights of rural citizens, by ensuring the availability of supporting service facilities, so that rural citizens can fulfill their rights and obligations.

Keywords: Family · Obligations · Rights

1 Introduction

In the contemporary world, every claim, be it political, social, economic, or private, is almost without exception based on or justified by ‘rights’. Citizenship appears to be closely related to rights, although the scope of citizenship rights has varied across space and time, not at least because the definition of ‘citizen’ has ebb and flow. The understanding of citizenship is still understood as a right [1], or in the form of an individual’s passive and active membership status in a country, with certain rights and obligations that are universal at a certain level of equality [2].

Citizenship, thus, is not just a right [3], but can be in the form of status, rights and identity [4], rights, access, and property [5], membership, rights and practice [6], formal status, rights, ownership, participation, and equality [7] and can become a collective identity, political membership and social rights and claims [8], interaction [9–11], a series of ongoing transactions [12] into a collection of practices [13], forming a general pattern as a citizenship regime, which can be used to identify the characterization of citizenship [9]. And [10, 11], covering membership, identity, values, rights, and participation [14].

In terms of citizenship, it appears that rights dominate, obligations do not, except in terms of participation (containing rights and obligations). However, as stated, because citizenship connotes interactions and transactions between citizens and the state, in addition to rights guaranteed by authority, they are also balanced with obligations, duties,

and loyalty. Citizenship, its meaning in the history of humanity, is determined by the dynamics between rights and obligations [3].

Studies on citizenship, including citizenship education studies, typically include three traditions. [9–11], concentrating on several facets of how citizens and the state interact, specifically liberal (rights), republican (participation), and communitarian (social identity). [15] sees it from the legal dimension (liberal emphasis on individual rights), the political dimension (republican participation), and the social dimension (communitarian recognition and group identity). According to [14], there are seven discourses that are related to citizenship and citizenship education, including feminist (perspective and constructive), republican (strong political society), liberal (rights and equality), and critic (innovation, creativity, and conceptualization). Gender), cultural (assimilation of cultural identity).

Liberal citizenship is based on individualism as its central element. People are viewed as the fundamental building block of society, with equal rights to participation [16]. Focusing on the legal status, citizens are legal beings who act the rights of citizenship, including civil, political, and social rights, are to be exercised in accordance with the law [17]. Republican citizenship is more than simply a legal status; it also refers to a person's willingness and capacity to participate in politics and to treat other people as political actors rather than just as subjects of the state [9–11]. Highlighting not only political rights but also obligations and numerous civic virtues, such as involvement in associational activities, political reasoning, political decision-making, and devotion to the common good [18], rights-based collective action [9–11], based on the value of love and service to a political community, whether local, state or nation [15] Communitarian citizenship is not just a right and an obligation, but about the recognition of existence as an equal member of the community [15], Being accepted by society is crucial to realizing citizenship. Citizens' rights won't be completely realized if they aren't acknowledged as members of a political body. "The establishment of certain political relations" refers to being recognized by other citizens. This includes being willing to publicly recognize and accept the rights, claims, authority, and status of others in addition to simply tolerating them in silence.

The Idea of citizenship is connected to the development of individualism and collectivism, it becomes much more intriguing. In social psychology, the development of individualism-collectivism has received considerable attention. Particularly when compared to non-Western civilizations, American levels of individualism are significantly higher [19]. Individualism is described by Hofstede as emotional separation from "other groups, organizations, or collectivities" [20]. Thus, individualists prioritize values that advance these personal aims over those that advance group goals [21], assert that Western cultures' emphasis on separability and individuality makes citizens' self-concepts more individualistic. It appears that liberal citizenship is intimately tied to this concession [21].

In contrast to individualistic cultures, collective cultures emphasize the subordination of personal goals to those in groups [21] and are characterized by identities derived from social systems, not from individual attributes [20] Collectivists emphasize values that promote well-being within their groups [21] and tend to think of the group, not the

individual, as the unit of analysis [22]. The self-image held by members of collectivistic cultures is an interdependent image that emphasizes connectedness, social context, and relationships [19]. The citizen's self-conception in the construction of collectivism approaches the republican and communitarian conceptions of citizenship.

The self-conception of citizens seems to be strongly influenced by the nature of values inherent in humans or determined by human philosophy. The study of the self-concept of citizens who prioritizes individualism is influenced by liberalism, while collectivity approaches the republican and communitarian conceptions of citizenship. Philosophically, according to Pancasila, human nature is "monopluralism", namely as physical-spiritual beings, individual-social, personal, and servants of God Almighty [23]. Consequently, for every desire to uphold human rights, the implication must be to grow a human obligation. In addition, human rights in the Pancasila conception are collective rights, not only individual rights (rights of all nations, paragraph I).

The Indonesian state based on the 1945 Constitution is not an integralistic state – in Soepomo's initial vision – which weakens the individual, nor is it a liberal state that weakens the collectivity. The State of Indonesia is a family state that respects the human rights of citizens and humans in general as individuals and groups. It is even clearer that its respect as a family state of Indonesia is in the RIS Constitution and the 1950 Constitution [24].

In the articles of the 1945 Constitution, every right is accompanied by obligations and responsibilities. Concepts of implementing human rights and citizens' rights must be placed in an integrated configuration of Pancasila values [25]. The implementation of the rights and obligations of the Indonesian people whose "monopluralism" requires that there must always be harmony/balance is following the nature of human life which cannot be separated from its nature, namely the composition (physical-spiritual), nature (individual-social), and position (personal). -servants of God Almighty) so that in the conception of collectivity and servants, the implementation of obligations is recommended to be prioritized over rights.

While citizenship is getting more attention in the social sciences, rural studies rarely use it. It has been used to examine how the sense of belonging and identity changes how people interact in society, as well as how that link to a political unit influences that relationship [27, 28] and [29–31].

Urban settings are frequently the focus of citizenship research, which may be a reflection of the word's etymological reference to city people. However, recent studies have indicated that unique citizenship practices are also connected to rural areas and merit closer examination [30]. Although some scholars have begun to explore how citizenship manifests in rural areas [26, 30, 31] they tend to focus on the more political aspects of citizenship at the expense of its significance in everyday life.

Rural social construction has a significant influence on rural communities. The rural hegemonic view has been incorporated into the discourse of citizenship and national identity. Folk Heritage and traditions have been adapted to give rise to the idea that a nation is somehow more authentic if it has "rural roots" [32]. On the other hand, those who are unable or unwilling to respect this mainstream view of the countryside are positioned as "anti-citizens." Active exploration and understanding of the countryside are seen as important in developing forms of citizenship [30].

Even though laws have been passed in many nations to guarantee equality, there is frequently a disconnect between what is guaranteed by the law (*de jure*) and what is really experienced by individuals (*de facto*). According to Painter and Philo [28] it is difficult for people to consider themselves to be complete citizens if they find it difficult to be in public places without feeling “out of place.” Although these issues are not unique to rural areas, they are nevertheless made worse there because of increased exposure, the predominance of rural environments in people’s minds, and a lack of support resources.

Human rights are used by Tonts and Larsen to describe the difference between urban and rural areas: “As governments withdraw from, or fail to provide, certain services and infrastructure, the human rights of rural communities diminish.” The inference is that because rural communities cannot access the welfare privileges afforded to their urban counterparts, they cannot attain full citizenship [33].

A closer focus on rural places can be useful for understanding citizenship [31]. Rural citizenship in the West is often associated with rather narrow concerns and small-scale disputes about the impact of development on rural areas [26, 34]. Very often these debates revolve around the different ways in which the countryside is represented (a beautiful or productive workplace, for example) which in turn reflects changes in the social structure of a locality. Too often the countryside is associated with “community” and, as a result, is more inward-oriented and concerned only with local places. Rural citizenship as the focus of the study has not revealed too much about the views of rural citizens on rights and obligations, and priorities for the implementation of rights and obligations as citizens, in this case, rural citizens.

2 Research Methods

The research uses a qualitative approach. Qualitative research is research that produces and processes descriptive data, such as interview transcripts, field notes, pictures, photos, video recordings, and so on. In this qualitative approach, the researcher collects as much information as possible from the participants, then shapes this information into certain categories or themes [35].

Location and research respondents were determined by the purposive sampling technique. The research location is a rural area in Barito Kuala Regency. Respondents consist of rural residents, consisting of 3 [three] families each from upper, middle, and lower strata. Every family consists of a father, mother, and children.

In this study, the researcher is the planner, implementer of data collection, analyst, and data interpreter, and in the end, he becomes the reporter of the results of his research. [36]. Data collection is done through interviews. Data analysis was carried out through the stages of data reduction, display, and verification [37]. Data analysis is an ongoing process that requires continuous reflection on data, asking analytical questions, and writing short notes throughout deep research [35]. Testing the validity of the data uses internal validity (credibility) on the aspect of truth value, in its application in terms of external validity (transferability), and reliability (dependability) on the consistency aspect, as well as objectivity (confirmability) on the naturalist aspect [38].

3 Research Result

3.1 Views on Right and Obligations

Upper Strata Family. Family 1. AW. It is enough to be realized in the law, as well as the obligations of citizens (AW, father). Rights are something that belongs to us, while obligations are something we must do with a full sense of responsibility. As citizens, we deserve rights and have the responsibility to carry out our obligations (NTW, mother). It is appropriate because without completing our obligations as citizens, we will not get our rights. However, nowadays many citizens have rights that are not appropriate. Many have received assistance from the government even though the person is already very well off (GMP, Children).

Family 2, SYA. The conditions between rights and obligations are very unequal. Many people want their rights to be fulfilled in full, while their obligations have not been carried out properly. That is why the essence between rights and obligations is always an imbalance. People should carry out their obligations first before getting their rights (SYA, Ayah). Many in the poor community have not yet received their rights in full, while they have worked and carried out their obligations very well. However, it turns out that the government has not been able to appreciate the hard work of its people (RIS, Ibu). They are taught to always do their obligations first, then they can get the rights that should be theirs (MTF, Children).

Family 3. ED. The balance between rights and obligations is still far from being fair. The rights and obligations of citizens are still not implemented properly. It's not just back to the government, but it's back to each individual. Awareness of citizens is needed so that they do not only demand their rights. [Ed, Ayah]. Getting the right to security, of course, must be obtained by everyone so that they always feel safe when outside or within the community. So the security forces must maintain the peace of the people in the surrounding environment [SNT, Ibu]. As students are entitled to a good education but must be able to fully commit to the rights that have been obtained and must carry out the obligations contained therein. [HBB, Children].

Middle-Class Family. Family 1. SMD. Rights and obligations as citizens make us as citizens have ordered. However, there is still social discrimination, because many people with disabilities are not given the opportunity, which makes them vulnerable to poverty [SMD, Ayah]. All citizens have rights and obligations that must be obeyed [PRS, Ibu]. There is a conflict because rights and obligations are not balanced, despite the fact that they cannot be separated. As a result, many citizens do not feel comfortable in their daily lives. All of this occurred as a result of the government and powerful individuals favoring rights over duties. Without this equilibrium, societal inequality will persist for a long time. to find a balance between rights and obligations, particularly by understanding our own situation. You must be aware of your responsibilities and rights as a citizen. [RAR, Children].

Family 2. AY. Good citizens can obey the rules, as well as life in the village. The community must be able to obey the regulations made by the village government. The obligation to obey the rules is a shared obligation, both for the upper, middle, and lower classes of society [Ay, Ayah]. Village communities have the right to receive assistance because it is their right as a community. The aid referred to is not only clothing or food

but also the right to good road facilities. [SNT, Mother]. As employees who are supposed to work well, it is necessary to instill a sense of sincerity again when working. Even though the rights have not been fulfilled, because working hard and sincerely is a form of carrying out obligations [ARF, Child].

Family 3. MAY. As a citizen who should obey the rules. We also have to be a part to fulfill the rights of others and of course carry out our obligations as well as possible [MAY, Daddy]. Want good road access. This is a right that should be obtained by the community in the village [ABY, Ibu]. The right to develop oneself and get an education is something that should be obtained [FIT, Children].

Lower Strata Family. Family 1. ARF. People who work as farmers and sometimes laborers make it difficult for them to get a salary commensurate with their hard work. The obligations have been carried out to the maximum extent possible, but the rights have not been obtained properly [ARF, Ayah]. To carry out obligations, of course, must obtain supporting facilities as well. The lack of facilities as a support to carry out obligations has not been fulfilled. [MLN, Ms.]. Study well in school and must give the best for his parents, the village, the nation, and the country. After carrying out the obligations then get the right [MRH, Child].

Family 2. SPD. They have worked as much as possible, but the wages they get are not commensurate with the sweat they put in all day [SPD, Father]. The situation that should be appreciated by the general public is now no longer available, many people look down on it. However, anyone can get the right of decency. Even though they belong to the lower family group, it is still their right to be respected and recognized by the community. [ABY, Mother]. Getting an education which is the hope of all Indonesian children is a right that must be obtained by them. This is also what is desired. Want to get proper schools and classes for teaching and learning activities to focus. [FTM, Children].

Family 3. ABH. Rights and obligations now are not going well [ABH, Ayah]. In carrying out their obligations, the community is sometimes confused by government regulations that violate their rights and obligations [BLN, Ibu]. When the government deviates from rights and obligations that is where the community finds inequality.

4 Discussion

4.1 Views on Right and Obligations

Rights and obligations are considered sufficient and are appropriate to be realized in the law. Rights are something that belongs to citizens, obligations are something that citizens must do with a full sense of responsibility. People should carry out their obligations first, then get their rights. Therefore, they deserve to receive rights and have the responsibility to carry out their obligations. Without completing obligations as citizens, you will not get rights.

The view of rights and obligations is more *de jure* oriented, with rights as something that is owned by citizens, while obligations are those that must be carried out with a full sense of responsibility. The law does regulate, guarantee and ensure equality, but have the rights and facilities for supporting services to fulfill obligations for citizens been realized in everyday life? Often there is a gap between *de jure* (law) and *de facto*

(everyday reality). State that if people cannot be present in public spaces without feeling “out of place”, then it is difficult for them to consider themselves full citizens. While this problem is not limited to rural areas [28].

Rights and obligations in their implementation are something that cannot be separated, but there is a conflict if the rights and obligations are not balanced. If this balance does not exist, there will be prolonged social inequality. To achieve a balance between rights and obligations, that is by knowing our position. As a citizen, you must know your rights and obligations, you are taught to always carry out your obligations first, then you can get the rights that should belong to you. Citizen awareness is needed so that they not only demand their rights but are able to commit and carry out fully, obediently, and orderly the rights that have been obtained and must carry out the obligations contained therein. Although the rights have not been fulfilled,

The self-conception of citizens seems to be strongly influenced by the nature of values inherent in humans or determined by human philosophy. The study of the self-concept of citizens who prioritizes individualism is influenced by liberalism, while collectivity approaches the republican and communitarian conceptions of citizenship. Philosophically, according to Pancasila, human nature is “monopluralism”, namely as physical-spiritual beings, individual-social, personal, and servants of God Almighty [23]. Consequently, for every desire to uphold human rights, the implication must be to grow a human obligation. In addition, human rights in the Pancasila conception are collective rights, not only individual rights (rights of all nations, paragraph I).

The Indonesian state based on the 1945 Constitution is not an integralistic state – in Soepomo’s initial vision – which weakens the individual, nor is it a liberal state that weakens the collectivity. The State of Indonesia is a family state that respects the human rights of citizens and humans in general as individuals and groups. It is even clearer that its respect as a family country of Indonesia is in the RIS Constitution and the 1950 Constitution [24]. In the articles of the 1945 Constitution, every right is accompanied by obligations and responsibilities. Concepts of implementing human rights and citizens’ rights must be placed in an integrated configuration of Pancasila values [25]. The implementation of the rights and obligations of the Indonesian people whose “monopluralism” requires that there must always be harmony/balance is following the nature of human life which cannot be separated from its nature, namely the composition (physical-spiritual), nature (individual-social), and position (personal). -servants of God Almighty so that in the conception of collectivity and servants, the implementation of obligations is recommended to be prioritized over rights.

However, in the daily life of rural citizens, the conditions between rights and obligations are very unequal and are not working well. The balance between rights and obligations is still far from being fair. The rights and obligations of citizens are still not implemented properly, there is still social discrimination, and obligations have been carried out as much as possible, but their rights have not been obtained properly, so they have not felt welfare in living their lives. All of this happened because the government and high-ranking officials prioritized rights over obligations. Not only back to the government, but back to each other. In carrying out their obligations, people are sometimes confused by government regulations that violate their rights and obligations.

There are still many citizens who are not entitled to rights; want their rights to be fulfilled in full, while their obligations have not been carried out properly. Many citizens from underprivileged groups, and with disabilities, have not yet fully obtained their rights, while they have worked and carried out their obligations very well. The government has not been able to appreciate the hard work of its people. Getting the right to security, of course, must be obtained by everyone so that they always feel safe when outside or within the community. So the security forces have to maintain the peace of the people in the surrounding environment. The situation that should be appreciated by the general public is now no longer available, many people look down on it. However, anyone can get the right of decency.

Conditions regarding the rights and obligations of citizens which are concerning for rural citizens are what make citizenship, not only getting increasing attention in the social sciences but answers the thesis, that citizenship is underutilized in rural studies. This condition does not refer to a person's relationship to a political unit [39] but has also been used to understand how the meaning of belonging and identity shapes the way individuals participate in society [27]. Active exploration and understanding of the countryside are seen as important in developing forms of citizenship [31].

Good citizens are those who can obey the rules, must be part of fulfilling the rights of others and of course carry out their obligations as well as possible, as well as life in the village. The community must be able to obey the regulations made by the village government. The obligation to obey the rules is a shared obligation, both for the upper, middle, and lower classes of society. Village communities have the right to receive assistance, because of their rights as a community. To carry out obligations, of course, must obtain supporting facilities as well. The lack of supporting facilities has resulted in the implementation of obligations that have not been fulfilled. [33] frame the distinction between urban and rural areas in the language of human rights: "as governments withdraw, or fail to provide, certain services and infrastructure the human rights of rural communities are diminished." The implication is that rural communities cannot achieve full citizenship as they are unable to access the welfare rights granted to their urban counterparts.

4.2 Priority to Right or Obligations

In the priority to prioritize rights or obligations for rural citizens, there are three groups, but the dominant one is prioritizing obligations. The three groups are:

Rights and obligations will not be able to run in balance. if you are too inclined to just one of them, then nothing takes precedence between the two. Rights and obligations must be carried out in a balanced manner so as not to be unequal.

Citizens must carry out their obligations first. so that their rights can be fulfilled by the state, for the following reasons:

- 1) If you want to get the right, of course, you have to do the obligation first, so that the right is achieved. Rights must be obtained by humans because they belong to or the authority of a person. Obligation comes from the word obligatory which means must, must here can be forced, absolute so that the things that are their responsibility are still carried out properly. Obligations are things that are mandatory or responsibilities that must be carried out, to be able to get what is right. A person can't get rights if his

obligations are not carried out properly. People can get their rights, if their obligations have been carried out, sincerely, maximally, and without complaints and regrets. Even rights can follow without needing to be asked.

- 2) If you claim your rights first, there is a tendency to be lazy to carry out your obligations, because what you want has already been obtained, and you must not forget that one person's rights are limited by the rights of others, and these rights must be carried out with full responsibility. If the obligation is carried out first, it will encourage people to be enthusiastic and responsible for carrying out their obligations, because they hope to get what they are entitled to.
- 3) An obligation is something that should be given to someone else first. Prioritize group interests over individual interests. As a citizen, you should be obliged to advance the nation first before fulfilling your rights. An obligation is a form of state defense.

Citizens prioritize rights first. Because ownership itself is regulated in laws and regulations so that every human being has his rights. Because if you want to carry out your obligations properly, you must fulfill the rights that are obtained by them, as part of life, and something that everyone must get.

The conception of citizenship related to rights and obligations is interesting if it is associated with the construction of individualism and collectivism. Levels of individualism are much higher in the United States, especially compared to non-Western cultures [19]. [20] defines individualism as emotional independence from “other groups, organizations, or collectivities”. Individualists, then, give priority to personal goals over group goals [21], and emphasize values that promote these individual goals [21] According to [19], citizens' self-conceptions in Western cultures are more individualistic because of their focus on separateness and uniqueness.

In contrast to individualistic cultures, collective cultures emphasize the subordination of personal goals to those in groups [21] and are characterized by identities derived from social systems, not from individual attributes [20]. Collectivists emphasize values that promote well-being within their groups [21] and tend to think of the group, not the individual, as the unit of analysis [22] The self-image held by members of collectivistic cultures is an interdependent image that emphasizes connectedness, social context, and relationships [19].

In the implementation of rights and obligations, dominant rural citizens prioritize obligations over rights, meaning that collectivism, group goals, connectedness, social context, and relationships take precedence over individualism, separateness, and uniqueness. The self-conception of rural citizens seems to be strongly influenced by the nature of values inherent in humans or determined by human philosophy. The study of the self-concept of citizens who prioritizes collectivity approaches the republican and communitarian conceptions of citizenship, according to the citizenship study. But philosophically, according to Pancasila, human nature is “monopluralism”, namely as physical-spiritual, individual-social, personal beings, and servants of God Almighty [23]. Consequently, for every desire to uphold human rights, then the implication must be to grow human obligations. In addition, human rights in the Pancasila conception are collective rights, not only individual rights (rights of all nations, paragraph I), and cannot be separated from human obligations (obligation to be independent and grateful to Allah the Almighty, paragraph

III, and to establish a state). Paragraph IV of the Preamble to the 1945 Constitution) [40].

The Indonesian state based on the 1945 Constitution is not an integralistic state – in Soepomo’s initial vision – which weakens the individual, nor is it a liberal state that weakens the collectivity. The State of Indonesia is a family state that respects the human rights of citizens and humans in general as individuals and groups. It is even clearer that its respect as a family country of Indonesia is in the RIS Constitution and the 1950 Constitution [24]. In the articles of the 1945 Constitution, every right is accompanied by obligations and responsibilities. Concepts of implementing human rights and citizens’ rights must be placed in an integrated configuration of Pancasila values [25].

5 Conclusion

Rights and obligations are considered sufficient and are appropriate to be realized in the law. Rights are something that belongs to citizens, obligations are something that citizens must do with a full sense of responsibility. Therefore, they deserve to receive rights and have the responsibility to carry out their obligations. However, in the daily life of rural citizens, the conditions between rights and obligations are very unequal and are not working well. The balance between rights and obligations is still far from being fair. The rights and obligations of citizens are still not implemented properly, there is still social discrimination. The implementation of the rights and obligations of the Indonesian people whose “monopluralism” requires that there must always be harmony/balance is by the nature of human life which cannot be separated from its nature, the principle of collectivity, and the position of the servant as God Almighty, then the implementation of obligations is recommended to be prioritized. Rather than rights. To achieve a balance between rights and obligations, that is by knowing our position. As a citizen, you must know your rights and obligations, you are taught to always carry out your obligations first, then you can get the rights that should belong to you. Citizen awareness is needed so that they not only demand their rights but can fully commit and implement them. Obedient and orderly to the rights that have been obtained and must carry out the obligations contained therein. The government also carries out the obligation to fulfill the rights of rural citizens, by guaranteeing, protecting, and ensuring that supporting service facilities are available, so that rural citizens can fulfill their rights and obligations.

References

1. Hannah A, in Somers, Margaret R.: *Genealogies of citizenship: markets, statelessness and the right to have rights*. New York: Cambridge University Press (2008).
2. Janoski, T.: *Citizenship and Civil Society: a framework of rights and obligations in liberal, traditional, and social democratic regimes*. Cambridge (etc.): Cambridge University Press (1998).
3. Štiks, I and Shaw, Igor.: *Citizenship Rights: Statuses, Challenges and Struggles*. Belgrade Journal of Media and Communications 3(6) (2014)..
4. Joppke, C.: *Transformation of Citizenship: Status, Rights, Identity*, *Citizenship Studies* 11, 37-48 (2007).

5. Wiener, A.: Citizenship policy in a non-state. Implications for theory (paper presented at the 2nd ECSA world conference on federalism, subsidiarity and democracy in the European Union, Brussels (1994).
6. Bauböck, R.: Recombinant Citizenship, in Martin Kohli and Alison Woodward, ed. *Inclusions and Exclusions in European Societies*, London: Routledge, pp. 38-58 (1994).
7. Bellamy, R.; Introduction: The Making of Modern Citizenship”, in Richard Bellamy et al. ed. *Lineages of European Citizenship: Rights, Belonging and Participation in Eleven Nation-States*. London: Palgrave. pp.1-21 (2004).
8. Benhabib, S.: Citizens, Residents, and Aliens in a Changing World: Political Membership in the Global Era, *Social Research*, 66. 3 709-744 (1999).
9. Kalidjernih, F.K.: *Puspa Ragam Konsep dan Isu Kewarganegaraan*. Bandung: Widya Aksara Press (2011).
10. Berenschot, W and Gerry, K.: Informality and Citizenship: The everyday state in Indonesia. *Citizenship Studies* 22(2), 95-111 (2018).
11. Berenschot, W and Gerry K.: *Citizenship in Indonesia: perjuangan atas hak, identitas, dan partisipasi*. Penerjemah: Hananto P.Sudharto dan tim. Jakarta: Yayasan Pustaka Obor Indonesia (2019).
12. Tilly, C.: *Citizenship, identity and social history*, *International Review of Social History Supplements*. Cambridge (etc.): Cambridge University Press (1996).
13. Lazar, S.: *El Ato, rebel city: self and citizenship in Andean Bolivia*. Durham: Duke University Press (2008).
14. Abowitz, K, K., and Jason H.: Contemporary discourses of citizenship. *Review of Educational Research*, 76(4) (2006).
15. Iija, V.: *An analysis of the concept of citizenship: legal, politic and social dimensions*. University of Helsinki Faculty of Sciences Social and Moral Philosophy. Master’s Thesis (2011).
16. Kymlicka, W.: *Liberalism, Community and Culture*. Clarendon Press, Oxford (1989).
17. Marshall, T.H.: *Citizenship and Social Class*: in Thomas H. Marshall and Tom Bottomore, ed. *Citizenship and Social Class*. London: Pluto Press. pp. 10–14 (1992).
18. Almond, G.A and Sidney, V.: *The civic culture: political attitudes and democracy in five nations*. Princeton. N.J : Princeton University Press (1963).
19. Markus, H. R., & Kitayama, S.: Culture and the self: Implications for cognition, emotion, and motivation. *Psychological Review* 98, 224– 253 (1991).
20. Hofstede, G.: *Culture’s consequences*. Beverly Hills, CA: Sage (1980).
21. Triandis, H. C., Bontempo, R., Villareal, M. J., Asai, M., & Lucca, N.: Individualism and collectivism: Cross-cultural perspectives on self/ in-group relationships. *Journal of Personality and Social Psychology*, 54, 323–338 (1988).
22. Nakane, C.: *Japanese society*. Berkeley, CA: University of California Press (1970).
23. Notonagoro.: *Pancasila Secara Ilmiah Populer*. Jakarta: Pantjuran Tujuh (1975).
24. Latif, Yudi. *Negara Paripurna; Historisitas, Rasionalitas, dan Aktualitas Pancasila*. Jakarta: Penerbit PT Gramedia (2011).
25. Mertoprawiro, Soedarsono.: *Implementasi Pancasila sebagai Pandangan Hidup Bangsa dan Dasar Negara Indonesia dalam Kehidupan sehari-hari*. Jakarta: PN. Balai Pustaka (1982).
26. Woods, M.: Political articulation: the modalities of new critical politics of rural citizenship, in: Cloke, P., Goodwin, M., Mooney, E. (Eds.), *Handbook of Rural Studies*. Sage, London, pp. 457-472 (2006).
27. Bullen, A and Whitehead, M.: Negotiating the Networks of Space, Time and Substance: A Geographical Perspective on the Sustainable Citizen. *Citizenship Studies* (9), 499-516 (2005).
28. Painter, J and Chris P.: “Spaces of citizenship: an introduction.” *Political Geography*, 14: 107-120 (1995).

29. Stevenson, N.: *Culture and Citizenship*. Sage, London (2001).
30. Yarwood, R.: Rural Citizenship, in: Richardson, D., Castree, N., Goodchild, M., Kobayashi, A., Liu, W., Marston, R. (Eds.), *The International Encyclopedia of Geography*. John Wiley and Sons, pp. 1–8 (2017).
31. Yarwood, R.: *Citizenship*. London: Routledge (2014).
32. Parker, G.: The Country Code and the ordering of countryside citizenship. *Journal of Rural Studies* (22), 1-16 (2006).
33. Tonts, M, and Larsen, A.: Rural disadvantage in Australia: A human rights perspective. *Geography* (87), 132-141 (2002).
34. Woods, M.: *Rural*. London: Routledge (2011).
35. Creswell, John W.: *Research Design Pendekatan Kualitatif, Kuantitatif dan Mixed*. Yogyakarta: Pustaka Belajar (2012).
36. Moleong, L.J.: *Metode Penelitian Kualitatif*. Bandung: Remaja Rosda Karya (2010).
37. Miles, M.B dan Huberman, M.: *Analisis Data Kualitatif*, Jakarta: Penerbit Universitas Indonesia (2019).
38. Sugiyono.: *Metode Penelitian Kuantitatif, Kualitatif dan RD*, Bandung: Alfabeta (2014).
39. Cheshire, L and Woods, M.: Citizenship and governmentality, rural, in: Kitchen, R and Thrift, N. Eds. *International Encyclopedia of Human Geography*. Elsevier, London, pp. 113-118 (2009).
40. Kaelan. : *Negara Kebangsaan Pancasila; Kultural, Historis, Filosofis, Yuridis, dan Aktualisasinya*. Yogyakarta: Penerbit “Paradigma” (2013).

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

