

NAVIGATING DIVERSITY: EXPLORING INCLUSIVE CITIZENSHIP AND RECOGNITION OF MINORITY RIGHTS IN THE INDONESIAN CONTEXT

MENAVIGASI KEBERAGAMAN: MENJELAJAHI KEWARGANEGARAAN YANG INKLUSIF DAN PENGAKUAN HAK-HAK MINORITAS DALAM KONTEKS INDONESIA

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**Abstract:** This study aims to describe the concept of inclusive citizenship as a requirement to become a good citizen and to analyze the implementation of inclusive citizenship in an effort to fulfill minority rights. This study used a literature study method through several stages, from problem identification to synthesis of findings. The study results indicate that inclusive citizenship is one of the requirements for becoming a good citizen, emphasizing the relationship between citizens and the state to uphold recognition of the importance of institutional multiculturalism and minority rights. The implementation of inclusive citizenship to fulfill minority rights is faced with quite significant challenges and obstacles. Challenges in implementing inclusive citizenship are related to socio-cultural values that tend to be exclusive. Obstacles to implementing inclusive citizenship are the existence of societal stereotypes, discrimination, and the lack of public understanding of diversity.

**Abstrak:** Tujuan penulisan kajian ini yaitu untuk mendeskripsikan konsep kewarganegaraan inklusif sebagai syarat untuk menjadi warga negara yang baik serta menganalisis implementasi kewarganegaraan inklusif dalam upaya pemenuhan hak-hak minoritas. Kajian ini menggunakan metode studi literatur melalui beberapa tahap mulai dari identifikasi masalah hingga sintesis temuan. Hasil kajian menunjukkan bahwa kewarganegaraan inklusif sebagai salah satu syarat menjadi warga negara yang baik menekankan pada hubungan antara warga negara dan negara untuk menjunjung tinggi pengakuan atas pentingnya multikulturalisme kelembagaan dan hak-hak minoritas. Implementasi kewarganegaraan inklusif dalam upaya pemenuhan hak-hak minoritas dihadapkan pada tantangan dan hambatan yang cukup signifikan. Tantangan dalam penerapan kewarganegaraan inklusif berkaitan dengan nilai-nilai sosial budaya yang cenderung bersifat eksklusif. Hambatan dalam penerapan kewarganegaraan inklusif yaitu adanya stereotip dalam masyarakat, diskriminasi, serta kurangnya pemahaman masyarakat tentang keberagaman.

## INTRODUCTION

Inclusivity is an essential element in the modern concept of citizenship that has been studied from various perspectives and disciplines. The issue that often arises is related to the inclusive attitude as one of the characteristics of a good citizen based on a global perspective (Carbone, 2023; Finch, 2021; Kariya, 2012). This is an important question, given that the concept of a good citizen varies across countries and is influenced by many contextual factors (Tektona, 2022). Citizenship broadly discusses identity as a citizen with complete social practices in a state society (Bauer et al., 2023; Biseth, Hoskins, & Huang, 2021b). Modern democracies narrowly define citizenship as possessing full political rights granted by the state.

Equal rights between minority and majority groups is an important issue that continues to be fought for by citizens and state institutions. Horizontal conflicts between citizens are partly caused by the lack of accommodation for recognizing minority rights in the majority society (Matunga & Kontinen, 2023; Szostek & Orlova, 2022). The idea of citizenship has developed with global citizenship, which emphasizes individual responsibility towards their country and the international world (Trevino et al., 2016). This shift in perspective at least emphasizes greater attention to aspects of citizenship education to become more active, responsible, democratic citizens aware of their role in the world and their homeland.

Good citizens are citizens who have an inclusive attitude. Citizenship in the Indonesian context emphasizes the formation of citizens who can understand and exercise their rights and obligations to become intelligent, skilled, and characterful Indonesian citizens by the values of Pancasila and the 1945 Constitution of the Republic of Indonesia (Putra, Yuliarti, & Muammar, 2020; Samsuri, 2015). The main challenge in realizing this is the mistaken perception of nationality and national identity. National identity is often viewed as something homogeneous and monolithic, so diversity and differences are considered a threat to national unity. This narrow view ignores the rights of minorities and tends to marginalize minorities from active participation in community and state life.

Good citizens in a global context require respect for diversity and promotion of social inclusion. This means respecting minority rights, expanding minority participation in decision-making processes, and creating space to realize diverse identities within a pluralistic national framework (Ikhsan, 2019). The World Bank defines social inclusion as the process of increasing the ability, opportunities, and dignity of disadvantaged people based on identity to participate in society. This shows that social inclusion emphasizes services, space and opportunities, and economy. Inclusive citizenship is not only the recognition, appreciation, and respect for different citizens but also increasing the opportunities and participation of citizens, especially from religious and belief minority groups, in various aspects of community life (Carbone, 2023). Good citizenship is not only limited to fulfilling formal rights and obligations but also includes an inclusive attitude, tolerance, and respect for differences as an integral part of national and social life.

Good citizens in a global context are not only formed through values, norms, ethical ideals, and behaviors influenced by contemporary issues but also by democracy, human rights, and technology. Good citizens involve ethical, political, sociological, and educational dimensions that vary from each country's cultural context, customs, and history (Bolzendahl & Coffe, 2013). The formation of good citizens in a global context must consider aspects of inclusivity, equal rights, and responsibility towards local and international communities in a balanced manner. This includes respecting diversity, promoting the active participation of minority groups, and instilling awareness of the interconnectedness of national and global identities in every citizen.

The concept of global citizenship serves as a theoretical basis for developing a more comprehensive framework. The scientific literature used in this study can provide an overview of the idea of good citizens in various countries and its relationship to inclusive citizenship. This paper presents a complete review of good citizens from multiple perspectives. Based on the previous explanation, this study discusses the concept of inclusive citizenship as a requirement to become a good citizen and the implementation of inclusive citizenship in

efforts to fulfill minority rights. The results of previous studies mainly only discuss the impact of citizenship education; few specifically explore the reciprocal relationship between good citizens, inclusive citizens, and citizenship orientation towards minority rights.

## METHODS

The research method employed is a literature review, utilizing data from the International Association for the Evaluation of Educational Achievement 2016. This approach was chosen as it aims to explore and deeply understand the concept of inclusive citizenship and the recognition of minority rights in Indonesia through a comprehensive literature analysis. Using International Civic and Citizenship Education Study 2016 data as a frame of reference provides a strong empirical foundation for the conceptual analysis (Trevino et al., 2016). The systematic literature study was conducted by following a strict research protocol, from identifying the research problem to synthesizing findings. This approach allowed the researcher to integrate various theoretical and empirical perspectives from the existing literature to build a holistic understanding of the research topic. This qualitative approach focuses on an in-depth interpretation of key concepts such as good citizenship and inclusive citizenship, considering Indonesia's social, cultural, and political context.

Data collection was conducted through a systematic search of relevant academic literature using various academic databases such as Scopus, Google Scholar, ERIC, and ProQuest. The keywords used in the search included inclusive citizenship, minority rights, Indonesian citizenship education, and other relevant keyword combinations. The literature selection process used explicit inclusion and exclusion criteria. Inclusion criteria included peer-reviewed articles and publications between 2014-2024, focused on the Indonesian context or relevant to the Indonesian situation, and addressed the theme of inclusive citizenship or minority rights. Data analysis was conducted through a thematic analysis approach using a multilevel coding technique. The first stage involved open coding to identify initial themes that emerged from the literature. Axial coding was conducted to develop more structured categories

and identify relationships between themes. The data analysis process used NVivo qualitative analysis software to assist in organizing and categorizing data.

## RESULTS AND DISCUSSION

### **Inclusive Citizenship as a Requirement to Become a Good Citizen**

Citizenship is a polysemic and multidimensional term. Citizenship is polysemous because it does not have a single meaning. The meaning of citizenship can vary depending on the characteristics of the society's value system. Various things, such as the political system, democracy, human rights, the concept of minority and majority, and the constitutional system, influence the argument for being a good citizen. The definition of good citizenship in various countries is always different in terms of the goals and expectations of national life.

Citizenship is a multidimensional concept requiring different attributes and constructs to cover all aspects. These aspects include critical dimensions of citizenship, such as civic knowledge, civic skill, and civic disposition, which underlie the lives of citizens as social beings (Goodman, 2022). The term good citizen has different meanings in various countries. Some aspects have been agreed upon as an image of a good citizen. These aspects include at least favorable views, national character, political participation, character building, and respect for rights and obligations, including the rights of people with disabilities and minorities (Bartlett, 2022). The different views of the concept of a good citizen are also conveyed through the International Civic and Citizenship Education Study 2016 results.

International Civic and Citizenship Education Study 2016 shows that good citizenship is closely related to the principle of inclusive citizenship. This can be seen from the results of the International Civic and Citizenship Education Study 2016, which emphasizes equal rights of citizens before the law and government, equal civil rights, educational treatment, ease of access to information and communication, democracy, and other public aspects. Inclusive citizenship is part of the discourse and action of a good citizen. A person is said to be a good citizen if he respects and appreciates the equal rights of minorities by universal principles and norms.

Active participation is an essential characteristic of a good citizen in a democratic society. Younger generations consider democratic values a key foundation for good citizenship (Trevino et al., 2016). This participation can be achieved through community organizations, political parties, and other social activities. Young people regard respecting and upholding democratic values as essential to being a good citizen. This includes respect for freedom of speech, free and fair elections, and the protection of human rights.

Social inclusion emphasizes the importance of respecting cultural, ethnic, religious, and perspective diversity in society as part of being a good citizen. This respect for diversity is key to realizing a harmonious and inclusive society (Finch, 2021). Compliance with laws and regulations is also essential to good citizenship. This compliance is seen as a form of respect for the rules and norms that apply in society. These views also vary and are influenced by each country's cultural and political context (Muleya, 2020). Good citizens emphasize active participation, respect for democracy and diversity, and awareness of global issues.

Good citizens must be concerned and aware of global issues such as the environment, world peace, and universal human rights. This awareness reflects the younger generation's more open and caring perspective on issues across national borders. A critical attitude is essential to monitoring and controlling government power to keep it on track (Biseth, Hoskins, & Huang, 2021a; Trevino et al., 2016; Biseth, Hoskins, & Huang, 2021b). International Civic and Citizenship Education Study 2016 also shows that young people in some countries consider being critical of government policies and actions an essential characteristic of good citizenship. The concept of a good citizen needs to be viewed through the lens of the cultural, ethnic, and religious diversity that characterizes the nation. Indonesia has more than 300 ethnic and cultural groups spread across the archipelago. Good citizens in Indonesia not only obey the law and participate in the democratic process but also respect differences and uphold the values of tolerance, justice, and inclusiveness (Parapat et al., 2024). The definition of a good citizen in Indonesia should reflect respect for this diversity and efforts to promote diversity and national unity.

Good citizens need to develop strong cultural literacy. This means knowing the diversity of existing cultures and understanding the underlying values and how these cultures can interact harmoniously within the framework of the Unitary State of the Republic of Indonesia. Young Indonesians must understand global issues such as climate change, social justice, and human rights while still appreciating and preserving the local wisdom that is part of the nation's identity (Hikmah & Suharno, 2022; Marzuki, Miftahuddin, & Murdiono, 2020). The formation of good citizen character must also pay attention to aspects of gender justice and social inclusion. This includes an understanding of gender equality, the elimination of gender-based discrimination, and the creation of safe and equal spaces for all genders in public life (Hjerm, Seva, & Werner, 2018). Good citizens also need to have the ability to think critically and constructively when responding to government policies. This includes analyzing public policies and providing constructive feedback, especially about issues affecting minority and marginalized groups.

The concept of a good citizen in Indonesia needs to include a commitment to sustainable development and environmental preservation. This consists of an awareness of the importance of maintaining a balance between economic growth and the conservation of nature and culture and ensuring that progress is not at the expense of the interests of minority groups and indigenous peoples (Rautiainen, Hiljanen, & Tallavaara, 2023). Good citizens in the context of democratization need to understand the principles of deliberative democracy. This includes engaging in constructive dialog, listening to different perspectives, and seeking solutions that accommodate the interests of other groups in society.

International Civic and Citizenship Education Study 2016 provides a valuable snapshot of young people's views on good citizenship. Still, the concept must be critically examined to ensure it does not fall into a narrow and biased definition. One of the main weaknesses of the conception of a good citizen presented in the study is its tendency to emphasize formal aspects such as participation in democratic processes, compliance with the law, and involvement in community organizations (Trevino et al., 2016).

This definition ignores the more substantive dimensions of citizenship, such as efforts to promote social justice, protect the rights of vulnerable groups, and strive for social inclusion.

The definition of a good citizen is not only limited to formal obligations as a citizen but also includes a moral responsibility to fight for human rights, equality, and social inclusion. Critical and contextual approaches can ensure that a reasonable citizen becomes more relevant and meaningful in building a truly inclusive and equitable society. Emphasis on several aspects, such as sensitivity to issues of inequality and discrimination, respect for cultural diversity and identity, and commitment to building a more just and inclusive society, is needed in developing a concept of good citizenship that is more inclusive and relevant to the local context (Bauer et al., 2023). The idea should also reflect the challenges faced by minority and vulnerable groups in each country or region.

The understanding and application of good citizenship varies across contexts. Australian secondary school students consider that beliefs about civic values and knowledge are essential in fostering political enthusiasm, political participation, democracy, and preventing alienation (Reichert, 2016). British citizens emphasize the importance of harmony of diversity, the rule of law, and justice. The concept of the good citizen has also been explored more seriously regarding societal norms and expectations (Horst, Erdal, & Jdid, 2020). Japan is a country that has focused on uncovering inequalities in the realization of citizens' capacities and informing the effectiveness of civic education (Kariya, 2012). The government defines the concept of a good citizen in China, in this case, the Ministry of Defense. However, teachers' perceptions in the classroom may be different in influencing the implementation of Chinese civic education (Bolzendahl & Coffe, 2013). The concept of good citizenship as inclusive citizenship has been the topic of extensive study and debate, with studies exploring its various aspects and implications in different contexts.

Inclusive citizenship is about providing equal rights and equal access and opportunities for all groups. This includes access to education, public services, employment, and participation in political decision-making (Komalasari, Fitriyani, & Anggraini, 2021). The concept of

a good citizen in the modern era also needs to include the ability to actively participate in the digital space (Valles-Peris & Domenech, 2024). Young Indonesians must be able to use digital platforms responsibly to promote the values of inclusivity and social justice while countering disinformation and hate speech that can divide communities.

Previous authors have proposed that the previous authors have an extended prop model that emphasizes the relationship between citizens and the state to maintain recognition of the importance of institutional multiculturalism and minority rights (Finch, 2021; Matunga & Kontinen, 2023). The discussion of inclusive citizenship has developed into at least four domains, namely: (a) content of citizenship, contains the rights and obligations that then define a person as a citizen; (b) type of citizenship, which refers to a dualistic participatory pattern that is socio-political; (c) condition of citizenship, citizenship is an arena of social relations and power that produces various kinds of social actions, and (d) arrangement of citizenship, related to the instrumentation and operationalization of citizenship to be applied to respect minority rights (Bartlett, 2022). The discussion on inclusive citizenship is very complex regarding space and time.

Inclusive citizenship can be based on the principles of social justice and inclusion of all members of society regardless of their identity. Citizenship orientation is based on residency rights, not birth, descent, or naturalization. Inclusive citizenship is an ideal that is fought for amid an open battlefield between various hegemonic interests and elite domination, which ultimately has an impact on the subordination of weaker groups. The concept of good citizenship as inclusive citizenship is multifaceted and depends on the context in which this perspective develops. Various factors influence this concept, including social norms, education levels, and the policy landscape.

### **The Implementation of Inclusive Citizenship in Efforts to Fulfill Minority Rights**

The state's role in creating a climate of civil rights equality is crucial. The state must make laws and regulations on citizen rights to bridge conflicts between subcultures (Soeharto, Singh, & Afriyanti, 2024). The state continues to allow the process of exclusive reinforcement by

enforcing and allowing discriminatory treatment against marginalized groups of society. This condition is reflected in the struggle of the sex worker, transgender, homosexual, and street children communities who are deprived of their rights as citizens because of values and identities that are considered inconsistent with the values adopted by society in general.

Inclusive citizenship is not just about acquiring formal legal status as a citizen but rather a political process. It claims that social movements demand open space for citizen participation and the fulfillment of legal, social, and political rights without exception. An essential aspect of citizenship includes at least an identity, which is almost always the exclusive subject of fulfilling citizens' rights and formal recognition as a citizen (Bauer et al., 2023). The principles of equality and justice for minorities are essential to maturing citizens. The concept of a good citizen is not only related to political culture, political rights, and political participation but also presents gender equality, disability, and other minorities as part of the capacity of a complete citizen. Respect for diversity and protection of the rights of vulnerable groups are essential indicators of a country's democratic maturity.

A truly inclusive and democratic society should emphasize adherence to formal rules and foster a sense of empathy, tolerance, and appreciation for diversity. A good citizen not only complies with the obligations of citizenship but also recognizes and fights for the rights of minority groups to live with dignity and equality. Recognition of minority rights in the Indonesian context is an essential aspect. Civic education should not only focus on knowledge of government systems and democratic processes but also instill values of inclusivity, justice, and respect for diversity (Ikhsan, 2017). This can be achieved by including the perspectives and experiences of minority groups in the civic education curriculum and encouraging critical discussions on issues related to human rights, discrimination, and equality. The nomothetic and ideographic perspectives of the younger generation are increasingly weakening because education places too much emphasis on technical, pragmatic, and ideological aspects rather than educational philosophy (Abi, 2017). The

younger generation can grow into citizens who fulfill their formal obligations and strive for a more inclusive and just society for all groups, including minority groups.

The recognition of minority rights is a common challenge in realizing citizen justice. Pancasila has provided a clear path related to equality; equality does not mean the same, but equal positioning among citizens. Pancasila provides a view of life in the sense of humans as individuals and social beings. Equality will result in substantial social stability, which is a prerequisite for the progress of a country (Ikhsan, 2019). Recognition of minority rights is a measure of maturity in thinking and behaving as a good citizen. This also relates to the global citizenship agenda that emphasizes the responsibility of individuals not only to their country but also to the worldwide community. The efforts to promote social inclusion, equal rights, and respect for diversity should be a top priority in developing quality citizenship in the future.

The main challenge in recognizing minority rights in Indonesia lies in the strong influence of socio-cultural values that tend to be exclusive. This often creates barriers for minority groups to gain equal access to various aspects of life, from education and health to employment opportunities (Ikhsan, 2017). Recognition of minority rights in the context of Indonesian citizenship requires special attention to policy implementation. Indonesia constitutionally has a firm legal basis to protect minority rights, but there is still a significant gap between regulations and implementation on the ground.

The challenges to realizing inclusive citizenship in Indonesia are still quite significant; there are still inequalities in the treatment of minority groups such as indigenous peoples, ethnic groups, and minority religious groups. Discrimination and negative stereotypes are also issues that need to be addressed. Civic education in Indonesia must emphasize the importance of respecting diversity, protecting minority rights, and promoting the values of inclusiveness from an early age. Civic education in Indonesia needs to adopt a more progressive approach by emphasizing an in-depth understanding of the rights of minorities and vulnerable groups. This includes learning about the historical perspectives,

social conditions, and challenges faced by various minority groups in Indonesia to foster empathy and higher social awareness. (Hanafi et al., 2022; Ikhsan, 2019). Indonesia's young generation needs to be equipped with a deep understanding of the concept of a good citizen, which is not only limited to formal obligations but also includes the moral responsibility to fight for equality and justice for all groups in society.

Inclusive citizenship education is essential for building a just, harmonious, inclusive society. Through this education, students are taught the principles of equality and justice for all citizens regardless of ethnic background, religion, gender, or socioeconomic status. This is important to prevent discrimination and ensure the active participation of all groups in society and the state. Inclusive citizenship education also helps foster an understanding and appreciation of society's diversity of cultures, traditions, and identities. Inclusive citizenship is also essential in building social cohesion and national unity. Civic education can help build social cohesion and national unity. Tolerance education must be consistently instilled in the nation's generations to create harmony and ensure national unity (Shofa, 2022). Inclusive civic education provides the knowledge and skills needed to actively participate in democratic processes such as the rights and responsibilities of citizenship, the electoral process, and decision-making that involves all groups of society.

The citizenship education curriculum needs to be reformulated to emphasize an understanding of social justice. This approach is essential to help learners understand how different forms of discrimination can be interconnected and impact the lived experiences of minority groups. Civil society organizations can act as catalysts for change by conducting advocacy, public education, and building solidarity networks to support the struggles of minority groups in obtaining recognition and protection of rights (Herlinawati et al., 2024; Tupper & Cappello, 2012). The role of civil society is vital in encouraging the recognition of minority rights. Recognition of minority rights is not simply a matter of tolerance but instead of active acceptance and appreciation of diversity. This includes recognizing the identity, values, and contributions of minority groups in building a

more inclusive Indonesian nation (Hanafi et al., 2023). Efforts to promote a more inclusive and balanced narrative are needed in news coverage of minority groups to counter stereotypes and prejudices that can perpetuate discrimination (Hanafi et al., 2024). Mass media and digital platforms play a strategic role in shaping public perceptions of minority groups.

The capacity of state institutions needs to be improved to prioritize a social justice perspective in understanding minority issues. This includes training for state apparatus on cultural sensitivity, human rights, and rights-based approaches in providing public services to minority groups. This is because minority groups often experience multiple discrimination based on various aspects of identity such as ethnicity, religion, gender, or socioeconomic status (Ferreira, 2024). Indonesia needs to strengthen its commitment to the protection of minority rights through the ratification and implementation of relevant international legal instruments. This will help ensure that minority rights protection standards in Indonesia are in line with global norms. A holistic approach involving various stakeholders is essential to recognizing minority rights. This includes cooperation between the government, civil society, academia, media, and minority groups to build a more inclusive and equitable society.

## **CONCLUSION**

Good citizens are morally responsible for fighting for human rights, social inclusion, and equality. Social inclusion emphasizes respecting cultural, ethnic, religious, and perspective diversity in society. Inclusive citizenship emphasizes the relationship between citizens and the state to uphold recognition of the importance of institutional multiculturalism and minority rights. The implementation of inclusive citizenship faces significant challenges and obstacles. Challenges in implementing inclusive citizenship relate to socio-cultural values that tend to be exclusive. Obstacles to implementing inclusive citizenship include societal stereotypes, discrimination, and a lack of public understanding of diversity. Recognition of minority rights can be pursued through a civic education curriculum emphasizing social justice and increasing state institutions' capacity to prioritize a social justice perspective in understanding minority issues.

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