

BHINNEKA TUNGGAL IKA:

Pancasila Jurnal Internasional

Berbahasa Indonesia

Volume 2 Issue 2, November 2025

P-ISSN: 3089-3178, E-ISSN: 3089-3224

DOI: <https://doi.org/10.52738/bti.v2i2.47>

This work is licensed under a Creative Commons Attribution NonCommercial 4.0 International License

Integrating Global Citizenship Education into Pancasila Education: Curriculum Review in Indonesia

Siti Maizul Habibah¹, Rita Anggaraini², Anif Istianah³, Beti Indah Sari⁴, Listyaningsih⁵, Harmanto⁶,

¹*Faculty of Social and Political Sciences, State University of Surabaya, Indonesia. E-mail: sitihabibah@unesa.ac.id*

²*Faculty of Social Sciences, Padang State University, Indonesia. E-mail: rita15@fis.unp.ac.id*

³*Faculty of Teacher Training and Education, Nusa Cendana University, Indonesia. E-mail: anif.istianah@staf.undana.ac.id*

⁴*Faculty of Social and Political Sciences, State University of Surabaya, Indonesia. E-mail: betisari@unesa.ac.id*

⁵*Faculty of Social and Political Sciences, State University of Surabaya, Indonesia. E-mail: listyaningsih@unesa.ac.id*

⁶*Faculty of Social and Political Sciences, State University of Surabaya, Indonesia. E-mail: harmanto@unesa.ac.id*

Abstract: This article examines the integration of Global Citizenship Education (GCE) into Indonesia's civic education curriculum to promote multicultural attitudes among students. Drawing on curriculum reviews, recent policy initiatives, and scholarly analyses, the study highlights how Pancasila Education has increasingly incorporated themes of intercultural dialogue, environmental stewardship, human rights, and collaborative problem-solving. Teachers and school culture emerge as key drivers in translating these values into practice, while regional disparities and limited professional development remain significant challenges. The discussion underscores the pivotal role of Pancasila Indonesia's national ideology as a moral and philosophical foundation that aligns local wisdom with universal principles of peace, justice, and human dignity. Each of Pancasila's five principles provides a bridge between national identity and global responsibilities, ensuring that GCE strengthens rather than dilutes cultural heritage. Findings suggest that a Pancasila-based GCE framework fosters tolerant, empathetic, and critically minded learners capable of engaging with complex global issues while maintaining strong national cohesion. The article concludes with recommendations for enhancing teacher training, enriching experiential learning opportunities, and addressing regional implementation gaps to fully realize the transformative potential of Global Citizenship Education in Indonesia.

Keywords: Global Citizenship Education, Pancasila Education, Curriculum, Indonesia, Teachers' Capacity, School Culture,

1. Introduction

Indonesia is home to more than 1,300 ethnic groups and hundreds of local languages, making multicultural understanding a central pillar of national education. This need aligns with global research showing that culturally diverse societies require citizenship education that promotes inclusive identities and equitable participation (Banks, 2009). Rapid globalization, digital interconnection, and increased migration intensify the need for an educational approach that prepares students to act as responsible global citizens while maintaining a strong national identity. Global Citizenship Education (GCE) promoted by UNESCO as part of Sustainable Development Goal 4.7 provides a framework for nurturing critical thinking, empathy, and a commitment to social justice. In addition, global scholarship highlights that GCE can take both “soft” and “critical” forms, shaping how learners engage with global issues and power relations (Andreotti, 2006).

Scholars further argue that GCE encompasses multiple conceptions—from moral and critical perspectives to social and transformative approaches—which broaden how global engagement is understood in education (Oxley & Morris, 2013). Within this context, *Pendidikan Pancasila* (Pancasila Education) plays a strategic role in preserving Indonesia’s philosophical foundation while addressing contemporary global challenges.

Education today must equip learners not only with academic knowledge but also with the dispositions needed to live peacefully in a culturally diverse and interdependent world. This perspective reflects broader arguments that global citizenship requires moral reflexivity and ethical engagement with global interdependence (Dill, 2013). Global Citizenship Education (GCE) is widely recognized as a framework that promotes critical thinking, respect for human rights, and responsibility toward global challenges (Akkari & Maleq, 2020; Kim, 2021). A key component of GCE is the development of multicultural attitudes openness, empathy, and appreciation of cultural differences that enable students to participate constructively in plural societies (Calle Díaz, 2017; ChengCheng & YuenYuen, 2017). GCE also emphasizes the moral and political dimensions of global engagement, encouraging learners to connect personal values with broader questions of justice and democracy (Veugelers, 2011).

Indonesia provides a particularly important context for this discussion. With more than 17,000 islands and hundreds of ethnic and linguistic groups, the nation embodies the motto *Bhinneka Tunggal Ika* (“Unity in Diversity”). Yet ensuring that this diversity is internalized as

everyday practice remains a persistent challenge. Critical debates further caution that GCE must avoid reproducing unequal global power structures and instead foster deeper historical and political awareness (Pashby, 2011). The curriculum, as the formal vehicle of value transmission, plays a decisive role in nurturing these attitudes among young citizens.

Recent reforms, such as the *Kurikulum Merdeka* and the *Profil Pelajar Pancasila* initiative, reflect a policy shift toward character education and global awareness (KomalaSari, 2021; Sutrisno et al., 2021). Empirical studies show that citizenship education (*Pendidikan Kewarganegaraan*) and school programs increasingly integrate global and intercultural competencies, often combining local wisdom with cross-cultural learning activities (Fazey et al., 2020; Nurdiana, 2020). However, gaps remain between curriculum intentions and classroom realities. Teachers' preparedness, assessment practices, and structural constraints continue to hinder the consistent cultivation of multicultural attitudes (Dewi, 2020; Nurcahyono, 2018).

Existing studies have highlighted the incorporation of GCE elements into Indonesian civic education. Postcolonial scholars also emphasize the need for GCE to critically examine global inequalities and avoid adopting unreflective Western frameworks (Ibrahim, 2015). Recent curriculum reforms introduce themes such as intercultural dialogue, environmental stewardship, and human rights (Habibah et al., 2023; Schachner et al., 2021; Tarozzi & Torres, 2016). Scholars have also examined teacher readiness and the influence of school culture on multicultural attitudes (Wahyudin & Suwirta, 2017). Internationally, comparative research demonstrates how GCE strengthens democratic participation and social cohesion across diverse societies (UNESCO, 2021). These findings provide an important backdrop for understanding Indonesia's evolving approach to civic and Pancasila education.

Despite these advances, few studies specifically explore how Global Citizenship Education is integrated within the framework of Pancasila Education. Most previous research treats GCE and Pancasila Education as parallel initiatives rather than investigating their intersection as a unified curriculum model. The novelty of this article lies in its focus on that convergence analyzing how global citizenship values can reinforce the five principles of Pancasila and how the national curriculum operationalizes this synergy in classrooms across different regions of Indonesia.

Accordingly, this article addresses the following research problem: How can integrating global citizenship education into Pancasila Education cultivate multicultural attitudes and global responsibility among Indonesian students? By examining curriculum content, pedagogical strategies, and the role of teachers and school culture, this study seeks to

fill a critical gap in the literature and provide actionable insights for policymakers, educators, and curriculum developers.

2. Discussion

Indonesia's commitment to cultivating global citizens is anchored in national ideology and education policy. The Pancasila philosophy, enshrined in the 1945 Constitution, emphasizes unity, social justice, and respect for diversity, providing a normative basis for multicultural education. Recent reforms such as the *Kurikulum Merdeka* and the Profil Pelajar Pancasila (Pancasila Student Profile) explicitly call for character formation, global awareness, and civic responsibility. These policies reflect UNESCO's (2015) global framework of Global Citizenship Education (GCE), which urges countries to nurture learners who are informed, empathetic, and capable of collective action. This aligns with global analyses showing that education systems play a central role in preparing citizens for an era of heightened global interdependence (Torres, 2017). However, policy ambitions alone cannot guarantee outcomes; alignment with local contexts and classroom realities remains crucial.

2.1. Pancasila as the Ethical Foundation of Global Citizenship Education

Integrating Global Citizenship Education (GCE) with Indonesia's national ideology, Pancasila, strengthens both the local identity and global outlook of students. Pancasila's five principles belief in the One and Only God, just and civilized humanity, the unity of Indonesia, democracy guided by consensus, and social justice for all offer a moral compass that resonates with the core values of GCE, such as human rights, peace, and sustainable development (Habibah, 2019; Zubair, 2007). By grounding GCE within Pancasila, educators ensure that global perspectives do not erode local wisdom but rather complement it. This approach reflects global arguments that citizenship education must move beyond abstract ideals and translate values into real forms of social and civic action (Davies, 2006).

Belief in the One and Only God supports GCE's call for interfaith respect and spiritual responsibility. Lessons on global issues like climate change or migration can be framed as shared moral obligations across religious traditions. Just and civilized humanity aligns directly with universal human rights, encouraging empathy and the protection of vulnerable groups (Dharma & Siregar, 2015; Yemini, 2021).

The unity of Indonesia principle underscores the importance of national cohesion amidst diversity. In practice, schools can promote intercultural dialogue among students from different ethnic groups, showing how respect for pluralism is essential both nationally and globally (Habibah et al., 2024). Democracy guided by consensus reflects participatory governance, which parallels GCE's emphasis on active citizenship and collaborative problem-solving (Dwi Mustikarini & Ardian Feriandi, 2020; Razali et al., 2015).

Finally, social justice for all harmonizes with the Sustainable Development Goals (SDGs), particularly goals on reducing inequality and fostering inclusive institutions (UNESCO, 2021). Service-learning projects addressing poverty, environmental degradation, or gender inequality become tangible expressions of Pancasila in action.

By explicitly linking Pancasila with GCE, curriculum designers and teachers provide a dual framework: nurturing Indonesian identity while cultivating globally minded citizens. This synthesis helps students see that embracing universal values need not compromise their cultural roots; instead, it deepens their commitment to both local and global responsibilities (Tilaar, 2013).

2.2. Curriculum Content and Pedagogical Approaches

A closer review of Indonesia's civic education curriculum shows growing attention to multicultural and global perspectives. *Pendidikan Kewarganegaraan* (Civic Education) now integrates cross-cultural dialogue, environmental stewardship, and human-rights issues. Schools increasingly adopt project-based learning, service learning, and intercultural exchanges to translate these values into practice (Nurdiyanti, Khaedir, & Hotimah, 2024). Such pedagogical approaches are consistent with international findings that effective GCE requires experiential, dialogic, and collaborative learning environments (Goren & Yemini, 2017). Likewise, the Profil Pelajar Pancasila promotes respect for diversity and collaborative problem solving (Aziz & Abdulkarim, 2023). Yet content coverage often varies across regions, and the extent of student engagement depends heavily on teacher creativity and school resources.

The revised curriculum embeds global themes into traditional civic topics. Lessons on constitutional rights now incorporate comparative discussions of democratic practices worldwide, allowing students to critically examine how Indonesia's principles of Pancasila align with international human-rights norms. This comparative

approach strengthens analytical thinking and highlights the interconnectedness of local and global citizenship. Critical scholarship also warns that curriculum initiatives must avoid oversimplified global narratives and instead promote deeper reflection on power relations and global inequalities (Davies, Evans, & Reid, 2005).

Environmental education is framed not merely as science but as civic responsibility. Activities such as school recycling programs, mangrove planting, and climate-change debates connect ecological stewardship with ethical decision-making and global solidarity. These initiatives resonate with Sustainable Development Goal (SDG) 4.7, which emphasizes education for sustainable development and global citizenship.

Project-based learning has become a key pedagogical strategy. Students may design community campaigns on tolerance or create digital stories about cultural festivals across Indonesia's islands. Such projects encourage collaboration, creativity, and real-world problem-solving while reinforcing multicultural awareness. Importantly, these experiences move beyond rote memorization and invite students to negotiate meaning across differences. Service-learning programs bridge classroom knowledge and civic action. Many schools partner with local NGOs or religious organizations to organize food drives, interfaith dialogues, or refugee assistance. Through direct engagement, students witness diversity in practice and develop empathy for marginalized groups, reinforcing the value of inclusive citizenship. Intercultural exchange, both physical and virtual is increasingly common. Exchange visits between schools in Java and Papua or online collaborations with students in other ASEAN countries expose learners to varied languages and customs. These encounters challenge stereotypes and broaden students' understanding of regional and global interdependence.

The curriculum encourages the use of local wisdom (*kearifan lokal*) as a gateway to global competence. Integrating local wisdom into civic learning has been shown to strengthen students' identity formation and deepen their understanding of democratic and cultural values (Agung, 2018). Traditional practices such as *Gotong Royong* (mutual cooperation) are reframed as universal values of solidarity and collective action. Teachers draw parallels between local proverbs and international charters of human rights, fostering pride in Indonesian heritage while situating it within a global narrative. Digital technology enhances these pedagogies. Online platforms, virtual reality field trips, and collaborative wikis allow students to

explore global issues such as migration or climate justice from multiple perspectives. When used effectively, technology supports critical media literacy and cross-cultural dialogue. However, unequal internet access across provinces highlights persistent digital divides.

Assessment practices are slowly shifting from standardized testing toward authentic evaluation. Portfolios, reflective journals, and peer feedback capture students' growth in empathy, teamwork, and intercultural understanding competencies central to GCE but difficult to measure through multiple-choice exams. Nonetheless, national examinations still exert strong influence, creating tension between innovative assessment and traditional accountability systems.

Teacher professional development remains decisive. Educators who receive training in intercultural communication, conflict resolution, and participatory pedagogy are more confident in facilitating sensitive discussions on ethnicity, religion, and global issues. Without such support, even well-designed curriculum documents risk remaining aspirational. Continuous mentoring and communities of practice are therefore essential to sustain pedagogical change.

Equity in implementation demands attention. Urban schools with abundant resources more easily integrate global projects, whereas rural or remote institutions often struggle with limited facilities and multilingual complexities. Addressing these disparities through targeted funding, inclusive policy design, and collaboration between government and civil society will determine whether GCE truly reaches all Indonesian learners. Indonesia's curriculum showcases promising innovations for cultivating multicultural attitudes and global citizenship. Yet sustained investment in teacher capacity, authentic assessment, technological infrastructure, and equity measures is crucial to translating these pedagogical approaches into nationwide practice.

2.3. Teachers' Capacity and School Culture

Teachers are pivotal in operationalizing GCE. Teachers' interpretations of global citizenship vary widely, influencing how concepts such as social justice, responsibility, and global engagement are enacted in classroom practices (Sant, Davies, Pashby, & Schultz, 2018). Their understanding of multicultural education, ability to facilitate dialogue, and sensitivity to local traditions determine how effectively students internalize global citizenship values. Research

indicates that many Indonesian teachers still require targeted professional development to implement GCE principles consistently (Saddiqha et al., 2020). School culture also matters: institutions that foster openness, celebrate cultural events, and encourage student voices tend to nurture stronger multicultural attitudes. Conversely, schools with rigid hierarchies or exam-driven priorities may struggle to create an inclusive environment.

Teacher preparation programs at universities have only recently begun to embed explicit training on global citizenship and multicultural pedagogy. Courses on intercultural communication and inclusive classroom strategies remain elective in many teacher education institutions. As a result, new graduates often enter the profession without a deep understanding of GCE frameworks or the skills needed to handle culturally sensitive discussions (Duarte, 2021; Estellés & Fischman, 2021). In-service professional development is critical. Workshops organized by the Ministry of Education and NGOs have shown promise in building teachers' confidence to integrate global themes into civic education, science, and language classes. Yet these opportunities are unevenly distributed, with rural areas and eastern provinces receiving fewer training sessions than urban centers such as Jakarta or Surabaya.

Mentoring and peer-learning communities can help sustain change. Schools that create teacher study groups or professional learning communities encourage continuous dialogue on best practices for multicultural teaching. Such collaborative spaces allow educators to share lesson plans, troubleshoot challenges, and reflect on biases that may unconsciously shape their interactions with students. Teachers' own cultural backgrounds and attitudes strongly influence their classroom practice. Educators who embrace pluralism and demonstrate empathy model the very values of global citizenship they seek to instill. Conversely, teachers who hold rigid stereotypes or avoid controversial topics may inadvertently reinforce exclusivist views among students. Leadership support from principals and school boards determines whether teachers feel empowered to innovate. Principals who value diversity often allocate time for multicultural projects, celebrate intercultural festivals, and provide resources for global learning activities. Without such support, even well-trained teachers may revert to conventional, exam-focused instruction.

School culture sets the tone for inclusion. Institutions that encourage student participation in decision-making—such as student councils or interfaith discussion clubs—create an environment where

dialogue and respect become daily practice. Rituals like weekly assemblies highlighting different regional cultures or multilingual signage around campus reinforce the message of unity in diversity (Habibah et al., 2024).

Parental and community engagement further shapes school culture. When parents are invited to share traditional arts or local histories, they help bridge generational and cultural gaps. Community leaders, including religious figures, can support GCE by endorsing programs that emphasize tolerance and mutual respect, reducing potential resistance to global citizenship concepts (Guimarães & Finardi, 2021). Assessment practices influence teachers' willingness to adopt GCE. High-stakes national exams that prioritize rote learning can discourage teachers from spending time on dialogic and experiential activities essential to multicultural education. Shifting toward performance-based assessments such as portfolios or reflective journals would legitimize teachers' efforts to nurture attitudes alongside academic skills.

Digital literacy and access are emerging factors. Teachers who effectively use online platforms can connect students with peers worldwide, fostering real-time cross-cultural exchanges. However, inadequate infrastructure in remote regions limits these opportunities, highlighting the need for government investment in equitable digital resources. Sustaining teacher motivation requires recognition and career incentives. Awards for inclusive teaching, opportunities for international exchange, and pathways for professional advancement can reinforce educators' commitment to GCE. When teachers feel valued and supported, they are more likely to champion multicultural values in their classrooms and influence the broader school culture.

3. Conclusion

Global Citizenship Education (GCE) offers a powerful pathway for shaping multicultural attitudes in Indonesia's diverse society. By embedding intercultural dialogue, environmental awareness, and human rights within civic education, the curriculum aligns national education goals with broader global challenges. Teachers remain central to this transformation. Their ability to guide critical discussion, nurture respect for differences, and connect global issues with local realities determines how deeply students internalize global citizenship values. Supportive school cultures that celebrate diversity and encourage student participation further strengthen these outcomes. Anchoring GCE within the

values of Pancasila ensures that global perspectives enhance rather than diminish Indonesian identity. The five principles belief in God, humanity, unity, democracy, and social justice provide a moral foundation that harmonizes local wisdom with universal ideals. Moving forward, Indonesia's success will depend on reducing disparities in curriculum implementation, expanding teacher training, and providing rich, experiential learning opportunities. With these efforts, Indonesian students can grow into citizens who are both proud of their cultural heritage and ready to contribute to a more peaceful, equitable, and sustainable world.

References

Akkari, A., & Maleq, K. (Eds.). (2020). *Global citizenship education: Critical and international perspectives*. Springer. <https://doi.org/10.1007/978-3-030-44617-8>

Agung, L. (2018). Integrating local wisdom into civic education in Indonesia. *Jurnal Ilmu Sosial dan Ilmu Politik*, 22(1), 63–74. <https://doi.org/10.22146/jsp.28944>

Andreotti, V. (2006). Soft versus critical global citizenship education. *Policy & Practice: A Development Education Review*, 3, 40–51.

Banks, J. A. (2009). Diversity, group identity, and citizenship education in a global age. *Educational Researcher*, 37(3), 129–139. <https://doi.org/10.3102/0013189X08317501>

Calle Díaz, L. (2017). Citizenship education and the EFL standards: A critical reflection. *PROFILE: Issues in Teachers' Professional Development*, 19(1), 39–49. <https://doi.org/10.15446/profile.v19n1.55676>

Cheng, C. K., & Yuen, T. W. W. (2017). Broad-based national education in globalisation. *International Journal of Educational Management*, 31(3), 265–279. <https://doi.org/10.1108/IJEM-05-2016-0127>

Davies, I., Evans, M., & Reid, A. (2005). Globalising citizenship education? A critique of “global education” and “citizenship education.” *British Journal of Educational Studies*, 53(1), 66–89. <https://doi.org/10.1111/j.1467-8527.2005.00284.x>

Davies, L. (2006). Global citizenship: Abstraction or framework for action? *Educational Review*, 58(1), 5–25. <https://doi.org/10.1080/00131910500352523>

Dewi, P. Y. A. (2020). Paradigma inisiasi kultural ke multikulturalisme. *Purwadita: Jurnal Agama dan Budaya*, 4(1), 33–46.

Dharma, S., & Siregar, R. (2015). Internalisasi karakter melalui model Project Citizen pada pembelajaran Pendidikan Pancasila dan Kewarganegaraan. *JUPIIS: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 6(2),

116–126. <https://doi.org/10.24114/jupiis.v6i2.2293>

Dill, J. S. (2013). The longings and limits of global citizenship education: The moral pedagogy of schooling in a cosmopolitan age. *Theory and Research in Education*, 11(2), 131–147. <https://doi.org/10.1177/1477878513485178>

Duarte, J. (2021). “Global citizenship means different things to different people”: Visions and implementation of global citizenship education in Dutch secondary education. *Prospects*, 51(1–3), 15–30. <https://doi.org/10.1007/s11125-021-09595-1>

Dwi Mustikarini, I., & Ardian Feriandi, Y. (2020). Konfigurasi pendidikan kewarganegaraan ekologi perspektif sosio-kultural. *Jurnal Pancasila dan Kewarganegaraan*, 5(2), 54–64. <https://doi.org/10.24269/jpk.v5.n2.2020.pp54-64>

Estellés, M., & Fischman, G. E. (2021). Who needs global citizenship education? A review of the literature on teacher education. *Journal of Teacher Education*, 72(2), 223–236. <https://doi.org/10.1177/0022487120920254>

Fazey, I., Schäpke, N., Caniglia, G., Hodgson, A., Kendrick, I., Lyon, C., Page, G., Patterson, J., Riedy, C., Strasser, T., Verveen, S., Adams, D., Goldstein, B., Klaes, M., Leicester, G., Linyard, A., McCurdy, A., Ryan, P., Sharpe, B., ... Young, H. R. (2020). Transforming knowledge systems for life on Earth: Visions of future systems and how to get there. *Energy Research & Social Science*, 70, 101724. <https://doi.org/10.1016/j.erss.2020.101724>

Goren, H., & Yemini, M. (2017). Citizenship education redefined: A systematic review of global citizenship education. *Educational Research Review*, 22, 78–93. <https://doi.org/10.1016/j.edurev.2017.09.004>

Guimarães, F. F., & Finardi, K. R. (2021). Global citizenship education (GCE) in internationalisation: COIL as alternative thridspace. *Globalisation, Societies and Education*, 19(5), 638–652. <https://doi.org/10.1080/14767724.2021.1875808>

Habibah, S. M. (2019). Rekonstruksi kesadaran pendidikan perdamaian sebagai upaya integrasi nasional. Dalam *Kongres Pancasila 2019*.

Habibah, S. M., Kartika, R., & Rizqi, A. I. (2023). Multiculturalism transformation in the technological age: Challenges and opportunities. *Digital Theory, Culture & Society*, 1(2), 81–87. <https://doi.org/10.61126/dtcs.v1i2.16>

Ibrahim, T. (2015). Global citizenship education: Postcolonial critique and critical possibilities. *International Journal of Development Education and Global Learning*, 7(2), 62–78.

Kim, E. J. A. (2021). Global citizenship education through curriculum-as-

relations. *Prospects*, 51(1–3), 77–90. <https://doi.org/10.1007/s11125-021-09554-w>

Kirkwood-Tucker, T. F. (2004). Empowering teachers to create a more peaceful world through global education: Simulations, projects, and other activities. *Theory & Research in Social Education*, 32(1), 56–74. <https://doi.org/10.1080/00933104.2004.10473244>

Komalasari, K. (2021). Implementasi model pembelajaran proyek warga global dalam pembelajaran Pendidikan Kewarganegaraan. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 6(1), 155–164. <https://doi.org/10.17977/um019v6i1p155-164>

Merryfield, M. (1998). Pedagogy for global perspectives in education. *Theory & Research in Social Education*, 26(3), 342–379. <https://doi.org/10.1080/00933104.1998.10505854>

Nurcahyono, O. H. (2018). Pendidikan multikultural di Indonesia: Analisis sinkronis dan diakronis. *Habitus: Jurnal Pendidikan, Sosiologi, & Antropologi*, 2(1), 105–118. <https://doi.org/10.20961/habitus.v2i1.20404>

Nurdiyana. (2020). Fasih berbhinneka bagi pemuda sebagai generasi penerus bangsa. *Pendidikan Pancasila dan Kewarganegaraan*, 1(1), 1–8.

Osler, A., & Starkey, H. (2003). Learning for cosmopolitan citizenship: Theoretical debates and young people's experiences. *Educational Review*, 55(3), 243–254. <https://doi.org/10.1080/0013191032000118901>

Pashby, K. (2011). Questions for global citizenship education in the context of the “new imperialism.” *Journal of Moral Education*, 40(3), 313–329. <https://doi.org/10.1080/03057240.2011.588436>

Razali, S. N., Shahbodin, F., Hussin, H., & Bakar, N. (2015). Online collaborative learning elements to propose an online project based collaborative learning model. *Jurnal Teknologi*, 77(23), 1–8. <https://doi.org/10.11113/jt.v77.6688>

Saddiq, T., Anwar, M. N., & Khizar, A. (2020). Global citizenship education in Pakistan: Awareness, attitude and challenges. *Global Educational Studies Review*, 5(3), 116–125. [https://doi.org/10.31703/gesr.2020\(v-iii\).31](https://doi.org/10.31703/gesr.2020(v-iii).31)

Sant, E., Davies, I., Pashby, K., & Schultz, L. (2018). Global citizenship education: A critical introduction to key concepts and debates. *British Journal of Educational Studies*, 66(4), 467–482. <https://doi.org/10.1080/00071005.2018.1533109>

Schachner, M. K., Schwarzenthal, M., Moffitt, U., Civitillo, S., & Juang, L. (2021). Capturing a nuanced picture of classroom cultural diversity climate. *Contemporary Educational Psychology*, 65, 101971. <https://doi.org/10.1016/j.cedpsych.2021.101971>

Sutrisno, S., Sapriya, S., Komalasari, K., & Rahmad, R. (2021). Implementasi

model pembelajaran proyek warga global dalam pembelajaran Pendidikan Kewarganegaraan. *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, 6(1), 155–164.
<https://doi.org/10.17977/um019v6i1p155-164>

Tarozzi, M., & Torres, C. A. (2016). *Global citizenship education and the crises of multiculturalism*. Bloomsbury Academic.
<https://doi.org/10.5040/9781474236003>

Tilaar, H. A. R. (2013). *Media pembelajaran aktif*. Nuansa Cendikia.

Torres, C. A. (2017). Global citizenship and global universities: The age of global interdependence. *Globalisation, Societies and Education*, 15(5), 593–606. <https://doi.org/10.1080/14767724.2017.1356708>

Veugelers, W. (2011). The moral and the political in global citizenship: Appreciating differences in education. *Globalisation, Societies and Education*, 9(3–4), 473–485.
<https://doi.org/10.1080/14767724.2011.605326>

Yemini, M. (2021). Rethinking the sacred truths of global citizenship education: A theoretical exploration. *Prospects*, 51(1–3), 405–418.
<https://doi.org/10.1007/s11125-021-09587-1>

Zubair, A. C. (2007). Membangun kesadaran etika multikulturalisme di Indonesia. *Jurnal Filsafat*, 13(2), 109–118.
<https://doi.org/10.22146/jf.31305>