



The Contribution of Village Youth Organisations in Developing Young Citizens' Civic Virtue Values

Wisnu Hatami¹

Abstract

The study of young citizens is still evolving. As the largest population, young citizens need to be equipped with various values in order to become mature citizens when they grow up. One of the important values for young citizens is civic virtue. Civic virtue is related to the virtues of citizenship. So, it is very important to see the contribution of youth organisation activities that are closely related to young citizens in developing the value of civic virtue of young citizens. This research uses a case study method with a qualitative approach with resource persons from the youth organisation, the village head, and the community of Dompjong Wetan village. The results showed that Karang Taruna has contributed to developing the value of civic virtue with various habits and activities developed by prioritising the value of social responsibility, participation of young citizens and also getting used to having a high commitment in advancing the village.

Keywords: *Youth Organisations; young citizens; civic virtue.*

A. Introduction

Since ancient times, youth have always played an important role in the development of civilisation. Likewise, in the history of Indonesian civilisation, youth have contributed to many important events in the nation's journey. The history of the nation's journey has provided evidence that the youth movement succeeded in influencing the national spirit and nationalism of the Indonesian people to become independent (Pratama & Rahmat, 2018). So, it is not an exaggeration to say that the progress and decline of a nation is also determined by the development of its young citizens. In the process of developing a nation, youth become a force in moral formation, social capital, and also as social control in the process of national development.

With the importance of the role of young citizens, the state has an obligation to shape young citizens in accordance with the objectives of the state. So that later when they become adult citizens do not deviate and can continue what is the ideal of the Indonesian state. Therefore, education has an important role in shaping the character of young citizens. Moreover, civic education has aspects to shape the character of citizenship.

Law No. 40 of 2009 states that youth are citizens aged 16 to 30 years. This age is an age where various developments are taking place and in the productive period of young humans towards adulthood. So, there needs to be an institution or institution that is able to accommodate these young citizens to develop their various potentials so that they become productive young citizens in activities. In Permensos No. 23 of 2013 concerning the Empowerment of Youth Organization, it is explained that "Youth Organization is a social organisation as a forum and means of developing every member of the community who grows and develops on the basis of awareness and social

¹ IAIN Syekh Nurjati, Cirebon, Indonesia wisnuhatami@syekhnurjati.ac.id

responsibility of, by, and for the community, especially the younger generation in the village or kelurahan area or other similar names, especially engaged in the implementation of social welfare". If you pay attention, Karang Taruna can be a forum for the development of civic disposition and civic virtue of young citizens if the role of Karang Taruna is followed optimally. In addition, Karang Taruna can also increase the creativity and also the real contribution of young citizens to society and their environment. Through his research, Istikomah, Agiati & Ilyas (2021) said that village communities can be empowered through various kinds of youth organisation activities.

The rise of juvenile delinquency cases shows that this needs attention from various parties. Cases such as the increasing number of teenagers who have become pregnant at school age so that they ask for marriage dispensation (look for various news), cases about student brawls, cases about motorbike gangs, are still a daily part of the news in the mass media. In fact, the activities of young citizens can be directed to more positive things such as the activities of this youth organisation. Youth organisations can play a role with various empowerment programmes in their social environment.

Young citizens are currently experiencing a decline in the quality of citizens. The decline in the ability and interest of young citizens in organisations also needs attention. In fact, youth organisations can act as a forum for young citizens to develop their civic competence in order to become mature citizens when they grow up. Therefore, it is necessary to have programmed and regularly scheduled activities from youth organisations so that young citizens can develop their potential.

Village youth organisations can be considered important because their existence can be a forum for developing, empowering and fostering the organisation of young citizens. In addition, the village youth organisation can also be a forum for the channeling of young citizens' creativity through brainstorming discussions, establishing friendships, and also fostering a sense of leadership in organisations.

Youth Organisation

Discussing youth organisations is certainly about youth organisations as a whole. Law No. 40/2009 states that a youth organisation is a forum for the development of youth potential. This article means that every youth organisation is expected to be a place for the development of various potentials of young citizens in it. Karang taruna is a youth social organisation that is a forum and a means for the creation of the development of community members who grow based on awareness and also social responsibility for the younger generation in rural areas or villages (Indonesia, 2013).

From the definition of Karang Taruna, it can be seen that Karang Taruna itself is a forum in fostering and gathering young citizens in villages and sub-districts in developing the quality and also preparing the younger generation as a successor to a strong nation, has responsibility and also high social awareness. That way, these young citizens are expected to have the ability to participate in helping to implement various development programmes so as to create social welfare in the village area.

Karang Taruna is a community organisation that has a position and is focused at the village and kelurahan level which functions as a forum to accommodate and can also develop the various potentials of the younger generation and can also be a forum to accommodate various aspirations and can also be a means of organisational and leadership education for the younger generation. Karang Taruna has a goal contained in article 6 of Permensos Number 23 of 2013 concerning the Empowerment of Youth Organisations which states that Karang Taruna aims to realise: 1) The growth and development of every member of the community who is qualified, skilled, intelligent, innovative, characterised, and has awareness, and social responsibility in preventing, overcoming and anticipating various social welfare problems, especially the younger generation; 2) The quality of social welfare of every member of the community, especially the younger generation in the village or kelurahan in an integrated, detailed, directed, comprehensive and sustainable manner; 3) Business development towards the independence of every member of the community, especially the younger

generation; and 4) The development of partnerships that ensure the improvement of the abilities and potential of the younger generation in a directed and sustainable manner.

From the various objectives of this youth organisation, it can be seen that the existence of this youth organisation is so that people have awareness and also responsibility in overcoming existing social problems. The existence of Karang Taruna makes young citizens required to be active and sensitive to what is happening in the surrounding environment. The existence of this youth organisation is expected to open connections and good partnerships from various parties so that there is an increase and also a directed ability to develop the potential of young citizens to become mature adult citizens.

Young Citizens

Discussing young citizens certainly has many aspects that need to be discussed from various sides. Murdiono (2014) says that young citizens can also be referred to as the younger generation. Murdiono (2014) here says that the word generation generally refers to a human condition which lives in a certain period. While the word young itself can be explained by referring to the developmental categories of human life biologically, namely physical, cognitive, language, and also socio-emotional. In terms of psychology, young citizens can also be said to be adolescents. Adolescence is a period of transition from child to adult, during this period there will be various kinds of changes that are quite meaningful both physically, biologically, mentally and also emotionally and psychosocially. Youth are young people who must be seen as individuals who are at a certain stage in the development of a human being's life, with certain distinctive qualities and characteristics, with certain rights and roles and obligations with certain potentials and needs as well (Sawitri & Kisworo, 2014).

From some of the definitions that have been put forward, it can be seen that young citizens or the younger generation can be seen as someone who is immature in thinking and acting. Therefore, various approaches are needed so that young citizens can develop their potential to become mature citizens in the future. A mature citizen refers to a smart and good citizen who has civic responsibilities and also has a good commitment to his or her environment.

The involvement of youth from the aspect of science which includes the development of youth potential ranging from physical, mental, and various forms of youth creativity in society is an indicator of sustainable development (Wadu, Ladamay & Jama, 2019) That way, these young citizens will actively participate in the process of nation building and be involved in the process of improving the welfare of the surrounding community. The involvement of young citizens in society is a democratic practice and consists of active participation in community groups and socio-political development as a form of community and environmental service. In addition, the involvement of young citizens in various activities is a form of service to the community so that it is expected to be able to make an effective contribution in society. In carrying out development activities, both physical and non-physical development, participation from the community is needed. Moreover, the youth as part of the community who become the foundation in carrying out development activities (Laka & Reresi, 2021). Therefore, the involvement of young citizens in youth organisation activities is a positive thing for these young citizens and their environment.

Civic Virtue

In a democratic society, many things need to be learnt so that democratic values can remain in line with the ideological values of the country. Likewise, the habits of the practice of democracy. The most central element of civic culture that needs to be developed is civic virtue (Arif, 2017). Civic virtue is the attitude or willingness of citizens to place public interests above personal interests in a community. Its existence is very important to support the creation of a democratic state (Syarifa, 2019) As a democracy, Indonesia certainly has popular sovereignty and wants people to always put the interests of the people above personal interests. The Centre for Civic Education (CCE) states

about civic virtue that "the conception of civic virtue and civic culture includes civic reasoning (civic knowledge), civic attitudes (civic dispositions), civic skills, civic confidence, and civic competence (Sujana, 2019).

From the above understanding, it can be seen that civic virtue is a positive value that comes from the will and through mutual agreement. Indirectly, it means what is desired and decided together in order to prioritise common interests in one unit. Furthermore, Quingley Sujana, (2019) said that civic virtue consists of two things, namely civic disposition and civic commitments. Civic disposition means the attitudes and habits of citizens in developing social functions. Meanwhile, civic commitment means the commitment of these citizens in awareness of values. Patrick dan Vontz (1999:34; 2001:4) categorises the components of components of civic studies competence into four, namely (1) knowledge of citizenship and government in democracy (civic knowledge); (2) cognitive skills of democratic citizenship (cognitive civic skills); (3) participatory skills of democratic citizenship (participatory civic skills); dan (4) virtues and dispositions of democratic citizenship (civic disposition) (Arif, 2016).

Civic virtue is certainly very much related to the character of the citizens to be built. In the school curriculum, character education is always present in learning. Even more so in civic education. Civic education plays a major role in shaping the nation's character (Yuniarto & Yudha, 2021). Meanwhile, in the daily life of the social environment, character education needs to be applied in various situations and conditions so that character values can be implemented properly. Citizen character certainly has complexity. Citizen character itself includes many things such as civic intelligence and civic knowledge, which can be reflected in civic disposition, civic skills, civic commitment, civic confidence, civic competence and formed into a civic virtue.

B. Methods

The approach used in this research is qualitative using the case study method. This method is used with the following considerations: First, the data to be explored is data related to what is experienced by the research subject. Second, each individual will see reality differently, so case studies are a suitable method to reveal this reality. Meanwhile, the data collection techniques used are observation, interviews with youth organisers, the Village Head, and also the Dompjong Wetan Village community, as well as documentation studies by looking at various supporting documents from the youth organisation's activities. Furthermore, the data collected was analysed using the Miles and Huberman technique.

C. Findings and Discussion

Based on the results of data collection that has been carried out, it is found that Karang Taruna Dompjong Wetan Village has various activities that involve many parties and are social in nature such as mutual cooperation activities to clean the village environment, commemorating Indonesian independence day with various competition activities, activities in welcoming the month of Ramadan and Eid al-Fitr, and there are also incidental activities such as various counselling for teenagers. An interview with the head of the Youth Organisation, Mahbub, revealed that in one calendar year, the activities of the Youth Organisation in Dompjong Wetan Village are quite busy. From preparation, implementation and evaluation, then continued with the preparation of the next activity. But the cohesiveness and alertness of each field makes activities can continue to be carried out. There are routine activities such as organising the Pondok Baca "Pustaka Hujan" activity, which provides reading books to increase children's interest in reading here. Then there are also incidental activities such as competitions between

RWs. Such as inter-RW football tournaments for teenagers and children, badminton, tennis, chess and also volleyball. Hamid stated that every Independence Day celebration, Karang Taruna always organises a festive competition. Meanwhile, in the religious field, there are also competitions and collaborations with recitation places in the neighbourhood such as welcoming the month of Ramadan or Maulid Nabi activities.

Karang Taruna also coordinated the takbiran night procession with great fanfare. In addition, Karang Taruna has also held socialisation activities on the concept of gender in the village in collaboration with universities, and counselling activities on the dangers of narcotics from BNN Cirebon Regency. This certainly cannot be done all at once, but requires time and a careful work plan in coordination with the village government.

From this, it can be seen that Karang Taruna Dompiong Wetan has been able to invite young citizens in the village to actively participate by maximising the various potentials in the village. This youth organisation is also able to empower young citizens with various positive activities to increase togetherness and intimacy among fellow young citizens. This is reinforced by the opinion of another youth organisation member, Fajar (25), who said that the activities of this youth organisation are mainly intended from the youth for the youth in this village to keep doing positive activities. This has actually been running for a long time so it is not difficult to implement it. This was also added by Wilmar (23) who said that Karang Taruna also actively participates in community activities such as weddings, and has also held counselling.

From the results of this interview, Karang Taruna can indeed be a place for the development of the potential of young citizens to channel their various talents. As stated by Sunoto and Nulhakim that Karang Taruna is a place for the development of the social spirit of the younger generation, and as a dynamist, motivator, and facilitator that grows out of awareness and a sense of social responsibility from the community and for the community itself, especially the younger generation in a village area or equivalent social community (Purnomo, et.al., 2016). Therefore, it can be said that Karang Taruna is a social community organisation to be present as a forum and as a means of channeling the various developments of each community member so that their potential can grow and develop on the basis of awareness and social responsibility from and for the community, especially young citizens in the village or kelurahan area. This is certainly beneficial for improving their civic responsibility and civic virtue.

This is of course also related to the purpose of youth organisations in general, which is for youth to have an awareness of responsibility and concern for their environment. One of the goals of youth organisations is to become pioneers in the community who are able to improve the quality of organisations in the region. Karang Taruna itself has several goals that are expected to improve their social quality. The generation of young citizens is one of the country's assets. But today, many young citizens lack a sense of social responsibility. Therefore, social responsibility and also civic virtue can be achieved through organisations, one of which is through the Karang Taruna organisation. Because Karang Taruna can play an important role in realising the social responsibility of youth. In the context of civic education, Karang Taruna can also be referred to as a socio-cultural movement to improve civic knowledge, civic skills and civic disposition.

The Role of Village Government

In order to create a generation of young people who are ready to become the nation's successors, it is necessary to have a forum in the form of an organisation that can certainly foster the younger generation in developing their various potentials. This is not only the task of educators at school. Rather, there needs to be assistance from the surrounding environment so that the environment can support citizens to have civic knowledge, civic skills and civic disposition. This is also one of the focuses of the Dompjong Wetan Village Government. An interview with the Village Head revealed that the population of 15–30-year-olds is very high, so there needs to be a place for them to be creative and increase their activities to be more positive.

The Village Head, Warno, revealed that the various activities carried out by Karang Taruna are expected to shape the personalities of citizens who have morals and can also become individuals who have various kinds of skills so that they can change the condition of this village for the better in the future. This is also reinforced by the opinion of the community, namely Apendi that the implementation of youth organisation activities essentially aims to form young people who have character values. So that the youth in this village are not exposed to cases related to juvenile delinquency, drugs or other criminal acts.

From the data collection process, it was found that the activities of the youth organisation, both those originating from the youth organisation's initiative and those that are coordinated with other parties, actually aim to provide young citizens of Dompjong Wetan Village with activities that are beneficial to themselves and their environment. These activities have benefits such as building friendship, practising communication and coordination skills, and practising thinking maturity.

Other data found that based on interviews with the village government, the village head himself has a policy of budgeting part of the village budget for youth activities to encourage youth activities in the village to run smoothly. The village government also often asks for assistance from the youth organisation to help with activities managed by the village government. This is so that there is good cooperation between the government and the community. In addition, the village government also sometimes reminds the youth organisation if there are activities that are deemed less useful or have an impact that is not so important to be replaced with other activities. This is in line with the opinion of the youth organiser, Fajar, that indeed the youth organisation continues to establish communication and coordination with the village government which provides mutual assistance and plays a role in various activities so that the general public can benefit from various activities carried out by the village government and youth organisation.

From the two interviews, it can be seen that the village government has a role (1) as a driver; (2) as a partner; and (3) as a control. The village government's role as an enabler means that it encourages young citizens in the village to have positive activities by inviting and also allocating village funds to support activities filled by young people managed by youth organisations. This is important because with financial support from the village government, activities managed by young citizens will be easier. The classic excuse that there are no activities because there are no funds is expected to no longer occur. Furthermore, the second role is as a partner. The existence of good cooperation and communication between the village government and youth organisations will certainly benefit both. If these two institutions have a good cooperation relationship, of course, the community itself will benefit from the various activities that are carried out. As it is known that people in rural areas still have high solidarity.

From the data collected, it was found that Karang Taruna certainly needs the role of the local village government. The village government also needs help from Karang Taruna regarding the implementation of their work programmes. This mutual need must exist and be maintained so that both can be good partners in implementing work programmes. This cooperative relationship is formed in deliberations carried out in preparation and also after the activity.

Youth Organisation as Social Capital

Youth organisations, wherever they are and however they are formed, are useful as a forum for young citizens to develop positive activities. Because by doing various positive activities, it will certainly avoid the possibility of juvenile delinquency and criminality. In addition, the involvement of young citizens in youth organisations is a process of sustainable development as a form of participation in various fields. For example, in social, sports, religious, and political fields [6]

The more young citizens who are active in various activities in an area, of course, will become social capital for the region. Indonesia itself will experience a demographic bonus period because the number of productive age population is so abundant. With a larger number or ratio of young people, of course it will be an advantage for a country. Because with the large number of productive ages, it can increase productivity in various sectors such as the economy, education, labour force, development and so on (Noor, 2015).

Haridison (2013) says that social capital is: (1) a set of actual and potential resources; (2) its entities consist of several aspects of the social structure, and these entities facilitate the actions of individuals in the structure; (3) horizontal associations of associations; (3) the ability of actors to guarantee benefits; (4) information; (5) norms; (6) values; (7) reciprocity; (8) cooperation; (9) networking. The social capital of the youth organiser includes togetherness and group energy, if the togetherness and group energy are lost, the social capital is also lost. (Istikomah et al., 2021). Social capital is not solely seen as an outcome but rather a process. Social capital undergoes continuous formation and constantly accumulates itself. Fathy (2019) From these various opinions, it can be seen that an area must have social capital. Social capital will be visible and increasingly formed by itself. Youth organisations can become social capital for the development of a village if the youth organisation has the characteristics as stated by (Haridison, 2013).

Communities that have high social capital tend to work in mutual cooperation, feel safe to talk and are able to overcome differences. Meanwhile, people who have low social capital will appear suspicious of each other, as well as group distinctions (Istikomah, et.al, 2021). The empowerment carried out by the Youth Organisation of Dompjong Wetan Village has touched various sectors. The sports, religious, social and umkm economic sectors have been carried out. The regeneration of the organisation is also running healthy. Although there are still issues related to limited funds for the implementation of work programmes, they still face obstacles and hope for financial assistance from the village government. Communication is also an important aspect in the process of introducing civic virtue to young citizens. Good communication will make coordination more focused. So that the objectives of the activity will be easier to achieve and this communication can be a good network for the social capital of youth organisations.

Youth organisation as a forum for civic virtue development

Karang Taruna is a means for young citizens to develop their talents, potential and character in self-development to create a generation of youth who participate in national development. Karang Taruna also has benefits in developing civic virtue values so that young citizens are ready to become smart and good adult citizens. This cannot be separated from the Karang Taruna board is often dominated by young people who are able to carry out their commitment in advancing their village in

terms of economy, education, politics, social, and culture. The role of Karang Taruna as an organisation for the youth generation in a village or kelurahan can be a place to develop the potential of each young generation (Arifianto,2017).

From the results of the research, the data found that Karang Taruna must have a good work programme plan. This work programme plan is important so that all Karang Taruna administrators can find out what activities will be planned and feel responsible for carrying them out. This activity plan must have a clear urgency so that the management and also those participating in the activities can feel the impact of the activities carried out. Secondly, at the implementation stage of the work programme, there needs to be good coordination between the youth organisers. Especially when collaborating with other parties, more administrators need to be involved and also hold several preparatory meetings with various plans. This is to train the board's sense of responsibility.

Saputra (2017) says that indirectly, youth organisations have several objectives which are stated as follows: (a) to embrace every generation of youth in the vicinity to remain united; (b) can strengthen the bond of brotherhood through involvement in the procurement of activities; (c) can be one of the breakthroughs of the youth generation to continue to advance in developing their potential. From this opinion, it can be seen that every youth organisation including Karang Taruna has goals so that young citizens can develop according to their potential and while maintaining unity and the value of brotherly friendship. This was also recognised by the youth organisation administrator, Wilmar (23), who said that initially he wanted to become an administrator because the youth organisation could be a place to gather with friends. However, over time he became more and more aware that Karang Taruna had to do something by looking at the existing potential. I myself feel that I have a responsibility to help advance this village so that it will be more successful. Teenage age is certainly very vulnerable to social problems. So the responsibility of teenagers to society is very large, because youth is the forerunner of a very crucial nation (Pratama, & Rahmat, 2018).

In the context of the nation and state, this attitude of responsibility for the progress of the village or neighbourhood must be owned by all citizens, especially the younger generation not to become apathetic to what is happening in the neighbourhood. In addition, young citizens need to develop a sense of social responsibility to the community. One of the efforts that can be made to shape the social responsibility of the younger generation is to develop this youth group so that it becomes a forum for gathering and organisation that can be realised through the participation of organisations in the community. The Village Head is also aware that the village government cannot rely solely on the village apparatus, which is only a few people, to run all government work programmes. So, often the village government asks for help from the youth organisation to help implement programmes that can be done together. This is certainly not wrong because the village government is still responsible for advancing the village. However, the efforts of the youth organisation make the village more dynamic.

In the context of citizenship education, youth social responsibility is something that becomes the basic foundation for them when participating in the social environment of the community. Through civic education, young people are taught not only to be active citizens, and to be individually responsible, but also they must be able to be responsible to themselves, their families, and also the community, this is also felt by Fajar who revealed that since becoming a youth organiser, there is a feeling that when the villagers have no activities, he is moved to do something so that there are activities in the village, especially for the youth. This is certainly a good asset so that young citizens do not become apathetic to what is happening in their environment. Fajar also revealed that the village head and community leaders such as Ustad often leave a mandate to carry out positive

activities and not to deviate from religious teachings. This is also reinforced by research by Rozak et al, which states that there is an influence of youth organisation activities in the practice of Pancasila values as the ethics of nation and state by 43%.

Youth-based community social organisations, in this case Karang Taruna, are certainly one of the platforms for youth to be able to participate (civic engagement) as citizens to increase their social awareness and responsibility. Because basically Karang Taruna can be an agent of community empowerment in generating participation, and also community enthusiasm. Moreover, if it reaches the phase of being able to stimulate and develop the motivation of other citizens to develop together. This is also felt by the community as expressed by Apendi. who revealed that with the activities of the youth in the village hall field, it usually makes people gather to watch sports matches or other activities. With so many people gathered, traders also come so that the village economy also runs. This proves that Karang Taruna as social capital can be realised. Karang taruna can indeed be a developer of village economic enterprises (Pratiwi, et.al., 2020).

argues that the development of the civic virtue dimension is a cornerstone in the development related to citizen participation, which of course is the main goal of the goal to become a smart and good citizen. Civic virtue has a main focus on individuals who are able to place the public interest above their personal interests (Adha, 2019) In this case, young citizens who are members of youth organisations have been able to apply this concept. Therefore, this can be a provision for further development. The next important thing is to provide guidance and also consistency in various situations.

Various results from the findings of this study provide evidence that Karang Taruna has an important role in shaping the civic virtue of young citizens. With the presence of Karang Taruna, young citizens can develop their creativity and potential so that it grows and there is a call within themselves to prioritise the public interest over their own interests. Actually, to form young citizens who have civic virtue values cannot be done in a very short time. Therefore, it takes a long process and is also practised in real actions. This will certainly require a process to get used to in various situations. Karang Taruna can also be a forum for helping fellow communities and the surrounding environment. This is certainly a very important asset, because currently the responsibility of young citizens is less visible role. With various conditions that result in higher individuality, the role of young citizens in advancing the condition of their environment is enough to prove that they are actually able to have civic responsibility and also civic virtue in themselves. Quingley argues that civic virtue is a concept in the psychosocial realm which consists of two elements, namely civic disposition and civic commitment.

Various efforts can be made in shaping the civic virtue of citizens. From the village government's side, it can provide guidance in the form of direction, provide a budget for activities for young citizens, involve young citizens in village government policy deliberations. This will provide space for young citizens to participate in the development process so that young citizens can have awareness, responsibility and also a critical mindset towards what is happening around them. Thus, both the village government and the youth can become mutually useful partners for their respective interests.

Familiarising young citizens to have civic virtue values cannot be formed in a short time but needs a long and sustainable process. Therefore, the Karang Taruna programme must pay more attention to the level of youth needs and also be more familiar with the potential of the area. Karang Taruna administrators also as young citizens need to continue to increase their social sensitivity to the environment and also become young citizens who have commitment and responsibility.

D. Conclusion

The youth organisation Karang Taruna has contributed to developing the value of civic virtue with various habits and activities developed by promoting the value of social responsibility, participation of young citizens, and social care. Civic virtue is the concept of citizens who are expected to prioritise public interests over private interests. So, with young citizens participating in Karang Taruna activities, young citizens certainly have social responsibility, participation as citizens and also have a sense of concern for their environment.

Reference

- Adha, M. M. (2019). *Pengembangan keadaban kewarganegaraan melalui festival krakatau* (Doctoral dissertation, Universitas Pendidikan Indonesia).
- Arif, D. B. (2016). Pengembangan komponen kompetensi kewargaan dalam buku teks Pendidikan Kewarganegaraan SMP/MTs. *Jurnal Civics: Media Kajian Kewarganegaraan*, 13(1). <https://doi.org/10.21831/civics.v13i1.11076>.
- Arif, D. B. (2017). Pengembangan Kebajikan Kewargaan (Civic Virtue) dalam Masyarakat Multikultural Indonesia: Peran Pendidikan Kewarganegaraan. *Journal Civics and Social Studies*, 1(1).
- Arifianto, R. (2017). Peran karang taruna dalam pemberdayaan pemuda melalui pelatihan karawitan gamelan jawa dusun plumbon kelurahan ngadirejo kecamatan eromoko wonogiri. *Diklus: Jurnal Pendidikan Luar Sekolah*, 1(1), 27-39.
- Fathy, R. (2019). Social capital: concept, inclusiveness, and community empowerment. *Jurnal Pemikiran Sosiologi*, 6(1), 1-17. <https://doi.org/10.22146/jps.v6i1.47463>.
- Haridison, A. (2013). Modal sosial dalam pembangunan. *JISPAR: Jurnal Ilmu Sosial, Politik dan Pemerintahan*, 4, 31-40.
- Indonesia, K. S. R. (2013). *Pedoman Dasar Karang Taruna*. Jakarta: Direktorat Jenderal Pemberdayaan Sosial dan Penanggulangan Kemiskinan.
- Istikomah, I. D., Agiati, R. E., & Ilyas, A. E. (2021). Modal Sosial Pengurus Karang Taruna dalam Menangani Kemiskinan di Desa Bunisari Kecamatan Warungkondang Kabupaten Cianjur. *Jurnal Ilmiah Perlindungan dan Pemberdayaan Sosial (Lindayasos)*, 3(02), 88-107.
- Laka, L., & Reresi, M. (2021). Penanaman Nilai-nilai Moral pada Pemuda melalui Kegiatan Karang Taruna. *Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan*, 1(1), 32-38.
- Murdiono, M. (2014). Pendidikan Kewarganegaraan untuk membangun wawasan global warga Negara muda. *Jurnal Cakrawala Pendidikan*, 33(3).
- Noor, M. (2015). Kebijakan pembangunan kependudukan dan bonus demografi. *Serat Acitya*, 4(1), 121.
- Pratama, F. F., & Rahmat, R. (2018). Peran karang taruna dalam mewujudkan tanggung jawab sosial pemuda sebagai gerakan warga negara. *Jurnal Civics: Media Kajian Kewarganegaraan*, 15(2), 170-179. <https://doi.org/10.21831/jc.v15i2.19182>
- Pratiwi, M. P., Hadi, N., & Meiji, N. H. P. (2020). Manfaat modal sosial bagi perkembangan usaha ekonomi produktif Karang Taruna Guyub Rukun 78 Desa Bantur. *Jurnal Teori dan Praksis Pembelajaran IPS*, 6(2). <https://doi.org/10.17977/um022v6i22021p56>.
- Purnomo, A., Hartono, R., Hartatik, H., Riasti, B. K., & Hidayah, I. N. (2016). Pengembangan Aplikasi Info Lagu Nusantara Berbasis Android Untuk Melestarikan Warisan Budaya Indonesia. *Simetris: Jurnal Teknik Mesin, Elektro dan Ilmu Komputer*, 7(2), 527-536. <https://doi.org/10.24176/simet.v8i2.1585>.

- Saputra, I. (2017). Peran Organisasi Kepemudaan Dalam Meningkatkan Pemahaman Wawasan Nusantara Di Kalangan Pemuda Indonesia. *Civic-Culture: Jurnal Ilmu Pendidikan PKn dan Sosial Budaya*, 1(1).
- Sawitri, N., & Kisworo, B. (2014). Partisipasi pemuda dalam program karang taruna desa (studi pada pemuda di dusun kupang kidul desa kupang kecamatan ambarawa). *Journal of Nonformal Education and Community Empowerment*, 3(2).
- Sujana, I. P. W. M. (2019). Civic Virtue dalam Rangka Mewujudkan Pemilu Harmoni dan Berkeadilan. *Jurnal Media Komunikasi Pendidikan Pancasila dan Kewarganegaraan*, 1(2), 63-72.
- Syarifa, S. (2019). Konsep Civic Virtue Machiavelli Dan Pendidikan Kewarganegaraan Di Indonesia. *Jurnal konsep Civic Virtue dan Pendidikan Kewarganegaraan. UNJ*.
- Wadu, L. B., Ladamay, I., & Jama, S. R. (2019). Keterlibatan Warga Negara Dalam Pembangunan Berkelanjutan Melalui Kegiatan Karang Taruna. *Jurnal Pendidikan Kewarganegaraan*, 9(2), 1-8.
- Yuniarto, B., & Yudha, R. P. (2021). Citizenship Education in The Character Building of The Nation. *International Journal of Education and Humanities*, 1(3), 162-170.