

Nationalism Education in the 21st Century: A Study of Civic Instruction among Indonesian Youth

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Abstract

This study aims to describe how nationalism education is applied to the young generation of Indonesia amid the challenges of the globalisation era. The approach used in this research is descriptive qualitative and was conducted in a number of senior high schools. Data collection techniques included interviews, observations, and documentation studies. The research subjects consisted of teachers of Pancasila and Civics Education (PPKn) subjects and students who attended PPKn classes in East Java Province. Data were analysed using the inductive analysis method. The research findings identified two main forms of nationalism education for the younger generation in the era of globalisation, namely through the internalisation of national values in Civic Education learning and the implementation of extracurricular activities. Teachers integrate national values in the learning process by developing teaching strategies, materials, media, and student worksheets that are full of nationalism content. Meanwhile, extracurricular activities at school are also a means of instilling national values to students.

1. Introduction

Globalization, which has penetrated almost every country, is significantly driven by advancements in technology. Progress in communication and information technologies, in particular, has shaped a world that is increasingly devoid of physical borders. Events occurring in one part of the globe can be instantly known in another. The rapid dissemination of information through internet technology enables individuals to access knowledge anytime and anywhere. The internet, in this regard, serves a critical function in facilitating the exchange of information and ideas between citizens and governments (Kiely, 2005). However, this borderless nature of globalization, while enabling easier access to information, also introduces complex challenges that every nation must contend with. The acceleration of global information flow influences the socio-cultural dynamics of communities worldwide. National ideologies, social norms, and belief systems are increasingly influenced, and in some cases, eroded by external cultural elements. Traditional values such as the foundational ideology of a nation, which has long guided the conduct of its citizens, are gradually diminishing. This decline is observable in the behaviors of the younger generation, who often adopt global lifestyles that promote hedonism and consumerism. The excessive emulation of such global trends poses a risk to the preservation of national values.

Globalization continues to affect various dimensions of life, from personal beliefs and social norms to economic practices and international trade (Banks, 2008). In Indonesia, these global influences may contribute to the erosion of nationalistic sentiment among young people. One way to address this issue is by reinforcing nationalist values through the education system, with Civic Education playing a pivotal role. Civic Education is instrumental in promoting a sense of national identity and global engagement. It supports the development of students' awareness of their place in both national and global communities and their responsibilities within them. As such, Civic Education is vital in preparing young individuals to become informed and ethical citizens. According to (Titus, 1999), quality Civic Education encompasses three fundamental aspects: knowledge of citizenship, civic skills, and civic character. Citizenship knowledge entails an understanding of civic responsibilities and institutional frameworks, while civic skills refer to the intellectual and participatory capabilities of individuals. Civic character involves the public and private virtues necessary for sustaining a democratic society.

Fostering nationalism through Civic Education is crucial in preparing Indonesian youth to navigate the complexities of a rapidly changing world. The younger generation is expected to engage with a diverse global population—interacting with individuals of various ethnicities, races, languages, genders, and socioeconomic statuses. They will also face pressing global challenges, including health crises, social injustice, environmental degradation, population growth, transnational migration, ethnic conflict, and the weakening of the nation-state. Despite their diverse origins, all children deserve education that equips them with the necessary values, skills, and knowledge to become responsible global citizens. Students with

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a strong sense of self-awareness are typically more reliable, attentive, and goal-oriented. Similarly, those with high levels of interpersonal warmth tend to be empathetic, cooperative, and respectful of others (Kasman, Burhan, & Munir, 2024). These personal attributes are shaped through lived experiences and are foundational for becoming conscientious members of the global community. Studies indicate that Civic Education is an effective means of cultivating political awareness and encouraging responsible, democratic behavior among youth (Gainous & Martens, 2012).

To ensure young citizens are adequately prepared for the global context, Civic Education must continuously evolve. (Banks, 2008) argues that a reconceptualization of Civic Education is essential—shifting from traditional academic knowledge to a more transformative paradigm. Mainstream knowledge typically reinforces dominant cultural narratives, while transformative knowledge fosters critical awareness and cultural relevance in education. Transformative Civic Education seeks to build students' global competencies by acknowledging their cultural identities and promoting social equity. It empowers learners to acquire the knowledge, values, and skills needed to address systemic inequalities and participate actively in democratic, multicultural societies. This approach aligns with the goals of critical civic education, which emphasizes reflection, engagement, and justice (Banks, 2008). Based on these observed challenges, this study aims to explore how nationalism education is being implemented for Indonesia's youth within the school system. Establishing a conceptual-philosophical framework for nationalism education is both urgent and strategic. It will serve as a foundation for shaping educational policies that are more relevant to the realities of globalization. Given the limited number of studies addressing nationalism education within the Indonesian context, this research is expected to provide both theoretical contributions and practical insights for promoting nationalism among the younger generation in the era of globalization.

Based on the aforementioned issues, this study aims to investigate the implementation of nationalism education for Indonesian youth within the school setting. Formulating a conceptual and philosophical framework for nationalism education is both a critical and strategic step, especially in shaping more contextually relevant policies for educating the younger generation in the era of globalization. Research that specifically focuses on nationalism education in the Indonesian context remains limited. Thus, this study seeks to contribute both theoretical and practical insights into the development of nationalism education for youth in the global age. Recent research published in *Cakrawala Pendidikan* emphasizes that strengthening civic competencies must be accompanied by pedagogical transformations that are sensitive to cultural and contextual diversity. (Ramadhani & Sari, 2023) argue that in Indonesia, Civic Education must reposition itself as a "value-based transformative agent," which does not only convey knowledge but also instills identity resilience amid globalization. This includes the strategic incorporation of local wisdom, historical consciousness, and national symbols into Civic Education curricula to counterbalance the widespread influence of global consumerist culture. When students are empowered to see the relevance of national values in their daily lives, they are more likely to develop affective commitments to civic ideals and national unity.

Moreover, (Putra & Rahman, 2022), in a study published in *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan*, highlight the importance of critical civic literacy as a framework for educating youth in the digital era. They propose that students should be trained not only to absorb civic knowledge but also to critically analyze information, identify ideological distortions, and engage constructively in civic discourse. This approach equips students to become resilient in the face of ideological infiltration and cyber propaganda—key vulnerabilities in today's borderless information environment. Therefore, integrating critical literacy into Civic Education is vital for nurturing a new generation of citizens who are both globally competent and nationally rooted.

2. Indonesian Nationalism

In line with Soekarno's vision of balancing nationalism with internationalism, recent studies suggest that education for global citizenship must begin with strengthening civic literacy rooted in local values. According to Munawwarah and (Munawwarah & Hamid, 2023) Civic Education in Indonesia should not only focus on national identity formation but also provide learners with a transnational ethical framework—one that includes empathy, intercultural competence, and human rights awareness. This model, referred to as glocal civic education, encourages students to act locally with a global mindset, embracing pluralism while maintaining national loyalty. As such, a renewed emphasis on critical, reflective, and participatory learning strategies in the classroom becomes imperative in producing globally conscious yet nationally committed citizens. Furthermore, (Wulandari & Arifin, 2022), argue that the integration of transcultural civic values in Civic Education is key to equipping students for global engagement without eroding national identity. shows that students exposed to curricula incorporating local wisdom and global ethics develop stronger civic dispositions and are more likely to engage in collaborative problem-solving

for global issues such as climate change and human rights. These findings reinforce Soekarno's assertion that nationalism and internationalism are not contradictory forces, but complementary dimensions of an inclusive civic identity. Thus, the future of Indonesia's national resilience in global affairs depends significantly on how Civic Education is reformulated to reflect both local rootedness and global responsibility.

The urgency of fostering nationalism among Indonesian citizens was emphasized by the first President, Soekarno, even before the country's independence. During his speech to the Indonesian Independence Preparatory Investigation Agency (BPUPKI) on June 1, 1945, Soekarno asserted that nationalism should not be interpreted as chauvinism, but rather as a means to build kinship among the nations of the world—a concept he referred to as internationalism. He further argued that internationalism could only flourish when firmly grounded in nationalism, and vice versa; nationalism would not endure without being informed by internationalist perspectives (Latif, 2011). This notion of internationalism laid the groundwork for Indonesia's active participation in global affairs. While the newly gained independence required the strengthening of national identity, Indonesians also acknowledged their role as members of the international community. As globalization continues to expand rapidly across the globe, nations are increasingly required to adopt an internationalist outlook. Such a perspective is essential to contribute meaningfully to the establishment of a world order grounded in liberty, lasting peace, and social justice. A transformation in global diplomacy is needed—shifting from the traditional “zero-sum game” mentality to one focused on “win-win solutions.” This can be realized through the promotion of democratic practices beyond national borders, the reform of multilateral institutions, and the active engagement of citizens in universal humanitarian concerns (Latif, 2011). Developing a global awareness thus becomes essential, enabling individuals to effectively contribute to transnational humanitarian efforts.

Soekarno's interpretation of internationalism must not be confused with cosmopolitanism, which often disregards the notion of national identity. In Soekarno's view, internationalism is deeply interconnected with nationalism (Fatwa, 2010). His vision of internationalism was later enshrined in the preamble of the 1945 Constitution of Indonesia. The fourth paragraph of the preamble outlines the nation's objectives: to protect all Indonesian people and their homeland, to promote public welfare, to enhance education, and to participate in shaping a world order founded on independence, enduring peace, and social justice. The first three goals are inward-facing, while the last is outward-facing. Therefore, cultivating global perspectives among citizens is not merely desirable but essential. The concept of national education is further outlined through a legal and constitutional framework, particularly in Law Number 20 of 2003 on the National Education System. The significance of global understanding is explicitly stated in Article 36, Paragraph 3, Point (i), which mandates that the curriculum be designed in alignment with the educational level within the context of the Republic of Indonesia, while also considering global dynamics. This legal provision affirms that while education must continue to instill national values, it must simultaneously embrace global developments. Accordingly, global awareness should not be excluded from the Indonesian education system. As a core component of the national curriculum, Civic Education plays a pivotal role in shaping both the national consciousness and global outlook of Indonesia's younger generation.

To cultivate global awareness among young citizens, Civic Education focuses on nurturing students' attitudes and their willingness to engage with others, rooted in the principle of upholding human dignity as the highest value. Two essential moral foundations of citizenship are sympathy and respect. Sympathy involves caring for others, especially those in need, while respect is defined as the individual's ability to safeguard themselves from actions that may harm or violate others' rights (Zamroni, 2007). Therefore, Civic Education must not only focus on imparting knowledge, values, and attitudes but also prioritize the development of respect and empathy with a global orientation that transcends national and state boundaries. Individuals within a nation do not live in isolation; they coexist with people from various ethnic, racial, religious, linguistic, and cultural backgrounds. It is essential for every citizen to possess the awareness and skills to understand and appreciate these differences. Thus, building global understanding is crucial for fostering an appreciation of multiculturalism. The interdependence between nationalism and internationalism took on a new meaning during Japan's occupation of Indonesia in World War II (1942–1945). Japan's victory over the Dutch left a profound impression on Indonesians, instilling confidence that they too could overcome colonial rule if they possessed similar strength. However, the return of Dutch control did not alter its exploitative character. The continued suffering under Japanese occupation further intensified nationalistic sentiment (Latif, 2011). The peak of Indonesia's resistance came when Japan began losing the Pacific War. Their defeat by the Allied Forces created a pivotal moment for Indonesians to assert their international stance independently, without reliance on Japan.

In contemporary times, nationalism is frequently juxtaposed—or even seen as contradictory—to cosmopolitanism. However, rather than being opposites, nationalism and cosmopolitanism are interconnected and mutually reinforcing. Recent studies by (Widodo & Santosa, 2023) highlight that

cosmopolitanism should be seen as a cultural and ethical disposition that complements nationalism by fostering mutual respect and global responsibility. Rather than erasing national identity, cosmopolitanism enables individuals to engage meaningfully with others across boundaries, while still maintaining strong rootedness in their own cultural and civic traditions. In the Indonesian context, such synthesis is crucial to forming a democratic identity that is both nationally conscious and globally relevant. Cosmopolitanism can also be understood as an ethical orientation that values openness, intercultural dialogue, and universal human dignity. According to (Hamzah & Ramli, 2022) cosmopolitan civic values in Indonesia are best cultivated through an educational process that promotes both local wisdom (kearifan lokal) and global awareness. These values recognize the shared moral agency of all people and the importance of cooperation in addressing global challenges such as inequality, climate change, and peace-building. Thus, in the 21st-century context, citizenship should not be narrowly defined by territorial loyalty, but should incorporate both national identity and transnational engagement. Integrating cosmopolitan values into national education strengthens students' ability to become responsible, empathetic, and justice-oriented global citizens.

The concept of internationalism articulated by Soekarno differed fundamentally from cosmopolitanism. While cosmopolitanism tends to dismiss national identity, Soekarno's internationalism was deeply rooted in nationalism. He regarded internationalism as a more appropriate philosophical foundation for the creation of the Indonesian state. This concept of internationalism was later enshrined as the second principle of Pancasila. The interconnectedness between nationalism and internationalism carries implications for a just and civilized humanitarian ethos. These twin principles manifest in two directions: an outward orientation that promotes peace and justice globally, and an inward orientation that upholds human rights at both individual and collective levels (Latif, 2011). In the current era of globalization, the concepts of nationalism, internationalism, and cosmopolitanism must be reinterpreted to ensure their relevance within today's evolving global landscape. The idea of nationalism is deeply interwoven with other constructs such as internationalism and cosmopolitanism. Gaining insight into these interrelated concepts is essential for a comprehensive understanding of the ongoing globalization process. The rapid and expansive nature of globalization has reached nearly every facet of human life and has consequently prompted a re-evaluation of how nationalism is understood. Concerns have been raised that nationalism may gradually diminish as globalization becomes more pervasive across regions. For this reason, it is necessary to reframe nationalism in ways that are compatible with the global era.

Nationalism in the context of globalization takes on new meanings that diverge from its conventional definitions. While the nation-state remains relevant, it is undergoing transformation. Its endurance and strength depend on the responsiveness of both citizens and leaders to global changes. As long as no global entity can fully replace the role of the nation-state, it will continue to be the primary source of identity and authority for individuals. Furthermore, the state remains central to addressing international human rights concerns (Latif, 2011). Therefore, the form of nationalism that Indonesia seeks to advance is one that embraces broader, internationally oriented values. Given the intense pace of globalization worldwide, every nation must adopt an internationalist mindset. Such a perspective is vital for achieving broader goals, such as contributing to a global order built on justice, peace, and liberty. Soekarno's version of internationalism, expressed even before Indonesia's independence, emphasized global solidarity and excluded chauvinism. This foundational idea remains highly relevant today, as Indonesia seeks to maintain national identity while playing an active role in global affairs. As highlighted by (Prasetyo & Hakim, 2023) the ideal of solidaritas antarbangsa must now be realized through cross-border cooperation on pressing transnational issues—ranging from climate change to peace-building and humanitarian aid. Indonesia's active participation in global diplomacy is a modern embodiment of Soekarno's internationalist vision.

The conceptualization of globalization varies across cultural and linguistic contexts, but its practical implications are universally felt. According to (Maulana & Yusuf, 2022) globalization today is not merely an economic or technological phenomenon, but a totalizing force that influences cultural values, national governance, and local wisdom. They argue that globalization in Indonesia, while opening up vast opportunities for economic growth and digital innovation, also presents serious risks—such as homogenization of culture, marginalization of indigenous systems, and weakening of the nation-state. In this sense, globalization should be approached critically: not as a neutral or inevitable trend, but as a contested field of power that shapes public consciousness and state policy. Education must therefore take a transformative stance, empowering citizens to remain globally connected while rooted in national identity and local values. An alternative viewpoint sees globalization as a modern manifestation of imperialism, particularly within the economic domain. Over the last century, the global expansion of capital has produced varying effects across nations and social classes (Sakellariopoulos, 2009). Imperialism and global capitalism are considered unavoidable results of 20th-century monopoly capitalism. In this sense, globalization is either a new form of imperialism or an intrinsic aspect of it (Berberoglu, 2009).

Key features of this new imperialism include perpetual conflict, defined geographical boundaries, and targeted objectives. This version of imperialism took shape after World War II and is characterized by five essential elements: monopolization, financial capital formation, increased capital export, the rise of multinational corporations, and the geopolitical division of the world among dominant powers (Sakellariopoulos, 2009). Neoliberal globalization has infiltrated almost every region, prompting resistance movements that challenge its influence. Labor organizations, anti-imperialist coalitions, civil rights activists, women's groups, students, environmental advocates, and peace activists all contributed to the emergence of the anti-globalization movement in the late 20th and early 21st centuries (Berberoglu, 2009). Much of the resistance centers on economic globalization and its impacts, particularly how capitalism fosters monopolies, oligarchies, and the exploitation of poorer nations by more powerful ones.

At present, globalization continues to be a contested concept among scholars. The debates largely revolve around two major aspects. First, in a narrower sense, discussions focus on economic impacts. Second, in a broader context, globalization is examined through its ideological implications and its role in shaping social theory (Kiely, 2005). The continuous spread of globalization can be identified through several distinct indicators. First, technological advances have enabled communication and information to transcend national boundaries. Second, globalization is intrinsically tied to capital accumulation. Third, it promotes human migration and the global circulation of culture, values, and ideas. Fourth, it increases interconnectedness and interdependence among countries and communities (Ilahi, 2012). These characteristics are evident across local, regional, and global contexts today.

In facing globalization, three general stances can be observed. The first is optimism, often adopted by business leaders and governments of developed nations, though it tends to overlook globalization's negative effects. The second stance is skepticism, held by those who see globalization as political and economic domination that neglects human welfare. For this group, globalization is viewed as a new form of ideological colonization. The third stance is a critical-compromise perspective, where individuals accept aspects of globalization while remaining hopeful about the positive impact of scientific and technological advancements (Ilahi, 2012). These choices are inevitable in a globalized era, and each citizen must navigate them based on what brings both personal and societal benefit. Globalization has permeated nearly all domains of life. While it initially emerged from major global powers, it has now reached almost every country. This widespread expansion has reshaped the development of nation-states and created greater interdependence between the local, regional, and global spheres. The paradox of globalization, as described by (Latif, 2011), lies in its dual capacity to offer both opportunities and challenges. Whether the effects are beneficial or harmful depends on how each country interprets and responds to globalization.

In Indonesia, globalization has coincided with a third wave of democratization, particularly following the reform movement of the late 1990s. This process was accelerated by the influence of global forces. After the Cold War, market liberalization and the rise of religious fundamentalism began to shape new political landscapes (Latif, 2011). While the free market enabled Indonesia to compete internationally, democratization also led to the proliferation of diverse religious groups—ranging from inclusive to more radical expressions—that had been previously suppressed under the New Order regime. The spread of democracy, spurred by globalization, has also contributed to the growing momentum for regional autonomy. This movement has led to legal reforms and the creation of new provinces and districts. Regional expansion has raised hopes for improved prosperity at the local level. Nevertheless, not all forms of regional autonomy have delivered their intended benefits. Challenges such as limited human resource capacity and the unsustainable exploitation of natural resources persist. In some cases, local governments prioritize economic gain over environmental sustainability, resulting in significant ecological damage that directly affects community welfare.

From a theoretical perspective, globalization is best understood as a complex global process. It shares conceptual space with related terms such as cosmopolitanism, connectivity, networks, hybridization, and interdependence. Essentially, globalization refers to the construction of systems, rules, and institutions that apply across national borders. This process blurs the geographical boundaries of nations and influences politics, economies, cultures, and societies alike. In economic terms, globalization is most evident through expanding markets and the reach of global capitalism. While globalization brings wide-ranging effects, both beneficial and adverse, it cannot be rejected outright. In Indonesia's case, globalization should be approached through a critical-compromise lens. As a reality that cannot be avoided, it must be met with discernment. Citizens are encouraged to selectively embrace the positive aspects of globalization while minimizing its detrimental impacts. When approached this way, globalization becomes not only a challenge but also a valuable opportunity.

3. Method

This study applied a descriptive qualitative approach. The primary objective was to portray how nationalism education is implemented among young citizens in the context of globalization. Participants were selected through purposive sampling, using specific criteria to identify individuals most relevant to the research. The subjects included Civic Education teachers from high schools across different regencies and cities in the Special Region of Yogyakarta, Indonesia, as well as students enrolled in Civic Education classes. These participants were chosen because they possess firsthand knowledge and direct experience related to the practice of nationalism education within the classroom setting. Data collection methods comprised interviews, observations, and document analysis. An interview is defined as a purposeful dialogue between two parties—the interviewer, who poses questions, and the interviewee, who provides answers. In this research, interviews were conducted to gather insights into how teachers design instructional models to foster students' sense of nationalism. Documentation was utilized to obtain contextual information about the research focus and to serve as supplementary data alongside interviews and classroom observations.

To ensure the scientific credibility of the findings, data validation was conducted using triangulation. Triangulation involves cross-verifying information gathered from multiple sources. In this study, triangulation was carried out by comparing the results of interviews with data collected through observation and document analysis. The data were analyzed using an inductive method, where conclusions were drawn from the patterns emerging within the data rather than from predetermined theoretical frameworks. This process involved categorizing raw data into coherent themes and developing analytical constructs that align with the research objectives. Data analysis is a systematic process aimed at organizing, interpreting, and making sense of the collected information in relation to the research questions. The data were arranged methodically to ensure their relevance to each specific inquiry. Through careful interpretation, the data provided evidence to support or challenge initial assumptions, leading to the formulation of well-grounded conclusions. The analysis process followed three key stages—data reduction, data presentation, and conclusion drawing—which operated as a continuous, recursive cycle (Sugiyono, 2022); (Mulyana, 2021).

4. Result and Discussion

The findings indicate that schools implement nationalism education for the younger generation through two main approaches: Civic Education and extracurricular programs. Civic Education teachers design instructional resources that integrate nationalist values. At the same time, extracurricular activities serve as complementary platforms for cultivating students' nationalism in response to the evolving demands of globalization.

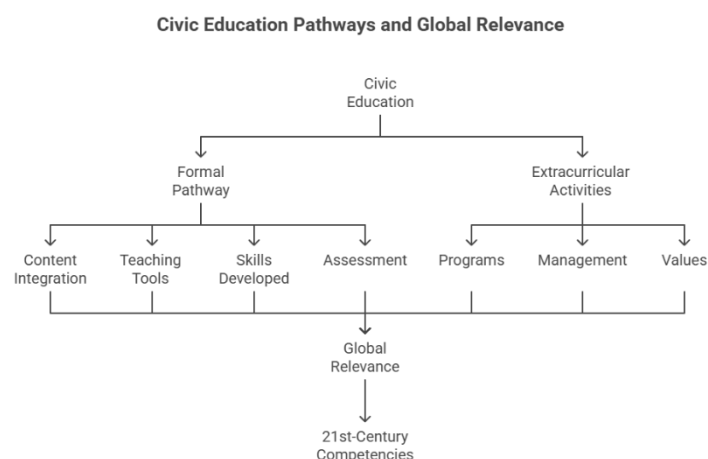


Figure 1.
Civic Education Pathways and Global Relevance
 Source: The author processed data

Civic Education teachers promote nationalism by creating a variety of learning tools, including teaching materials, media, methods, and student worksheets. Instructional content is enriched with

national values aligned with specific topics. Teachers use contextual media to connect nationalism with students' daily experiences. Moreover, they apply instructional strategies that encourage active student participation and instill a sense of nationalism within classroom settings. These strategies are further supported by worksheets and assessment tools designed to evaluate students' nationalist attitudes and understanding. Learning materials are contextualized by embedding nationalist values within the framework of basic competencies. Teachers enhance the content by integrating additional references to reinforce students' understanding. Students are also encouraged to explore external sources—such as online platforms, newspapers, and magazines—to deepen their knowledge. This process strengthens students' awareness of nationalism within a globalized context.

Instructional media created by Civic Education teachers typically include visual materials such as pictures and PowerPoint presentations on relevant topics. Visual aids are intended to help students comprehend the subject matter more effectively and sustain their engagement. By incorporating imagery that promotes nationalism, teachers aim to inspire a stronger emotional connection to national identity. To foster nationalism, Civic Education teachers utilize dialogic-critical learning approaches. These methods encourage students to articulate their thoughts and ideas concerning nationalism in the global era. In addition, teachers implement experiential learning through civic projects. These projects give students the opportunity to apply national values in real-life situations and engage in problem-solving related to public policy. Consequently, teachers must demonstrate creativity in selecting and implementing pedagogical strategies that are capable of enhancing students' nationalist consciousness. Student worksheets and assessments are also tailored to incorporate themes of nationalism. The effectiveness of these tools depends largely on teachers' ability to craft meaningful problem-based learning experiences. Typically, worksheets present scenarios that reflect declining nationalism among youth due to globalization. Students are then guided to critically analyze and address these issues, thereby enhancing their civic reasoning skills.

Nationalism education through extracurricular activities is conducted outside of standard class hours. Activities such as scouting, platoon units, and school security patrols (PKS) are organized to instill discipline, teamwork, and a sense of civic responsibility. Through participation, students are trained to internalize values such as self-sacrifice, tolerance, diligence, and accountability—traits that are essential in adapting to the globalization era. These extracurricular initiatives are not managed by Civic Education teachers but by other designated staff members. Some activities are mandatory, while others are elective, designed to nurture students' talents and interests. Among these, scouting is a key program aimed at reinforcing national values. Scouting prepares students to develop skills and character traits that align with the challenges posed by global interconnectedness. The study demonstrates that nationalism education for the younger generation can be advanced through both formal Civic Education and informal extracurricular activities. Within the Civic Education framework, teachers develop comprehensive tools—including instructional content, teaching methods, media, and evaluation instruments—targeted at reinforcing nationalism. Civic Education, therefore, plays a critical role in cultivating global citizenship. The youth of the 21st century will inevitably interact with diverse populations characterized by varying ethnicities, genders, languages, races, and socio-economic conditions (Agbaria, 2011).

This generation may also encounter critical global issues, including health disparities, environmental degradation, social injustice, overpopulation, migration, and the weakening of nation-states. Civic Education teachers are thus expected to prepare students to understand and respond to these global dynamics. In doing so, teachers help shape students' attitudes by fostering values such as responsibility, self-reliance, perseverance, and democratic engagement. Students who exhibit strong awareness are typically dependable, conscientious, organized, and achievement-driven (Bourke, Bamber, & Lyons, 2012). Civic Education has been proven effective in enhancing the democratic and political competence of youth (Gainous & Martens, 2012). Civic Education teachers play a critical role in designing lesson plans that embed nationalism as a core element. A key aspect of this process involves selecting pedagogical strategies that not only cultivate national identity but also sharpen students' critical thinking abilities. Democratic and participatory learning environments provide space for students to analyze complex issues and engage meaningfully with both national and global challenges. Civic Education thereby becomes a foundation for fostering essential 21st-century competencies. Teachers apply approaches such as dialogic instruction, experiential learning, collaborative projects, and peer-based discussions. These strategies develop multiple dimensions of student learning, including conceptual understanding, reasoning, communication, group collaboration, and conflict resolution. These outcomes demand integrative instructional methods—spanning value internalization, teacher modeling, facilitation, and reflective practice (Sari & Nurhadi, 2023).

Beyond Civic Education, extracurricular activities are essential in shaping students' character. Schools play a pivotal role in organizing such programs to support personality development. As social institutions, schools are entrusted with not only academic instruction but also moral and civic education. They prepare students to thrive intellectually and ethically within their communities (Johansson et al., 2011). The dual-

model approach to nationalism education implemented in schools illustrates two viable pathways: the integration of nationalist values into Civic Education curricula and the utilization of extracurricular programs outside regular instruction time. Both models have the potential to be further developed to ensure that young citizens possess a strong sense of nationalism in navigating globalization. This study concludes that nationalism among students is cultivated through two distinct yet complementary models. The first involves Civic Education instruction where teachers embed nationalist principles into classroom learning materials. The second is implemented through extracurricular engagement beyond school hours. Expanding and refining these two models may offer effective solutions to equip the younger generation with a resilient sense of nationalism amid global change.

5. Conclusion

The findings of the study indicate that schools apply two distinct models to cultivate nationalism among the younger generation. The first model involves integrating nationalism into Civic Education, where teachers design a comprehensive set of instructional tools, including teaching materials, pedagogical strategies, educational media, and student worksheets. The second model focuses on reinforcing youth nationalism through extracurricular programs. These activities are facilitated by schools and supervised by teachers or external experts. Such extracurricular engagements are recognized as effective platforms for fostering students' sense of nationalism in the context of globalization. Given the essential role of Civic Education in promoting nationalism within schools, the study highlights the need for revisions in the national education curriculum. Nationalism should not be treated as a minor element within Civic Education. Instead, it is recommended that dedicated topics concerning nationalism be incorporated explicitly into the Civic Education curriculum. These curriculum adjustments aim to equip students with relevant civic and citizenship competencies, enabling them to be better prepared for the demands and challenges of globalization.

Author Contributions

All authors have equal contributionsto the paper. All the authors have read and approved the final manuscript.

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The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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