

Global Citizen: Sekolah Relawan Depok Strategy in Forming Global Citizens Based on Pancasila Values

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Abstract: *This study aims to obtain empirical data on the Sekolah Relawan Depok strategy in fostering global citizens based on Pancasila values through their volunteer activities program. The programs of Sekolah Relawan focus on training their volunteer to become global citizens and teach them how to develop global competence but in frame of Pancasila values. The tendency to behave in Western culture is still a problem in efforts to foster global citizens in Indonesia as a developing country, because it can be a threat to the erosion of the nation's noble values. The research used a qualitative approach with phenomenological methods to obtain detailed and in-depth data to find meaning from the volunteer experience while joining the Sekolah Relawan in fostering global citizens. The data analysis technique used the Miles and Huberman model. To be able to obtain data, 8 people who have capability to answer the questions about strategy Sekolah Relawan develop global citizens and its relation to Pancasila values were interviewed. The results of the data from the respondents were analyzed and triangulated. The results of the study show that the strategy used by the Sekolah Relawan in fostering global citizens is to create a volunteer activity program which full of Pancasila values like the Orientasi Relawan Program, Yatim Bright Program, Tatar Nusantara, and other Social-Humanitarian Programs which of course in line with the competence of global citizens. The conclusion of this study implies that volunteer need to participation in volunteer activities regularly so that they can become a global citizens who have awareness of responsibility for local and global issues, caring for the environment, being able to collaborate and think critically and be actively.*

Keywords: *Global Citizen, Volunteer Activities, Pancasila Values*

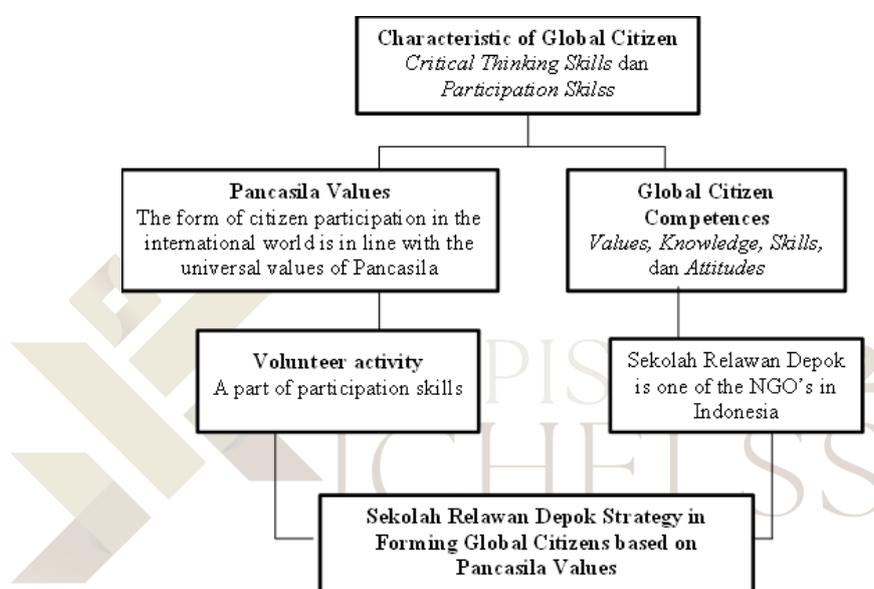
Introduction

The rapid development of the times requires citizens to face new challenges, thus requiring the ability to anticipate and overcome various global problems or global issues that will be overcome together. CEE (1999) (in Dasim Budimansyah, Winataputra, 2012) explains that one of the behaviors of global citizens that every individual must possess is the skill to participate as a citizen which includes two things, namely, critical thinking skills and participation skills. every citizen is required to make a real contribution to provide alternative solutions to solving social problems that occur in society. On the other hand, the formation of

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global citizens is not only about preparing citizens to tend to behave globally that is oriented to Western culture. Because, it is very feared that it can fade the values of Pancasila as part of the impact of the swift current of globalization which eliminates cross-country boundaries (Murdiono et al., 2014). Therefore, the tendency to behave in Western culture becomes a problem in efforts to foster global citizens in Indonesia as a developing country, because it can be a threat to the erosion of the nation's noble values. That is why it is important to establish global citizens based on the values of Pancasila to serve as the basis for preparing Indonesian citizens to become global citizens.

Figure 1
 Conceptual Framework of Strategy Sekolah Relawan Depok to forming Characteristic of Global Citizen based on Pancasila Values



Literature Review

Hans Schattle describes six concepts that form the basis of global citizenship, namely awareness, responsibility, participation, cross-cultural empathy, international mobility, and personal achievement (Twigg et al., 2015). Furthermore, the key component of developing a global citizen according to Lewin in (Flammia et al., 2019) is described as a willingness to build relationships and foster a sense of belonging to a person and an unfamiliar environment. Referring to the definition of the concept of a global citizen according to Korten, a global citizen is a level of citizenship that is at the highest level above the level of communal citizens and national citizens.

Korten also stated that global citizens emphasize aspects of civic skills, as well as skills to make a real contribution to the future of the international world and bring progress to the life of a global country in the long term (Prayetno, 2017). Therefore, the concept of global citizenship has a close relationship with volunteer activities where the individuals involved have a comprehensive view of the global world and have a greater contribution to social problems (Massaro, 2022; Pasha, 2015; Shah & Brett, 2021).

Some academics argue that volunteer activities can create a better world, where each individual can carry out his responsibilities not only to his own country but also to other countries (Casmana et al., 2022; Yasay, 2018).

In line with what Bey said, "Humankind must move to mutual understanding which may produce mutual respect and leading to a concord civilization." It can be said that what is needed in overcoming global problems today is to focus on working together without looking at the differences that exist (Fulton & Diaz, 2018). Global citizenship seen from the Indonesian perspective means to build Pancasila as the foundation in fostering global citizens with its position as the ideology of the Indonesian nation so that it will not be eroded by such rapid progress (García & Longo, 2017; Prayetno, 2017)..

Indonesia's involvement in the international world has become an urgency since before independence which was triggered for the first time at the BPUPKI I session in 1945, at which time Soekarno introduced the values of Pancasila for the first time in front of all members of the assembly which in his second precepts proposal reads "Internationalism or humanity". then in his idea Soekarno stated that the Indonesian nationality that he advocated was not a solitary nationality (chauvinism) but a nationality that establishes kinship with all nations in the world (internationalism) (Latif, 2011; Murdiono et al., 2014).

In addition, in his speech, Soekarno further emphasized that internationalism can only thrive in the earth of nationalism, while nationalism cannot thrive if it is not in the essence of internationalism (Latif, 2011). Soekarno's idea became the seed of the importance of Indonesia's involvement in the international world today, and showed the importance of nurturing global citizens who are able to collaborate with other nations to overcome global problems without losing the spirit of nationalism.

Through volunteer activities, solidarity and community participation that are critical characteristics of global citizenship can be formed more effectively (Fulton & Diaz, 2018; García & Longo, 2013; Sanmiguel et al., 2019). Sumapradja also stated that volunteerism is the nature of volunteer involvement to be directly involved in the community to provide assistance without having an expectation of certain benefits (Adarlo, 2020; Joan et al., 2018).

Volunteering activities are also defined as part of being a good citizen and a good way to develop new skills and experiences. This is in line with Patrick's opinion in (Abdillah, 2015), which states that responsible citizens will realize the essence of real democratic practice is to participate in volunteer activities to achieve public goals as part of civic skills. Because participation is one of the most important elements in citizenship. Therefore, the Volunteer School is here with the aim of developing sensitivity and caring for the community while increasing the ability to become capable volunteers through various volunteer education such as volunteer orientation programs, social humanitarian programs, disaster volunteers, community empowerment volunteers, or volunteer coordinators in organizations. (Harsa, 2020; Majid, 2016).

Methodology

This research was conducted in a Sekolah Relawan Depok, West Java which is one of the NGO in Indonesia that have main focus on humanity and social issues. Sekolah Relawan Depok was chosen as the research location because of their uniqueness. They not only focus on mobilizing

the community to become volunteers but also provide education, develop knowledge and skills for prospective volunteers so that they can carry out volunteer activities more effectively with maximum results. In addition, the background of the establishment of the Volunteer School is also based on the culture of mutual cooperation in Indonesia as one of the values of Pancasila. Therefore, the Volunteer School was chosen to be the research location in this study.

This study uses a phenomenological method with a qualitative approach. The phenomenological approach is used in this study because, with this approach, researchers can analyze and describe in depth the essence of the experience of the informants on a phenomenon. In addition, the phenomenological method is also carried out to examine the experience of the daily activities of an individual or group of organizations that have a common goal as the first point of view to feel the experience firsthand.

The informants in this study were 5 volunteers who were related to the focus of the research problem, were actively involved in volunteer activities formed by the Sekolah Relawan, and had the capacity to provide the data needed in this research. In addition, there are 2 Key Informants in this study, namely the founder of the Sekolah Relawan and the core management of the Sekolah Relawan organization with the consideration that they are parties who have the capability to answer in more depth about the Sekolah Relawan an strategy in fostering global citizens based on Pancasila values. Then, this study also uses data sources obtained from interviews with 1 Expert Opinion. The data analysis technique used the Miles and Huberman model.

Findings & Discussion

Volunteering activities carried out by volunteers at the Volunteer School become a strategy in fostering global citizens, where they are trained to act locally but have a global impact. Through volunteer activities that are carried out regularly, this will be a learning process and training for volunteers to have global citizenship competencies. The Volunteer School shows that volunteer activities through the programs they have arranged, ranging from Volunteer Education, Social Humanity, Community Empowerment, and Advocacy programs have met the indicators of becoming global citizens, which is indicated by direct involvement in overcoming various social problems not only locally but also globally.

First, spiritual intelligence or values is one of the indicators of global competence according to the 2018 OECD to be considered a global citizen. This point relates to beliefs, values espoused, and the understanding that inclusive divine values can overcome misunderstandings of negative stereotypes, discrimination, and violent conflicts. Based on observations, it was found that the Volunteer School has several religious programs that are routinely held both internally and externally, such as prayer together during the morning briefing which starts with reading recitations and Asmaul Husna for Muslims, weekly and monthly studies by inviting religious leaders to discuss values. humanity in terms of divine values, as well as sharing religious knowledge in the social realm of humanity via Zoom or Live Instagram for the general public.

This is in line with Sila Pertama of Pancasila where the divine value possessed by Pancasila as the nation's ideology is a universal divine value. As stated directly by one of the Key Informants, namely the founder of the Volunteer School as follows,

(BG.B1) "There is nothing that contradicts the values of Pancasila with our religious values, any religion must go hand in hand, even the same as Pancasila. Then, Maslow developed his theory, adding another 30 points to the values of life. There is number one about art, aesthetics, but according to Maslow, the highest is transcendence, that humans need closeness to God. He has an understanding even though he is not a Muslim, that humans, regardless of their religion, still need God."

Key Informants believe that the value of God is a necessity and the main thing for a volunteer as self-actualization. The divine value instilled by the Sekolah Relawan to its volunteers is universal for any religion.

Second, Intellectual intelligence is related to the knowledge of a person who in this case is a volunteer to study global problems. This knowledge will help them to criticize untrue information, stereotypes about the country or other people and be tolerant. Sekolah Relawan has several programs that hone volunteer knowledge in terms of discussing local, global, and intercultural issues. One of these programs is the Volunteer Orientation which is held regularly every month for new comers or volunteers who have just joined the Sekolah Relawan.

Third, social intelligence is related to the ability to establish positive interactions with people from different backgrounds. In this regard, Sekolah Relawan also has several programs that train volunteers to be able to interact with others across differences in an open, precise and effective way of thinking. Open interaction means a relationship in which they show sensitivity to each other, are curious about why someone acts the way they do and engage with others to understand their perspective.

Fourth, emotional intelligence is related to the attitudes of a volunteer such as being sensitive and responsive to the needs of others, sharing knowledge and information with the community, and taking direct action for sustainable development and mutual prosperity. Based on the results of the interviews, it was found that the efforts made by Sekolah Relawan so that volunteers have this competence are through programs and training that they arrange, one of which is the Community Development program.

Based on research findings, we can conclude that strategy Sekolah Relawan in line with previous research which suggests that global citizens emphasize aspects of civic skills, as well as skills to make a real contribution to the future of the international world and bring progress to the life of a global country in the long term (Prayetno, 2017). It can be concluded that the values of Pancasila are in line with the concept of global citizenship originating from the West, and can become the concept of global citizenship in a local perspective, namely for the Indonesian nation. Several previous studies have expressed concern that Indonesia will lose its identity due to its tendency to be global, such as high individualism, hedonistic lifestyle, and promiscuity (Asmaroini, 2016; Widisuseno, 2014).

Criticism of the concept of global citizenship originating from the West is also found in several previous studies such as Bowden's, that global citizenship is a Western idea, as a political strategy that offers stateless individuals such as refugees false hope. The term citizen generally means the rights and security provided by a sovereign state (Bowden, 2003).

However, claiming to be a global citizen will not get help from any government because the individual has no rights at the world level (Stein & Andreotti, 2021). Thus, Bowden claims the notion of global citizenship is impractical because there is no actual global government to

claim membership so global citizens do not have a political home to protect their rights and obligations (Shah & Brett, 2021; Stein & Andreotti, 2021). Responding to this criticism, based on the findings of this study, it was found that in addition to the interest in obtaining legal rights and obligations as global citizens from the governments of other countries, in fact the formation of global citizens has a much more important focus, namely critical global citizenship aimed at enabling individuals to consider other people.

Others, especially those who are marginalized and have lost their rights (Fitriani & Dewi, 2021; Gusmadi, 2018a; Kariadi, 2016; Murdiono et al., n.d.). The concept of a global citizen based on the values of Pancasila is a shield and the needs of the Indonesian nation today in order to remain competitive in the international arena and not be eroded by the times. In addition, it also shows that the attitude of an ideal global citizen based on Pancasila values is when individuals consider the perspective of others they want to help more than impose their own interests (Murdiono, 2018; Palimbong et al., 2020; Rudi Casmana et al., 2021). Through this, it can be said that the values of Pancasila do not only apply to the Indonesian people but are universal so that they can become a global citizen concept in a local perspective for Indonesia.

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