

## CITIZENSHIP THEORY AND ITS IMPLEMENTATION IN BUILDING CIVIC VIRTUE IN INDONESIA

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### ABSTRACT

This study aims to analyze citizenship theory and its implementation in building civic virtue in Indonesia. The research is motivated by the crucial role of citizenship education in forming ethical, participatory, and character-driven citizens in accordance with Pancasila values. The challenges of globalization and modernization have led to shifts in moral values and increased individualism, which potentially weaken the spirit of civic virtue. Therefore, this study focuses on how citizenship theories, such as liberal, republican, and communitarian, can be adapted to strengthen civic practices in the Indonesian context. The research employs a descriptive qualitative method with a literature study approach, examining various scholarly sources, journals, and relevant policy documents. Data were analyzed using content analysis techniques to identify patterns of citizenship values and the application of civic virtue in various spheres of life. The findings indicate that citizenship theories provide a conceptual foundation for shaping responsible and actively participating citizens in societal and state life. Civic virtue is understood as a set of values, including honesty, social responsibility, care, and mutual cooperation (gotong royong), that support the healthy functioning of socio-political life. In Indonesia, the implementation of these values is reflected in Pancasila and Citizenship Education, national character-building programs, and community social movements. However, its application still faces obstacles, such as inconsistent curriculum implementation, the influence of digital media, and a decline in collective awareness. In conclusion, strengthening civic virtue needs to be pursued through value-based education rooted in Pancasila, inclusive public policies, and social exemplarity from various elements of society. This study is expected to provide a conceptual contribution to the development of citizenship science and the cultivation of civilized citizen character.

**Keywords:** Citizenship Theory, Civic Virtue, Pancasila, Civic Education, Social Responsibility

### INTRODUCTION

Citizenship education plays a crucial role in shaping ethical, participatory, and character-driven citizens, an urgent necessity for Indonesia, a multicultural nation bound by Pancasila as its foundational ideology. Studies indicate that Pancasila and Citizenship Education (PPKn) subjects significantly contribute to the formation of students' national identity and character, thereby serving as a primary educational instrument for instilling civic virtues such as social responsibility, tolerance, and public participation<sup>1</sup>.

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<sup>1</sup> Mas'ud Roziq Afan dkk., "The Urgency of Pancasila and Citizenship Education to Strengthen National Character with Global Citizenship Dimensions," *AL-ISHLAH: Jurnal Pendidikan* 16, no. 4 (2024), <https://doi.org/10.35445/alishlah.v16i4.5759>.

Conversely, the processes of globalization and socio-economic transformation present moral and social challenges, including the erosion of local values, digital polarization, and rising individualism, which threaten the practice of civic virtue if not counterbalanced by systematic educational policies and social practices. Citizenship theories (e.g., liberal, republican, communitarian) offer essential conceptual frameworks for understanding and designing educational interventions and public policies that foster civic virtue; this study aims to integrate a review of these theories with an analysis of their implementation in the Indonesian context to demonstrate how Pancasila values can be revitalized in educational practices and community programs<sup>2</sup>.

## **LITERATURE REVIEW**

### **The Concept of Citizenship Theory**

Citizenship theory examines the concept of what it means to be a citizen, the associated rights and responsibilities, and the expected forms of political and social participation. Researchers distinguish several main frameworks: the liberal model (emphasizing individual liberty and legal rights), the republican model (emphasizing freedom as non-domination and the active role of citizens in safeguarding political liberty), the communitarian model (emphasizing shared community identity and values), and the cosmopolitan discourse, which transcends the nation-state framework by focusing on global responsibilities. Comparing and developing these models helps to elucidate the various approaches to citizenship education and policies implemented at the national and local levels<sup>3</sup>.

### **The Concept of Civic Virtue**

Civic virtue is understood as a set of dispositions, values, and behaviors that support the healthy functioning of political and social life, examples include honesty, responsibility, participation, solidarity, and social concern. In contemporary literature, civic virtue is not merely regarded as a personal ethic but also as a collective practice shaped by technology, institutions, and everyday social practices. Consequently, the cultivation of civic virtue requires a combination of normative education, spaces for participation, and supportive public policies. Studies in political philosophy and education affirm that civic virtue serves as a necessary complement to formal rules, without it, democratic institutions and regulations struggle to function optimally<sup>4</sup>.

### **The Link Between Citizenship Education and Empirical Evidence in Indonesia**

Empirical research in Indonesia indicates that citizenship education (Pendidikan Kewarganegaraan / Pendidikan Pancasila) plays a crucial role in shaping the civic virtue of the younger generation. This is achieved through the formal curriculum, extracurricular activities, and character-building programs that instill Pancasila values such as mutual

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<sup>2</sup> Lee Jerome dkk., "A Systematic Literature Review of Research Examining the Impact of Citizenship Education on Active Citizenship Outcomes," *Review of Education* 12, no. 2 (2024): e3472, <https://doi.org/10.1002/rev3.3472>.

<sup>3</sup> Duncan Bell, "What Is Liberalism?," *Political Theory* 42, no. 6 (2014): 682–715, <https://doi.org/10.1177/0090591714535103>.

<sup>4</sup> M. Victoria Costa, "Civic Virtue in Non-Ideal Republics," *Critical Review of International Social and Political Philosophy*, 30 Agustus 2023, 1–20, <https://doi.org/10.1080/13698230.2023.2253116>.

cooperation (*gotong royong*) and tolerance. However, findings also highlight significant challenges: inconsistent curriculum implementation, the influence of social media and individualism, and the need for teacher training and contextual learning approaches to translate these values into tangible behaviors. Applied research and local case studies recommend integrating practice-based learning (e.g., service-learning, community projects) and fostering school-family-community collaboration to strengthen the internalization of civic virtue within the Indonesian context<sup>5</sup>.

## RESEARCH METHOD

This study employs a descriptive qualitative approach in the form of library research. The data analyzed consists of secondary data purposively selected from books, scientific journals, academic articles, proceedings, and policy documents relevant to the themes of citizenship and civic virtue. The literature collection process was conducted through systematic searches in academic databases, university libraries, and institutional repositories using keywords such as "citizenship theory," "civic virtue," "Pancasila civic education," and "civic education Indonesia." The objective of this approach is to identify, catalog, and summarize theoretical and empirical findings from previous research and related policies, thereby providing a strong conceptual foundation for the analysis. The approach and procedures of the library study follow the methodological guidelines of modern literature reviews, which emphasize source transparency, inclusion/exclusion criteria, and systematic synthesis of findings from previous studies<sup>6</sup>.

In the analysis stage, the researcher applied literature study techniques combined with qualitative content analysis to explore narratives, concepts, and patterns of citizenship values within the selected sources. The analytical process included (1) data reduction, i.e., the selection and filtering of relevant literature and the summarization of key points; (2) data display, organizing findings according to major themes such as citizenship theories (liberal, republican, communitarian, cosmopolitan), the concept of civic virtue, and the practices of civic education in Indonesia; and (3) conclusion drawing, interpretive synthesis based on the consistencies, differences, and research gaps identified. This technique aligns with common qualitative content analysis practices used in social science research to interpret texts and documents (as seen in QCA guidelines and studies on the implementation of civic education in Indonesia). The results of the analysis are intended to provide a theoretical overview and applicable educational/policy recommendations within the context of fostering Pancasila-based civic virtue<sup>7</sup>.

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<sup>5</sup> Lili Halimah dkk., "The Improvement of Civic Virtue through Civic Education in Higher Education in Forming Young Generation Communication Patterns," *Edunesia : Jurnal Ilmiah Pendidikan* 2, no. 2 (2021): 452–63, <https://doi.org/10.51276/edu.v2i2.155>.

<sup>6</sup> Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>.

<sup>7</sup> Agnieszka Demianowska dkk., Joanna Łukasiewicz-Wieleba, t.t.

## RESULTS & DISCUSSION

### Citizenship Theories in the Indonesian Context

A literature review reveals that citizenship theory approaches, particularly the liberal, republican, and communitarian variants, hold distinct yet complementary relevance within the Indonesian context. From a liberal perspective, the emphasis on civil rights and individual freedoms is relevant for guaranteeing citizens' freedom of expression and political rights; this is crucial for ensuring the freedom of political participation in a pluralistic society like Indonesia. However, the republican approach, which emphasizes civic duties and active participation, strengthens the argument that citizenship is not merely a legal status but a collective practice requiring civic virtues. Meanwhile, the communitarian perspective highlights the importance of community values and solidarity as the foundation of a collective identity, an aspect that aligns with the concept of Pancasila as the nation's moral foundation, which emphasizes unity and mutual cooperation (*gotong royong*). These findings are consistent with local studies that position Pancasila as a normative foundation integrating individual rights and collective responsibilities.

### The Concept and Value of Civic Virtue

Further analysis identifies civic virtue as a core set of values and behaviors, including integrity, social responsibility, public participation, and concern for the common good, that serve as a bridge between citizenship theory and everyday practice. Indonesian literature highlights *gotong royong* as a historical and cultural manifestation of civic virtue that functions to strengthen social cohesion and citizen participation at the local level. In the context of citizenship education, elements such as character building, the habituation of social responsibility, and the strengthening of collective consciousness are stated to play a direct role in shaping the dispositions of active and ethical citizens. These findings align citizenship theories (which demand a balance between rights and obligations) with local empirical evidence concerning communal values<sup>8</sup>.

### The Implementation of Civic Virtue in Indonesia

The findings on the implementation of civic virtue in Indonesia indicate two main patterns: (1) formal implementation through curricula and learning programs (e.g., Pancasila and Citizenship Education/*Pendidikan Pancasila dan Kewarganegaraan* or PPKn), and (2) non-formal implementation through government programs, social campaigns, and community movements. Research studies indicate that PPKn materials and character-building programs in schools have incorporated themes of integrity, tolerance, and participation; however, their effectiveness varies due to differences in teacher capacity, learning resources, and implementation consistency. On the other hand, certain government programs and local community movements (for instance, national character programs, community *gotong royong* activities, and national defense campaigns) have

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<sup>8</sup> Jagad Aditya Dewantara dkk., "SISTEM GOTONG ROYONG SEBAGAI KEADABAN KEWARGANEGARAAN (CIVIC VIRTUE) DALAM MEWUJUDKAN KONSEP BELA NEGARA (GROUNDED THEORY)," *Jurnal Pendidikan Sosiologi dan Humaniora* 13, no. 2 (2022): 865, <https://doi.org/10.26418/j-psh.v13i2.58644>.

demonstrated success in enhancing citizen participation at the village/neighborhood level, albeit on a limited scale. Therefore, while concrete examples of civic virtue application exist, the literature suggests a need for curriculum consistency and institutional support to ensure these values do not remain merely theoretical but transform into social practice<sup>9</sup>.

The review also identifies significant challenges in cultivating civic virtue. First, there are indications of a decline in collective consciousness due to the influences of modernization and individualism, a phenomenon that affects community participation and the practice of *gotong royong*. Second, the flow of digital information and social media presents new challenges in the form of disinformation, polarization, and the circulation of consumerist values, which can weaken commitment to the public interest. Third, implementation gaps (e.g., variability in the quality of PPKn teachers, a lack of applicable character-strengthening materials, and limited funding for community programs) pose practical obstacles. National literature emphasizes that without a coordinated effort between public policy, formal education, and community movements, efforts to cultivate civic virtue will stagnate or only occur in certain areas<sup>10</sup>.

#### **D. Strategies for Strengthening Civic Virtue**

Based on these findings, a discussion on strategies for strengthening civic virtue underscores the necessity for multi-sectoral interventions. First, the strengthening of the Pancasila and Citizenship Education curriculum should be undertaken by clarifying the assessed affective competencies, providing contextual learning modules based on local issues, and enhancing teacher capability through continuous training. Second, the habituation of values such as *gotong royong*, tolerance, and social justice needs to be integrated through school-community practices (for example, collaborative community service projects, social internship programs, or extracurricular activities based on public service) to ensure learning is experiential. Third, synergistic collaboration between schools, families, community organizations, and local government is required to create an ecosystem that supports the praxis of civic virtue, for instance, incentive policies for participatory practices at the village/neighborhood level, media literacy campaigns to combat disinformation, and appreciation programs for *gotong royong* initiatives. These overall strategic recommendations are supported by the literature on citizenship education and action research conducted in Indonesia<sup>11</sup>.

In synthesis, the results of this literature review indicate that: (1) citizenship theories, although originating from different traditions, can be adapted to enrich civic practice in Indonesia, with Pancasila as the foundational moral guide; (2) civic virtue is a multidimensional construct (integrity, social responsibility, public concern) that can be

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<sup>9</sup> Ahmad Muhamad Mustain Nasoha dkk., "Hak Kewarganegaraan dalam Perspektif Konstitusi Indonesia : Analisis Pasal 26 UUD 1945 yang Mengatur tentang Kewarganegaraan," *Eksekusi: Jurnal Ilmu Hukum dan Administrasi Negara* 2, no. 4 (2024): 358–68, <https://doi.org/10.55606/eksekusi.v2i4.1586>.

<sup>10</sup> "GOTONG ROYONG DALAM MEMPERKUAT PARTISIPASI WARGA NEGARA (CIVIC PARTICIPATION)," *Pancasila and Civics Education Journal (PCEJ)* 2, no. 1 (2023), <https://doi.org/10.30596/pcej.v2i1.13753>.

<sup>11</sup> Moh Syamil dkk., *ANALISIS IMPLEMENTASI NILAI-NILAI PANCASILA DALAM PENDIDIKAN KEWARGANEGARAAN DI KELAS 5 SEKOLAH DASAR KARDULUK IV*, 10 (2025).

pursued through a combination of formal education and social practice; (3) current implementation shows positive initiatives but is hindered by structural and cultural factors; and (4) strengthening strategies must be contextual, sustainable, and involve all stakeholders to ensure the values of civic virtue become a tangible part of social life. These findings are compared and reinforced by the national empirical studies referenced below, which recommend curriculum improvement, strengthening the role of PPKn teachers, and revitalizing the practice of *gotong royong* as priority steps.

## CONCLUSION

Citizenship theory provides a strong conceptual foundation for shaping responsible, participatory, and integrity-filled citizens. Through an understanding of citizens' rights and obligations, this theory encourages the creation of a law-abiding, democratic society that possesses a sense of social responsibility towards the nation and state. In the context of Indonesia, the concept of civic virtue serves as a core value that underpins the moral and social development of society. Civic virtue is not merely about compliance with rules; it also reflects a spirit of mutual cooperation (*gotong royong*), solidarity, and social concern rooted in the noble values of Pancasila. Therefore, the integration of citizenship theory and the practice of civic virtue is essential for strengthening national identity and realizing a civilized society.

The implementation of Pancasila-based citizenship values needs to be continuously strengthened through the education system, public policy, and social exemplification across all levels of society. The government is expected to reinforce civic education policies that instill moral and national ethical values from an early age. Universities and schools also play a strategic role as centers for nurturing civic virtue through academic and non-academic activities that foster social awareness and citizen responsibility. Furthermore, future research is expected to delve deeper into the influence of civic virtue on the political and social participation of Indonesia's younger generation. As a form of appreciation, the authors extend their gratitude to the supervising lecturers, fellow students, and parties who have provided insights and inspiration in the preparation of this article, enabling this study to be well-structured and beneficial for the development of citizenship science in Indonesia.

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