



Human Rights and Constitutional Sovereignty in The Context of The Struggle for Legal Justice

Nugroho Noto Diharjo^{1*}, Mohamad Hidayat Muhtar², Erman I Rahim³,
Sri Nurnaningsih Rachman⁴, Vica Jillyan Edsti Saija⁵, Arief Fahmi Lubis⁶

¹ Faculty of Sharia, Institut Agama Islam Negeri Ponorogo, Ponorogo, Indonesia.

^{2,3} Faculty of Law, Universitas Negeri Gorontalo, Gorontalo, Indonesia.

⁴ Faculty of Law, Universitas Bina Taruna Gorontalo, Gorontalo, Indonesia.

⁵ Faculty of Law, Universitas Pattimura, Ambon, Indonesia.

⁶ Sekolah Tinggi Hukum Militer, Jakarta, Indonesia

 : nugroho@iainponorogo.ac.id
Corresponding Author*



Abstract

The universal protection of human rights rests on a set of basic concepts known as human rights. This research aims to analyze (1) How does the low level of constitutional awareness among Indonesian society affect the implementation of human rights (HAM) and constitutional sovereignty in real practice? and (2) What is the impact of the lack of citizenship education on understanding constitutional rights and responsibilities as citizens towards realizing the goals of social justice mandated by the Indonesian constitution?. The research method used in this research is normative legal research with a descriptive analytical approach. The research results show that low constitutional awareness has a serious impact on the implementation of Human Rights and the sovereignty of a country's constitution. Citizenship education is likened to a rail or means that guides citizens to become good citizens. Increasing constitutional awareness and citizenship education are expected to support the struggle for legal justice in Indonesia. It is hoped that a society that is more aware of the constitution can play an active role in protecting and fighting for human rights (HAM), as well as supporting constitutional sovereignty to achieve the goals of social justice.

Keywords: Human Rights; Justice; Constitution; Sovereignty.


Submitted: 2024-04-22

Revised: 2024-04-30

Accepted: 2024-05-01

Published: 2024-05-05

How To Cite: Nugroho Noto Diharjo, Mohamad Hidayat Muhtar, Erman I Rahim, Sri Nurnaningsih Rachman, Vica Jillyan Edsti Saija, and Arief Fahmi Lubis. "Human Rights and Constitutional Sovereignty in The Context of The Struggle for Legal Justice." *BACARITA Law Journal* 4 no. 2 (2024): 174 - 184. <https://doi.org/10.30598/bacarita.v4i2.12985>

Copyright © 2024 Author(s)  Creative Commons Attribution-NonCommercial 4.0 International License

INTRODUCTION

The universal protection of human rights rests on a set of basic concepts known as human rights.. In his book, ¹ promotes the idea that every individual, irrespective of their gender, socioeconomic class, color, or religion, deserves respect for their inherent worth and dignity.² This idea promotes the idea that nations should acknowledge and uphold fundamental liberties such the ability to speak one's mind, practice one's religion, and be safe from persecution and physical harm.³ The opposite position is that of constitutional

¹ Firman Yudhanegara dkk., *Pengantar Filsafat Hukum : Sebuah Ontologi, Epistemologi, dan Aksiologi Ilmu Hukum* (PT. Sonpedia Publishing Indonesia, 2024).

² Askar Askari, "Balancing Civil and Political Rights: Constitutional Court Powers in Indonesia and Austria," *Journal of Indonesia Legal Studies* 8, no. 2 (2023): 1311-60.

³ Deni Setiyawan dan Mohamad Hidayat Muhtar, "Contemplating the Morality of Law Enforcement in Indonesia," *Journal of Law and Sustainable Development* 11, no. 10 (2023): e1261-e1261.

sovereignty, which holds that a nation's founding document, the constitution, is supreme.⁴ A check and balance between governmental authority and individual liberties is preserved in the Constitution.⁵ By ensuring that all governmental policies and actions remain within the bounds established by the constitution, constitutional sovereignty serves to safeguard human rights.

Human rights and constitutional sovereignty are framed within the framework of the fight for legal justice, which seeks to establish a system of justice that is both responsive and equitable.⁶ Disagreements between private interests and societal demands, or between official policies and human rights standards, are common obstacles in this fight.⁷ Legal and policy choices in response to these problems should be grounded in inclusive debate, informed by a thorough understanding of the socio-economic environment, and resolute in their commitment to safeguarding human rights. In this regard, the preservation of constitutional sovereignty and the protection of human rights depend on the work of civil society, judicial institutions, and international organizations.⁸ In order to combat injustice and stand up for rights protected by the constitution and international human rights standards, these different groups of people work together via advocacy, legal education, and monitoring.⁹ By working together, we can keep fighting for a society that is fair and inclusive, where everyone's rights are valued and safeguarded.

As a rule-of-law nation, Indonesia is deeply committed to its founding documents, the Constitution of the Republic of Indonesia from 1945 and the national ideology, Pancasila. The constitutional rights of Indonesian people are explicitly regulated by both the fundamental principles of the Indonesian nation and the fundamental laws of the Indonesian State. The objective of social justice for everyone of Indonesia is achieved by even realizing the constitutional rights of people.¹⁰ Citizens' rights, especially the freedom of speech and expression in writing and verbally, are regulated both expressly and implicitly under the Republic of Indonesia's 1945 Constitution. The fourth principle of Pancasila likewise rigorously governed the democratic rights that we subsequently learned about.¹¹

The people of Indonesia have a say in who heads the government since the nation is democratic. In 1955, Indonesia had its first general election, marking the beginning of direct democracy. A tidal wave of aspirations for democracy surged in Indonesia during the constitutional journey that followed the reformation in 1998.¹² Direct democracy was restored to the Indonesian state with the demise of the New Order dictatorship and the

⁴ Mohamad Hidayat Muhtar dkk., *TEORI & HUKUM KONSTITUSI: Dasar Pengetahuan dan Pemahaman serta Wawasan Pemberlakuan Hukum Konstitusi di Indonesia* (PT. Sonpedia Publishing Indonesia, 2023).

⁵ Iza Rumesten RS dkk., "Protection of Human Rights Against the Environment in the Indonesian Legal System," *Journal of Law and Sustainable Development* 11, no. 10 (2023): e570–e570.

⁶ Ibnu Sam Widodo dkk., *Hukum Tata Negara* (Sada Kurnia Pustaka, 2023).

⁷ Mohamad Hidayat Muhtar, "BAB 2 KONSTITUSIONALISME DAN PRINSIP-PRINSIP KONSTITUSI," dalam *Hukum Tata Negara* (Sada Kurnia Pustaka, 2023).

⁸ Muhammad Ardhi Razaq Abqa dkk., *HUKUM TATA NEGARA: Sebuah Konsep Dasar dalam Menata Bangsa* (PT. Sonpedia Publishing Indonesia, 2023).

⁹ Tuti Khairani Harahap dkk., "PENGANTAR ILMU HUKUM," Penerbit Tahta Media, 30 Mei 2023, <https://tahtamedia.co.id/index.php/issj/article/view/255>.

¹⁰ Mexsasai Indra, Geofani Milthree Saragih, dan Mohamad Hidayat Muhtar, "Strength of Constitutional Court Decisions in Judicial Review of the 1945 Constitution in Indonesia: Kekuatan Putusan Mahkamah Konstitusi dalam Pengujian Undang-Undang terhadap Undang-Undang Dasar 1945 di Indonesia," *Jurnal Konstitusi* 20, no. 2 (2023): 279–99.

¹¹ Abqa dkk., *HUKUM TATA NEGARA*.

¹² Mohamad Hidayat Muhtar dkk., *Konsep Hukum Indonesia* (Global Eksekutif Teknologi, 2023).

Republic of Indonesia Constitution changes in 1945. Article 1, paragraph 2 of the Republic of Indonesia Constitution from 1945 changed to "Sovereignty is in the hands of the people and is implemented according to law" to recognize this change. After reading this article, voters will have more information with which to make their selections for state and federal officials.¹³ The people of Indonesia have a say in who serves as president and vice president of the country, as well as who runs for office in the legislative bodies known as the People's Representative Council and the Regional Representative Council, both at the national level.

The Indonesian government must be rooted in the people's will in order to execute the constitutional rights of citizens. Every decision about governmental policy involves the public. Reason being, the people are the rightful owners of sovereignty.¹⁴ It is believed that the Indonesian people's lack of familiarity with their constitutional rights is to blame for the country's general constitutional ignorance.¹⁵ In order to move the Indonesian country forward, it is crucial that its citizens be aware of their constitutional rights. It is imperative that Indonesian children be taught constitutional knowledge from a young age, not just when they are adults and may use their right to vote. These rights guaranteed by the constitution may be nurtured via the home, neighborhood, and classroom.

In terms of human rights and constitutional sovereignty, Indonesia's people' lack of constitutional knowledge is the country's worst concern. The right to free speech and the right to elect leaders in a democratic process are among the constitutional rights guaranteed to citizens by Pancasila and the Republic of Indonesia Constitution of 1945, but in reality, it is difficult to understand and put these rights into practice. Achieving the social justice objectives outlined in the constitution is impeded when individuals do not fully grasp their rights and obligations as citizens. The problem is made worse because people aren't getting the good citizenship education they need at all stages of life, from kids to adults, which is crucial for understanding the constitution. This disconnect between constitutional theory and everyday life might undermine constitutional sovereignty and impede the fight for justice in the judicial system.

In light of the above, the study question is as follows: (1) How does the general public's lack of familiarity with Indonesia's constitution impact the actual application of human rights and constitutional sovereignty? two questions arise:(1) how does the failure to teach people about their rights and duties under the constitution affect their ability to work for the social justice that the Indonesian constitution guarantees?

METHODS OF THE RESEARCH

The questions and concepts that informed the selection of this study place it within the realm of normative legal studies. This study takes a philosophical and analytical tack, drawing from a variety of theoretical frameworks to arrive at its conclusions, which in turn seek to generate new results to address the identified primary issue.¹⁶ Descriptive analysis

¹³ Mohamad Hidayat Muhtar dkk., *Menimbang Keadilan: Dinamika Hukum dan Demokrasi Di Persimpangan Zaman* (Sada Kurnia Pustaka, 2024).

¹⁴ Muhammad Ardhi Razaq Abqa dkk., *POLITIK HUKUM PEMILU* (JAMBI: PT. Sonpedia Publishing Indonesia, 2023), https://www.researchgate.net/profile/Mohamad-Hidayat-Muhtar/publication/371735353_Penerbit/links/6492eb86b9ed6874a5c549fc/Penerbit.pdf.

¹⁵ Yudhanegara dkk., *Pengantar Filsafat Hukum*.

¹⁶ H. Ishaq, *Metode penelitian hukum dan penulisan skripsi* (Bandung: ALFABETA, 2017).

will also be used to examine it, namely by outlining the relevant statutes and rules pertaining to the problem's positive law enforcement tactics and legal philosophy.¹⁷

RESULTS AND DISCUSSION

A. The Impact of Low Constitutional Awareness on the Implementation of Human Rights and Constitutional Sovereignty

The word "constitution" has a different etymological origin in different languages. Both "constitution" and "constitueur" are used interchangeably in English and French. Both originate in Latin, namely the term *constitutio*, meaning the building blocks of a body. "Grondwet" is the Dutch word for "constitution," combining the meanings of "base" (*grond*) and "law" (*wet*). Therefore, fundamental law and constitution are synonymous. Afterwards, the German word for constitution is *verfassung*.¹⁸ As the supreme governing document that embodies the collective will of the people, the Constitution demands unwavering adherence to in all spheres of public life. The resulting premise is that the Constitution and fundamental rights shall remain unaffected by any and all acts, decrees, or regulations promulgated by any and all constitutionally authorized authority. Therefore, the supreme legal norm in Indonesia is the 1945 Constitution of the Republic of Indonesia, which is both the national and state constitution of Indonesia. Its legitimacy is grounded on the rule of law and the sovereignty of the people. Thus, "all Indonesian people" with sovereignty see the Republic of Indonesia Constitution of 1945 as a kind of common agreement.

As a corollary, this means that the Republic of Indonesia Constitution from 1945 governs the exercise of popular sovereignty and serves as the supreme law of the land. In theory, this is a key component of a democratic rule of law system, and it is known as constitutional supremacy. According to Solly Lubis, the Constitution is where the standards of constitutional law are primarily derived from. All aspects of the federal government, including its central and regional apparatuses, as well as their functions and interrelationships, are governed by the Constitution.¹⁹

An individual whose thoughts, feelings, and actions reflect the high principles and dedication to Indonesian nationalism and statehood is said to have constitutional awareness. A citizen with constitutional awareness understands the significance of upholding constitutional principles.²⁰ A person's level of constitutional awareness is highly dependent on his or her familiarity with and comprehension of the document's contents. As a result, we must make an effort to inculcate the Constitution into every part of our country. When it comes to socializing and internalizing the constitution, educational institutions are crucial since they provide information, science, and culture to pupils. Being morally conscious includes knowing the constitution.

There are three primary components to constitutional awareness, which fall under the umbrella of moral awareness. Firstly, there is an innate sense of duty or need for all citizens, regardless of location or time, to act morally in conformity with the country's constitution.

¹⁷ Peter Marzuki Mahmud, *Pengantar Ilmu Hukum Edisi Revisi* (Jakarta: Kencana Prenada Media Group, 2016).

¹⁸ Astim Riyanto, "Pengetahuan Hukum Konstitusi Menjadi Ilmu Hukum Konstitusi," *Jurnal Hukum & Pembangunan* 45, no. 2 (2015): 184–208.

¹⁹ M. Solly Lubis, *Asas-asas hukum tata negara* (Bandung: Penerbit Alumni, 1978).

²⁰ Udin S. Winataputra dan Dasim Budimansyah, "Civic Education: konteks, landasan, bahan ajar dan kultur kelas," *Bandung: Prodi PKn SPS UPI*, 2007.

Secondly, constitutional awareness is rational because it is applicable to a wide range of situations and can be rationally justified or denied. Thus, knowing one's rights and responsibilities under the Constitution is not only the right thing to do, but also an objective fact that all citizens must adhere to regardless of where they live or what time of day it is; (3) Citizens have the freedom, grounded in their moral awareness, to obey all laws and regulations enacted by their country, including those pertaining to the State constitution.²¹

Article 1 Paragraph (1) of the 1945 Constitution of the Republic of Indonesia states that the state is unitary and that there is no unified state organization within it. Article 2 Paragraph (1) states that the president is elected directly by the people and that there may be periodic changes in government. Article 3 Paragraph (1) states that the president is not accountable to representative institutions such as the People's Consultative Assembly, People's Representative Council, or Regional Representative Council, and that he is also not able to dissolve the People's Representative. A constitutional mechanism is provided to dismiss the President and/or Vice President midway; (4) Sovereignty is in the hands of the people (Article 1 Paragraph (2)), so that the people through periodic elections according to the principle of "Luber and Jurdil" (Article 22E), can participate in determining the filling of public positions, namely President and/or Vice President, members of the Council People's Representatives, Regional Representative Council and Regional People's Representative Council and even regional heads and deputy regional heads (Article 18); (5) The principle of the rule of law (Article 1 Paragraph (3)), namely the adoption of a system of division of power between various branches of power according to the principles of checks and balances, recognition and protection of human rights (Articles 28A to Article 28J) and independent judicial power (article 24); (6) Regional government system with the principle of broadest autonomy and recognition and respect for regional privileges and specialties (Article 18, Article 18A and Article 18B); (7) An independent system of judicial power is carried out by the Supreme Court (MA) and the judicial bodies subordinate to it (general court, religious court, state administrative court, military court) and the Constitutional Court; (8) Economic system according to economic democracy and the principle of kinship (Article 33); and (9) The universal people's defense and security system with the Indonesian National Army (defense sector) and the Republic of Indonesia Police (security sector) as the main force and the people as the supporting force (Article 30)

When people aren't knowledgeable about the constitution, it may hinder human rights and constitutional sovereignty from being fully implemented, which in turn can undermine social justice and democracy. When we talk about being constitutionally aware, we mean that we know and comprehend the Constitution as the supreme law of the land, and we respect the ideals laid forth in it, especially the rights that are fundamental to every person. The failure of people to identify or acknowledge human rights breaches, or to adequately defend such rights when infringed, is often a result of a lack of knowledge or comprehension of the significance of human rights and the constitution. Apathy toward political processes and governmental policies, brought on by an absence of constitutional knowledge, may further undermine the basis of participatory democracy. Governments may misuse their authority and enact policies that don't represent the people's will or interests if individuals

²¹ Akhmad Nur Fauzan, "Alternatif model pembelajaran kooperatif tipe numbered heads together sebagai upaya menumbuhkan kesadaran berkonstitusi dalam pembelajaran pkn," dalam *Seminar Nasional Penguatan Nilai-Nilai Kebangsaan Melalui Pendidikan Kewarganegaraan Persekolahan Dan Kemasyarakatan*, 2018, 1-12, <https://ppkn.fkip.uns.ac.id/wp-content/uploads/2018/08/Akhmad-Nur-Fauzan.-Universitas-Sebelas-Maret..pdf>.

don't actively and intelligently participate in their governance. This may lead to decision-making that is neither transparent nor accountable, which in turn can cause policies that are harmful or discriminatory against certain social groups.

Conversely, when constitutional knowledge is poor, constitutional sovereignty – the idea that a nation's constitution is its supreme law – is likewise endangered. Justice and equality before the law are undermined when governmental policies and law enforcement procedures disregard constitutional sovereignty and veer away from the ideals and standards imposed by the constitution. This has the potential to undermine democratic institutions and usher in a time where human rights are neither prioritized nor guaranteed.

As we have shown, a lack of familiarity with the constitution may have far-reaching consequences for the protection of human rights and the exercise of a nation's constitutional sovereignty. To begin, human rights and other constitutional values are often misunderstood and underappreciated because of a general lack of familiarity with the document. This makes it hard to fight for these rights when they are violated and also makes it easy for people to be indifferent to protecting human rights. Second, participatory democracy is at risk when citizens are uninformed about the constitution and thus uninterested in government and political processes. It is impossible to prevent governments from abusing their authority and enacting laws that go against the people's wishes if citizens do not actively participate in their governance. The last point is that constitutional sovereignty, the idea that a nation's founding document is its supreme law, is endangered by a lack of constitutional literacy. Justice and equality before the law are undermined when public policy and law enforcement disregard constitutional sovereignty and veer away from the standards set forth by the constitution.

Therefore, it is essential for a nation to raise constitutional consciousness among its inhabitants in order to preserve social justice and democracy. To achieve this goal, it is necessary to implement public awareness campaigns, civics classes, and other forms of community engagement that aim to increase knowledge of human rights and the constitution. Human rights can be better safeguarded and constitutional sovereignty can be better defended if society takes this step.

B. The Consequences of Lack of Citizenship Education on Understanding Constitutional Rights and Citizen Responsibilities in Realizing Social Justice

We never longer hear the phrase "globalization" in a foreign context. The origin of the term "globalization" is the English words "globe" or "global," meaning "world." The founder of Indonesian sociology, Selo Soemardjan, argues that globalization occurs when individuals from different parts of the globe come together to create organizations and communicate in a way that follows standardized norms and protocols.²² Rapid changes to people's way of life have resulted from advancements in science and technology, which have been a hallmark of globalization's rise. A lot of people believe that globalization is good because it gives us all these conveniences. Unfortunately, globalization also has unintended negative consequences. Many new challenges also arise as a result of globalization and need to be addressed.

²² Robert J. Lieber dan Ruth E. Weisberg, "Globalization, Culture, and Identities in Crisis," *International Journal of Politics, Culture, and Society* 16, no. 2 (1 Desember 2002): 273–96, <https://doi.org/10.1023/A:1020581114701>.

Nowadays, thanks to globalization, every country and nation is not just accessible to each other. On the other hand, countries rely on each other. Nevertheless, this reliance is unequal. The impact of globalization on nations will vary due to its asymmetric nature. The effects of globalization will hit developing nations harder than wealthier ones. Developed nations are often the ones that initiate or contribute to globalization. The developing world, meantime, will be one of globalization's primary foci. Therefore, underdeveloped nations will likely feel the effects of globalization more acutely. For instance, in many domains, notably the political and economic spheres, industrialized nations will exert more dominating influence than emerging nations. A further shift will occur in the cultural norms and way of life of people in emerging nations, particularly in the cities.²³

A new way of life, the westernized lifestyle, has emerged as a result of globalization. This way of life has a tendency to eradicate local values and traditions. As things stand, local values that are pertinent to the here and now should power globalization. However, it ultimately affects every single Indonesian country. No new way of life brought about by globalization can sway the Indonesian people if they stick to their indigenous cultural beliefs. Conversely, the Indonesian people will be swept away by the ever-present tide of globalization unless they possess a strong feeling of pride in their native cultural values. Consequently, it is crucial for a society's educational system to foster the development of native cultural values. In addition, Equally, globalization has the potential to lead to a decline in moral standards. The term "relegation" may mean either a drop in status or a decrease in rank. However, morals are lessons on what constitutes right and wrong conduct. Moral deterioration, according to this definition, is a loss of consciousness of the importance of acting in conformity with societal standards, laws, and regulations. These moral declines are common among today's youth, sometimes referred to as millennials. Reason being, adolescent brains tend to be more tech-savvy. Millennial morale has been steadily declining for some time now. A decrease in vocalizations is a hallmark of this. People of all ages nowadays seem to have forgotten the need of being courteous, using proper Indonesian, and speaking properly.²⁴

Those surrounding a person who talked rudely or angrily would scold them in the past. However, now days the majority of individuals don't care about anybody else. Your clothing choices are another illustration of your moral decline. Changes in clothing styles are a direct result of the emergence of new fashion trends brought about by globalization. Very much so among millennials. Millennials, in general, seem to have lost touch with conventional dress. It would seem that millennials in this age of globalization have lost any sense of purpose and direction in life, what with always adapting to the latest trends in globalization.²⁵ A hedonistic lifestyle that doesn't care about or give a damn about the environment is what they're stuck with. Deterioration of moral character may be caused by two things: a) Internal factors: By "internal factors," we mean those that originate within the individual. Personality, lifestyle choices, and mental instability are all factors in a person's overall character. We all know that while a person is young, their soul is still developing, which may lead to erratic behavior; b) External Factors: Factors that originate from the

²³ Lieber dan Weisberg.

²⁴ Peter Jackson, "Local Consumption Cultures in a Globalizing World," *Transactions of the Institute of British Geographers* 29, no. 2 (2004): 165-78, <https://doi.org/10.1111/j.0020-2754.2004.00123.x>.

²⁵ Bahira Sherif Trask, "Locating Multiethnic Families in a Globalizing World," *Family Relations* 62, no. 1 (2013): 17-29, <https://doi.org/10.1111/j.1741-3729.2012.00756.x>.

outside of an individual, or their immediate physical surroundings, are known as internal factors. There are several contexts in which technology has an impact, including the home, the classroom, the neighborhood, and the wider society. Moral degradation is also a threat that can result in the destruction of a nation. According to Lickona, there are 10 signs of moral degradation, such as: a) Increased acts of violence; b) Use of bad speech; c) The influence of strong peer groups in violence; d) Drinking, promiscuous sex and drug use are considered normal; e) Blurring of the boundaries between good and bad morals; f) Decreased work ethic; g) Decreased respect, both for older people and younger people; h) Low sense of responsibility; i) Getting into the habit of dishonest behavior; j) There is mutual suspicion, mutual hatred between each other

Beginning at 10 Almost everyone experiences moral decay on a daily basis. Therefore, without education, globalization would be detrimental. With the right education, we can understand the effects of globalization and choose the ones to embrace and the ones to reject. Rather of emphasizing the development of students' character, the present education system in Indonesia places considerable emphasis on students' intellectual proficiency. Finally, it leads to the development of pupils with bad manners, ethics, and conduct. Consequently, the educational system needs a paradigm shift. Such as: a) Increase community participation in managing education: Many Indonesians still fail to appreciate the value of a good education, as is well known. Especially in rural regions that are distant from any major cities. Working instead of going to school is what most people believe is best. That is why there has to be a movement that stresses the value of education; b) Professional educational resources: The efficient operation of educational programs depends on qualified educators. Why? Because how can pupils be effectively taught if the faculty lacks such competency? In order for Indonesia's educational system to progress, this must be altered; c) Adequate supporting resources: Adequate educational facilities and infrastructure might be seen as supporting resources in this context. It is no secret that many of Indonesia's educational institutions and supporting infrastructure are woefully unprepared. No less so in outlying places. Facilities and infrastructure for education are therefore necessary for efficient education provision.

According to the aforementioned new paradigm, the onus for education does not rest only with the educational institution. The responsibility for education's implementation, however, falls on every part of society. Giving kids character education is just as important as creating a new model of education to stop them from becoming morally bankrupt. Citizenship education may be a means of imparting moral instruction. To inculcate Pancasila principles and excellent character in youngsters, citizenship education plays a crucial role. On the other hand, Citizenship Education is a required course of study that aims to produce responsible individuals who will fulfill their civic responsibilities. In this age of globalization, citizenship education seeks to mold the personalities of individuals so that they may thrive. Cholisin argues that the purpose of citizenship education is to produce law-abiding individuals who understand their responsibilities to society. In addition to instilling moral principles, citizenship education enlightens individuals on their legal protections and responsibilities as members of society, the country, and the state. Citizenship Education has objectives, namely: a) Showing the character of citizens who understand the values and morals of Pancasila; b) Have a committed positive attitude and have a complete understanding of the 1945 Constitution of the Republic of Indonesia; c)

Creating citizens who think critically and rationally and have a love of their country; d) Creating citizens who are able to participate actively as citizens in accordance with their dignity and worth.

Knowledge of civics, law, and ethics are the three pillars upon which Citizenship Education rests. To be more specific, the rule of law and democratic governance are components of citizenship education. Possessing intellectual, social, and participatory abilities are all part of what it means to be a good citizen. The civic disposition is the next level below. In order to strengthen constitutional democracies, certain personal and societal qualities are required. Providing examples that are both genuine and relevant can help today's millennials grasp and comprehend these three components. Learning goes beyond a boring lecture that puts you to sleep. A generation that is well-informed on the need of healthy citizenship attitudes will grow up to be citizens who are both competent and committed to their community. Citizenship Education is a component of formal education that teaches pupils about their civic duty and serves as a tool for character development in line with Pancasila. And we need to make sure that schools are in a good place for citizenship education if we want it to be successful in shaping kids' character and instilling civic ideals. So that students may not only benefit from the lessons but also realize the goals of Citizenship Education. The very nature of Citizenship Education – as a train or means that leads people to become decent citizens – makes it an urgent matter. Another goal of citizenship education is to produce politically knowledgeable people. The ability to know and comprehend one's own rights and responsibilities as a citizen is a crucial component of civic literacy. It is believed that all citizens would be able to actively engage in civic life after they have achieved civic literacy. Beyond that, Surya Dharma argues that the most pressing need for citizenship education is the development of morally upright individuals. A strong and solid foundation for building a decent personality in every citizen is anticipated to be provided by citizenship education, which is also crucial for instilling the value of love for one's nation. Due to its critical nature, Citizenship Education is never just comprehended. But it has to be put into practice in the real world. It is believed that in this age of globalization, Indonesian citizenship education may help shape the country into one whose character is in line with Pancasila.

CONCLUSION

When citizens aren't well-versed in their country's constitution, it hinders their ability to uphold human rights and exercise constitutional sovereignty. People who aren't well-versed in the Constitution have a hard time defending their rights when they're violated, pay little attention to safeguarding human rights, and have a limited grasp of the ideals outlined in the Constitution, such as human rights. Another consequence of a lack of constitutional knowledge is indifference toward government and politics, which in turn may undermine participatory democracy and open the door to abuse of power. Furthermore, it has the potential to undermine constitutional concepts of justice and equality before the law by permitting public policy and law enforcement to stray from constitutional standards, thereby endangering constitutional sovereignty. Thus, in order to maintain democracy and social justice, it is necessary to raise consciousness of the constitution via community involvement, public awareness campaigns, and civic education programs. In this way, people may safeguard human rights and actively fight for constitutional sovereignty. Citizenship Education, within the framework of formal

education, fosters character development in line with the Pancasila ideals and explains the importance of citizenship. A conducive learning atmosphere is essential for Citizenship Education to be effective in the classroom. Its importance stems from the fact that it serves as a roadmap for people to follow so that they may improve themselves, know their place in society, and actively take part in decision-making processes. Character development, patriotism, and strong moral principles are all aided by this kind of schooling. It is believed that via putting Citizenship Education into practice in this age of globalization, Indonesia may transform into a country whose character is in line with the principles outlined in Pancasila.

REFERENCES

Journal Article

- Askari, Askar. "Balancing Civil and Political Rights: Constitutional Court Powers in Indonesia and Austria." *Journal of Indonesia Legal Studies* 8, no. 2 (2023): 1311-60.
- Indra, Mexsasai, Geofani Milthree Saragih, dan Mohamad Hidayat Muhtar. "Strength of Constitutional Court Decisions in Judicial Review of the 1945 Constitution in Indonesia: Kekuatan Putusan Mahkamah Konstitusi dalam Pengujian Undang-Undang terhadap Undang-Undang Dasar 1945 di Indonesia." *Jurnal Konstitusi* 20, no. 2 (2023): 279-99.
- Jackson, Peter. "Local Consumption Cultures in a Globalizing World." *Transactions of the Institute of British Geographers* 29, no. 2 (2004): 165-78. <https://doi.org/10.1111/j.0020-2754.2004.00123.x>.
- Lieber, Robert J., dan Ruth E. Weisberg. "Globalization, Culture, and Identities in Crisis." *International Journal of Politics, Culture, and Society* 16, no. 2 (1 Desember 2002): 273-96. <https://doi.org/10.1023/A:1020581114701>.
- Riyanto, Astim. "Pengetahuan Hukum Konstitusi Menjadi Ilmu Hukum Konstitusi." *Jurnal Hukum & Pembangunan* 45, no. 2 (2015): 184-208.
- RS, Iza Rumesten, Mohammad Hidayat Muhtar, Amanda Adelina Harun, Dolot Alhasni Bakung, dan Nirwan Junus. "Protection of Human Rights Against the Environment in the Indonesian Legal System." *Journal of Law and Sustainable Development* 11, no. 10 (2023): e570-e570.
- Setiyawan, Deni, dan Mohamad Hidayat Muhtar. "Contemplating the Morality of Law Enforcement in Indonesia." *Journal of Law and Sustainable Development* 11, no. 10 (2023): e1261-e1261.
- Trask, Bahira Sherif. "Locating Multiethnic Families in a Globalizing World." *Family Relations* 62, no. 1 (2013): 17-29. <https://doi.org/10.1111/j.1741-3729.2012.00756.x>.

Book

- Ishaq, H. *Metode penelitian hukum dan penulisan skripsi*. Bandung: ALFABETA, 2017.
- Lubis, M. Solly. *Asas-asas hukum tata negara*. Bandung: Penerbit Alumni, 1978.
- Mahmud, Peter Marzuki. *Pengantar Ilmu Hukum Edisi Revisi*. Jakarta: Kencana Prenada Media Group, 2016.

- Muhtar, Mohamad Hidayat. "BAB 2 KONSTITUSIONALISME DAN PRINSIP-PRINSIP KONSTITUSI." Dalam *Hukum Tata Negara*. Sada Kurnia Pustaka, 2023.
- Muhtar, Mohamad Hidayat, Dian Dewi Khasanah, Avisena Aulia Anita, Muhamad Abas, Moh Bagus, Dewi Cahyandari, Endrianto Bayu Setiawan, dkk. *Menimbang Keadilan: Dinamika Hukum dan Demokrasi Di Persimpangan Zaman*. Sada Kurnia Pustaka, 2024.
- Muhtar, Mohamad Hidayat, Abdul Kahar Maranjaya, Nur Arfiani, dan Erman Rahim. *TEORI & HUKUM KONSTITUSI: Dasar Pengetahuan dan Pemahaman serta Wawasan Pemberlakuan Hukum Konstitusi di Indonesia*. PT. Sonpedia Publishing Indonesia, 2023.
- Muhtar, Mohamad Hidayat, Ichlas Tribakti, Agus Salim, Harry A. Tuhumury, M. Hasan Ubaidillah, Suwitno Y. Imran, Iskandar Laka, Geofani Milthree Saragih, Baso Iping, dan Fakhry Amin. *Konsep Hukum Indonesia*. Global Eksekutif Teknologi, 2023.
- Widodo, Ibnu Sam, Mohamad Hidayat Muhtar, Didik Suhariyanto, Deni Yusup Permana, Chairul Bariah, Muhammad Fajar Sidiq Widodo, Josef Mario Monteiro, dkk. *Hukum Tata Negara*. Sada Kurnia Pustaka, 2023.
- Winataputra, Udin S., dan Dasim Budimansyah. "Civic Education: konteks, landasan, bahan ajar dan kultur kelas." *Bandung: Prodi PKn SPS UPI*, 2007.
- Yudhanegara, Firman, Qadriani Arifuddin, Mohammad Hidayat Muhtar, Mas Ahmad Yani, Mia Amalia, Loso Judijanto, dan Muhammad Adam HR. *Pengantar Filsafat Hukum: Sebuah Ontologi, Epistemologi, dan Aksiologi Ilmu Hukum*. PT. Sonpedia Publishing Indonesia, 2024.
- Thesis, Online/World Wide Web and Others**
- Abqa, Muhammad Ardhi Razaq, Junaidi, Sumiaty Adelina Hutabarat, Didik Suhariyanto, Nike Mutiara Fauziah, Erfina Fuadatul Khilmi, Yang Meliana, dan Mohamad Hidayat Muhtar. *HUKUM TATA NEGARA: Sebuah Konsep Dasar dalam Menata Bangsa*. PT. Sonpedia Publishing Indonesia, 2023.
- Abqa, Muhammad Ardhi Razaq, MH SH, S. H. Dedi Mulyadi, MH Moh Mujibur Rohman, S. H. Mia Amalia, MH Jeferson Tanesab, S. Sos, S. H. Junaidi, dan CLA MH. *POLITIK HUKUM PEMILU*. JAMBI: PT. Sonpedia Publishing Indonesia, 2023. https://www.researchgate.net/profile/Mohamad-Hidayat-Muhtar/publication/371735353_Penerbit/links/6492eb86b9ed6874a5c549fc/Penerbit.pdf.
- Fauzan, Akhmad Nur. "Alternatif model pembelajaran kooperatif tipe numbered heads together sebagai upaya menumbuhkan kesadaran berkonstitusi dalam pembelajaran pkn." Dalam *Seminar Nasional Penguatan Nilai-Nilai Kebangsaan Melalui Pendidikan Kewarganegaraan Persekolahan Dan Kemasyarakatan*, 1-12, 2018. <https://ppkn.fkip.uns.ac.id/wp-content/uploads/2018/08/Akhmad-Nur-Fauzan.-Universitas-Sebelas-Maret..pdf>.
- Harahap, Tuti Khairani, Yuyut Prayuti, Nining Latianingsih, Amsari Damanik, Tiyas Maheni, Ida Farida, Mohamad Hidayat Muhtar, dan Mustaqim. "PENGANTAR ILMU HUKUM." *Penerbit Tahta Media*, 30 Mei 2023. <https://tahtamedia.co.id/index.php/issj/article/view/255>.