Transforming Global Citizenship: A Narrative Study of IISMA Students' Experiences in the International Arena

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Article Info	Abstract
  	This study aims to analyse the transformation of global citizenship through the experiences of Indonesian students in the Indonesian International Student Mobility Awards (IISMA) programme, focusing on the practice of cultural diplomacy and advocacy of global issues. This study examines how students who participate in international mobility programmes build intercultural competence, strengthen national identity, and develop critical awareness of global issues such as climate justice, human rights, and decolonisation of knowledge. Using a qualitative approach with a narrative study design, data were collected through in-depth interviews with IISMA participants from two universities in Indonesia and a reflective analysis of their experiences during the programme in various countries. Thematic analysis was conducted by referring to the theories of global citizenship, epistemic agency, and soft power. The results of the study show that international experience plays an important role in the formation of students' global citizenship identity, both through cultural diplomacy in cross-cultural interactions and active participation in global discourses. Students transform into cultural and knowledge agents who bridge local and global perspectives. These findings emphasise the urgency of integrating intercultural literacy, critical reflection, and global ethics in international mobility programmes to strengthen the role of higher education in producing inclusive and transformative world citizens.

INTRODUCTION

In the era of globalisation that is increasingly strengthening relations between countries, higher education faces a major challenge: producing graduates who are not only superior at the local level, but also able to play an active role as world citizens. In this context, strengthening the values of global citizenship becomes very important. Values such as tolerance, empathy, cross-cultural collaboration, social responsibility are the main foundations for individuals to contribute meaningfully to a complex and dynamic global society. As conveyed by Appiah (2006), global citizenship is not just about understanding cultural differences, but also about building "cosmopolitanism" which is an open attitude towards diversity while maintaining one's local identity.

Indonesia, as a country with extraordinary cultural and ethnic richness, has great potential in forming a young generation that is able to bridge local values with a global perspective. In this context, the *Indonesian International Student Mobility Awards* (IISMA) programme launched by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) in 2021, is one of the strategic efforts aimed at strengthening the global competence of Indonesian students. This programme provides students with the opportunity to study for one semester at various leading universities abroad, not only to broaden their academic horizons, but also to build cross-cultural skills and international networks. Furthermore, IISMA is designed as a means of forming students' character so that they become ambassadors of Indonesian culture who are able to introduce local richness to the global stage. As stated by Nizam, Director General of Higher Education, MoEC, "Student exchange abroad enriches experiences, builds self-confidence, and fosters international friendships" (MoEC, 2021).

Conceptually, IISMA can also be seen as a form of policy *borrowing* or policy adoption from international practices that have proven effective, especially in the context of global student mobility that has long been implemented in developed countries. By adopting this practice, Indonesia shows openness to cross-country learning while adapting it to the local context. This policy model reflects the *policy borrowing and lending approach* as stated by Steiner-Khamsi (2004), where a country adapts policies from other education systems to address similar domestic challenges, in this case strengthening the global competence of the younger generation amidst the flow of globalisation.

Several previous studies have shown that student exchange programmes have a positive impact on the development of personal and professional competencies. Ogden (2010) emphasised that the experience of studying abroad can improve *soft skills* such as adaptability, intercultural communication, and independence, competencies that are highly needed in the global workplace. Meanwhile, Deardorff (2006) stated that cross-cultural interaction in the context of international education plays an important role in strengthening intercultural competencies, which are the core of global citizenship. However, specific studies on how IISMA specifically forms global citizenship values among Indonesian students who bring rich and diverse local cultural backgrounds are still limited.

This study will explore the experiences of IISMA student participants in developing global citizenship values, such as empathy, cross-cultural understanding, and social responsibility. In addition, this study also examines how students interpret their role as representatives of Indonesian culture at the international level. By referring to the *Pancasila Student Profile framework*, especially the global diversity dimension, this study will also examine the extent to which students are able to integrate local Indonesian values with the global perspectives they gain during the IISMA programme.

Globalisation has created an interconnected world, requiring individuals to have a deep understanding of diverse cultures, perspectives, and global issues (Mappasiara, 2018). In this context, the immersive experience offered by IISMA both in academic and social environments becomes a strategic platform to develop these values. Students interact directly with peers from different countries, learn different educational systems, and understand varying perspectives on the world (Basit & Komalasari, 2023). These interactions help them develop empathy, tolerance, and the ability to work in cross-cultural teams-essential skills for global citizens.

Furthermore, students' involvement in extracurricular activities, volunteer projects, and field trips during the programme provides opportunities to interact directly with local communities in the host country. This not only broadens their understanding of global issues but also fosters a sense of social responsibility and a desire to contribute to positive change (Sumarni et al., 2024). As emphasised by Munif (2017), the process of internalising values in character education, including global citizenship values, is a

gradual and ongoing process. Therefore, it is important to strengthen the education of moral values based on religion and local culture (Rohman & Budimansyah, 2020).

The international experience gained through IISMA serves as a catalyst in deepening students' understanding of the complexities of the world. Interactions with lecturers, international students, and local communities encourage programme participants to reflect on their own cultural values and assumptions, and to appreciate the differences that exist (Akbari et al., 2024; Saputro et al., 2021). These values are also reinforced by the foundation of character education in higher education, such as those built through Pancasila Education, Religious Education, and Citizenship Education courses (Cahyana, 2018). Through active participation in collaborative activities and community service, students apply global citizenship values in real terms (Achmad, 2020).

Not only that, this experience also enriches students' ability to communicate and collaborate across cultures (Dharma et al., 2020), while encouraging a transformation in thinking that is more open, reflective, and critical in dealing with global issues (Gonsalves, 2024). This developing metacognitive thinking ability is an important provision in facing the increasingly competitive global world of work. However, globalisation also brings challenges for the younger generation, such as identity crises and pressure from popular culture (Putri et al., 2016). Therefore, the role of character education based on strong moral and ethical values is absolute, as the basis for forming the identity of Indonesian students who are honest, have integrity, and are based on Pancasila (Mahpudz, 2019; Romlah & Rusdi, 2023).

This study aims to explore in depth the experiences of IISMA students in developing global citizenship values. Through a narrative study approach, this study will examine how the process of cross-cultural interaction, social engagement, and self-reflection during study abroad contribute to the formation of students' global attitudes and competencies. The focus of this study includes the dimensions of empathy, tolerance, social responsibility, and the ability to think critically and reflectively towards global issues. In addition, this study also examines how students interpret their national identity in an international context, and how they see their role as agents of change who bridge local Indonesian values with challenges and opportunities at the global level.

The results of this study are expected to provide valuable insights for stakeholders, including policy makers, educators, and students themselves, regarding strategies for developing global citizenship in the context of higher education. The findings of this study are expected to be a basis for designing and implementing more inclusive, transformative, and sustainable international student exchange programmes. Thus, the contribution of this study lies not only in the aspect of strengthening global competence, but also in the formation of the character of Indonesian students based on Pancasila values, committed to social justice, environmental sustainability, and world peace (Munif, 2017). This study is ultimately expected to strengthen the role of higher education as a vehicle for cultural diplomacy and a shaper of world citizens with integrity.

RESEARCH METHODOLOGY

This study uses a qualitative approach with a narrative study design, to explore the process of transformation of global citizenship values experienced by Indonesian students through the Indonesian International Student Mobility Awards (IISMA) programme. The narrative approach was chosen because it allows researchers to understand the subjective and reflective meaning of individual experiences, in a broader social and cultural context, as explained by Clandinin & Connelly (2004), that human experiences are best understood through the stories they form and tell.

The subjects of this study were Indonesian students who had participated in the IISMA programme for at least one semester between 2021 and 2024. The selection of participants was carried out by purposive sampling, with the criteria of Active students from various universities in Indonesia, Having significant academic and non-academic experience while participating in IISMA, The number of participants was limited to 2 people to maintain the depth of analysis and authenticity of the narrative. Data Collection Techniques through *in-depth interviews* Indirect observation of their participation in public discussions, IISMA alumni forums, or online media as a form of contribution from global citizens. Data Analysis Techniques using a thematic narrative analysis approach, with stages of Transcription and familiarisation with interview data and narrative documents, Open coding to identify key patterns and experiences related to the transformation of global citizenship values, Development of narrative themes that reflect changes in participants' ways of thinking, identity, and global orientation, Reconstruction of individual narratives, then comparing between cases to find similarities and

differences in meaning. Researchers maintained data validity through triangulation of techniques and sources, member checking of participants, and audit trails to ensure traceability of the research process.

RESEARCH RESULTS AND DISCUSSION

4.1. Initial Motivation and Socio-Academic Background

The results of the study showed that students' initial motivation to participate in the IISMA programme was influenced by different institutional backgrounds and personal experiences. Students from Gorontalo State University (D) were motivated by personal curiosity about the outside world and non-organisational experiences, such as documentary projects and art achievements, as the main capital in the selection process. In contrast, students from the University of Indonesia (R) brought a strong organisational background, including active involvement in the Student Executive Board (BEM) and international debate clubs, with motivations that were more directed at developing global networks and professional career readiness.

This difference reflects the imbalance in the campus ecosystem, where students from large universities tend to be more exposed to international opportunities, while students from regional areas rely more on individual initiative. However, both showed a strong drive to gain cross-cultural experiences as part of their aspirations to become global citizens. Both participants chose universities in Europe, but their approaches to choosing were different. Student D chose the University of Padua in Italy based on lecturers' advice and adaptation strategies, although it was not linear with his background in Broadcasting Media. On the other hand, student R strategically chose University College London (UCL), which was linear with his International Relations studies at UI.

These results suggest that students from top campuses have better confidence and access to information in developing international mobility strategies. Meanwhile, students from regional areas tend to rely on external assistance and pragmatic considerations, such as the chances of being accepted and the availability of academic support.

4.2. Expectations, adaptation and strategies for facing challenges

Pre-departure concerns reflect each student's socio-cultural background. Student D experienced more concerns related to the weather, halal food, and potential

discrimination as a Muslim woman who wears the hijab. These concerns were reinforced by her lack of previous international exposure. In contrast, student R focused more on academic pressures at her destination campus and financial management in a big city like London.

The similarity lies in the anxiety towards academic challenges, but the focus is different: D is more on cultural adaptation, while R is on academic performance and living logistics. This shows that the initial orientation towards globalisation is still very much determined by the social and cultural capital that students have had since before departure.

The findings show that successful adaptation is strongly influenced by social networks and personal preparedness. Student D relied on emotional support from fellow Indonesian students who were also attending IISMA, and found comfort through informal interactions with local residents. In contrast, student R demonstrated independent adaptation skills through budget management, debate skills, and utilisation of campus resources. These differences show that students from national campus backgrounds tend to prioritise ethnic and emotional solidarity, while students from elite campuses optimise individual competencies and previous international experiences in facing challenges.

4.3 Academic Experience and Critical Learning

The academic experience of Indonesian students in the IISMA programme shows a significant shift in learning paradigms. The transition from a domestic teaching system that tends to be oriented towards passive mastery of material to a foreign learning system that emphasizes autonomy, active participation, and critical dialogue, is a challenge as well as an opportunity for developing students' intellectual capacity. Student D said that the learning system at the target campus provides high learning freedom, without the requirement for attendance or a strict attendance system. However, this freedom is balanced with high academic expectations, such as participation in discussions, individual presentations, and writing reflective essays based on arguments. He admitted that at first he had difficulty adjusting to the rhythm of learning that demands independence and internal discipline. However, through a gradual adaptation process, student D began to develop critical and reflective learning habits, especially in analysing social issues with a contextual approach.

In contrast, student R showed a faster adaptation in facing the foreign academic system. His background as an active participant in national scientific debates and forums as well as exposure to international literature became important provisions in participating in seminar-based classes. He was not only active in expressing opinions in discussions, but was also able to connect global academic discourse with Indonesian national issues, such as democracy, human rights, and cultural diversity. This activeness established a reputation as a student with a strong "Southeast Asian" perspective, so that he was often asked to be a speaker in mini-forums between students on campus.

These differences in experience show that the success of academic adaptation is greatly influenced by the background of the original institution, previous learning experiences, and readiness to face dialogue-based learning. However, both have experienced an epistemological transformation process that places learning as an intersubjective process, not just a transfer of knowledge from lecturers to students, but an exchange of ideas that enriches global perspectives.

Furthermore, IISMA also serves as a space for criticism of the Indonesian higher education system. Both reflect the tendency of the domestic system that still emphasises procedural compliance rather than the development of critical reasoning. Student D noted that in Indonesia, student presence is more valued than intellectual contributions in class, while student R noted the lack of space for healthy scientific debate in domestic classes. This reflection became the beginning of awareness of the need for pedagogical reform in Indonesia, especially in the aspects of learning autonomy, diversity of evaluation methods, and the formation of a democratic academic climate.

Cross-cultural interactions that occur outside the classroom also enrich the critical learning dimension. Student D utilises cultural moments such as Batik Day, potluck dinners, and community engagement with local residents to introduce Indonesian culture while discussing differences in social values. He views these interactions as a process of "learning from the real world" that not only tests cross-cultural communication competency but also strengthens the ability to reflect on the identity and values it carries.

Meanwhile, R's students developed international academic networks through participation in seminars, guest lectures, and regional student forums. He integrated these experiences into diplomatic narratives, such as explaining Indonesia's foreign policy position in the ASEAN context and Indonesia's role in the global humanitarian

crisis. For him, academic experience is not only about gaining knowledge, but also how to become an individual *epistemic agent* who is able to produce knowledge and shape global opinions based on the perspective of developing countries.

These differences in interaction patterns confirm that the formation of global citizenship identity through IISMA takes place in a plural and contextual manner. Students from campuses with a local orientation emphasise cultural representation as a form of contribution to the globalisation of identity, while students from institutions with an international orientation articulate Indonesia's role in global geopolitical dynamics. Both reflect two faces of global citizenship: representative-cultural and reflective-structural.

Thus, the academic experience at IISMA not only impacts students' cognitive abilities, but also facilitates critical learning that brings together knowledge, values, and action. Such learning is the basis for the formation of global *civic literacy,* namely the ability to think critically, interact interculturally, and take ethical positions on international issues.

4.4 Cross-Cultural Interaction and Global Connections

Cross-cultural interactions occur through classes, campus activities, and student initiatives. Student D participated in the Batik Day event and used class discussions as a space to build relationships, especially with international students and local residents. Meanwhile, student R established connections through intense academic discussions in seminars and campus forums, and actively introduced Indonesian diplomacy in various formal forums.

These differences in interaction patterns confirm that the formation of global citizenship identity is not uniform; students from campuses with a local orientation emphasise cultural representation, while those from institutions with an international orientation display an articulation of Indonesia's role in global dynamics.

One of the important contributions of Indonesian students in the context of the IISMA programme is their role as cultural ambassadors who introduce and represent Indonesia in cross-cultural interactions. Based on narrative data, student D actively utilises informal moments such as joint culinary activities, international cultural day celebrations, and casual discussions on campus to introduce local culture. He brings typical Indonesian food, and wears batik attire in official campus events such as

International Day, which then becomes a trigger for cultural conversations with students from various countries.

This cultural representation does not stop at superficial aspects such as food and clothing, but develops into a discussion about local values such as mutual cooperation, religious tolerance, and the principle of family in Indonesian society. Student D said that the interest of international students in Indonesian social values encouraged him to delve deeper and narrate his local culture with full reflection. He admitted that in the process, he not only introduced Indonesian culture to the world, but also rediscovered the roots of his identity as part of a maritime nation that is open and adaptive to differences.

Meanwhile, student R displays a more systematic and integrated pattern of cultural representation in academic discourse. He is active in international forums that discuss the themes of cultural diversity, human rights, and Southeast Asian geopolitics. In these forums, R positions Indonesian culture not only as a local entity, but as a soft *power diplomacy force* in building peaceful and mutually respectful international relations. He utilises historical references to Asian-African diplomacy, Indonesia's role in the G20, and Indonesia's contribution to the Palestinian issue to expand the meaning of cultural representation into the global geopolitical dimension. These differences in approach indicate a spectrum in how Indonesian students articulate their cultural identity in the global space from symbolic representations based on everyday culture to strategic articulations in international discourse. Both contribute to expanding the understanding of Indonesian culture as a dynamic, complex, and relevant entity in the global order.

4.5 Transformation of Global Identity and Citizenship

Identity transformation as a result of international experience is a central aspect of this study. Both students D and R showed that participation in IISMA was not only an academic experience, but also an intensive process of forming a new identity as a global citizen *who* is aware of cross-national interdependence and transnational responsibility.

Student D, who previously had high concerns regarding stereotypes against Muslim women, experienced a significant psychosocial transition. Interactions with students from various religious and ethnic backgrounds, as well as the experience of receiving an award for her contribution to the International Cultural Night, provided a strong identity affirmation. She began to realise that becoming a global citizen does not

mean giving up local or religious identities, but rather synergising them in inclusive interactions. "I no longer only feel part of Indonesia, but also part of a pluralistic world, without losing my Islam," she said. This transformation was marked by a shift from an exclusive local identity to a hybrid identity that integrates local and global values. She was not only able to engage in cross-cultural dialogue, but also bring an Indonesian perspective as a solution to the global discourse on peace, harmony, and sustainability. In contrast, student R experienced a more cognitive and ideological transformation. She realised that there was a gap between the global narrative she learned at her destination campus and the reality of geopolitics and global inequality. From this experience, R developed a critical sensitivity to global issues such as climate change, the refugee crisis, and knowledge colonialism. He not only learnt about the world, but also questioned the position of Indonesia and developing countries in a global structure that is not always fair. For him, the identity of global citizenship is an awareness of the intellectual and ethical responsibility to be part of change. This transformation resulted in a new orientation towards his role in the future. R began to imagine a career not only as an Indonesian diplomat or academic, but as a global actor who could contribute to cross-country networks and international institutions. He saw himself not just as a representative of the nation, but as a bridge of global values rooted in the principles of justice, equality, and humanity.

Overall, these results indicate that IISMA has functioned as a *transformative learning space*, which allows students to experience transformative learning (Mezirow, 1991). The identity transformation that occurs is not uniform, but varies according to social background, personal experience, and interaction with the global environment. However, the common thread lies in the increasing cultural awareness, critical thinking skills, and commitment to universal values, an important foundation for the formation of reflective and transformative global citizenship.

DISCUSSION

The experience of student D from Gorontalo State University during the Indonesian International Student Mobility Awards (IISMA) programme shows how cultural diplomacy can be a form of global citizenship that is fluid, interpersonal, and has a real impact. In daily interactions with international friends at the destination campus, D consciously introduces elements of Indonesian culture such as regional specialties, the

use of the hijab as a religious identity, and the values of tolerance that are typical of Islam Nusantara. These simple actions, although seemingly trivial, contain strong symbolic values as a form of representation of Indonesian culture that is inclusive and open to diversity.

This phenomenon illustrates what Wilson (2020) calls *everyday diplomacy*, which is the practice of non-formal diplomacy carried out by individuals through symbolic actions in everyday interactions, which indirectly build cross-cultural understanding. "*Everyday diplomacy is a critical yet often overlooked dimension of global citizenship, where individuals enact cultural agency through mundane, symbolic acts that foster mutual understanding*" (Wilson, 2020, p. 115). In this context, D has played a role as a cultural agent connecting local Indonesian values with global multicultural dialogue spaces. Furthermore, D's practice can be analysed through the *inclusive global citizenship framework* put forward by Camicia and Zhu (2011), where effective global citizens are those who are able to articulate inclusive values and reflectively position themselves within global inequality structures. "*Effective global citizens articulate inclusive values and position themselves reflexively within global inequalities*" (Camicia & Zhu, 2011, p. 423). In her position as a Muslim woman from Eastern Indonesia, D not only participates in the global space, but also voices the uniqueness of her identity amidst global diversity.

In addition, D's actions also have a *soft power dimension*, as explained by Nye (2004). In the context of international education, cultural exchanges and academic mobility play an important role in shaping global perceptions of a country. "*Cultural exchanges and educational mobility serve as soft power tools, enabling individuals to shape perceptions and build cross-cultural alliances" (Nye, 2004, p. 11)*. When D introduced the concept of Islam and tolerance, he indirectly strengthened Indonesia's image as a Muslim-majority country that upholds the values of pluralism and social harmony. This finding is also in line with Killick's study (2018), which emphasised that international education not only improves students' intercultural competence but also makes them cultural mediators who bridge local and global contexts. "*International education fosters intercultural capabilities that enable students to act as cultural mediators, bridging local and global contexts*" (Killick, 2018, p. 203). In D's case, the cross-cultural experience not only enriched him personally, but also raised Indonesia's collective identity in global discourse.

Unlike D, student R from the University of Indonesia demonstrated a more structural and critical form of global engagement. During his studies abroad, R was actively involved in academic forums discussing major issues such as the climate crisis, global inequality, human rights, and the urgency of decolonisation in higher education. Through various speaking and writing opportunities, R brought Indonesian experiences and perspectives, especially from the Global South, into global conversations that are often dominated by Western perspectives.

R's role as an *epistemic disrupter*, a term used to describe individuals who challenge the dominance of mainstream knowledge, echoes Connell's (2007) thinking, which emphasises the importance of intellectual agency claims from the Global South. "*The Global South must assert its intellectual agency to reshape global knowledge production, countering the dominance of Euro-American perspectives*" (Connell, 2007, p. 215). By questioning the single narrative of climate change and inserting concrete examples from local contexts such as deforestation in Borneo, R rejects the subordination of local knowledge and constructs alternative epistemologies.

This approach represents the *critical global citizenship framework* as outlined by Pashby et al. (2020), which emphasises the importance of developing awareness of global power structures, as well as encouraging ethical engagement on issues that have global impacts. "*Critical global citizenship education encourages students to engage with global issues through a lens of power, privilege, and structural inequality*" (Pashby et al., 2020, p. 147). For R, being a global citizen is not just about mobility or cultural adaptation, but about having the courage to challenge systemic injustices through the articulation of perspectives that have been marginalised.

This is also in line with Andreotti's (2011) *postcolonial global citizenship idea, which sees students from the Global South as subjects capable of decolonising global discourses.* "*Students from the Global South reclaim their epistemic agency to decolonise global discourses*" (Andreotti, 2011, p. 390). In this context, R is not only a participant in the global space, but also a transformative actor who disrupts the status quo and encourages a reorientation of the direction of global knowledge.

IISMA not only functions as a mobility programme, but also as a *pedagogical vehicle* that facilitates the development of global competence of Indonesian students. In the OECD framework (2018), *global competence* is defined as the ability to examine local

and global issues, understand diverse perspectives, and interact effectively across cultures. *"The capacity to examine local, global, and intercultural issues, to understand and appreciate the perspectives and worldviews of others, and to engage in open, appropriate, and effective interactions"* (OECD, 2018, p. 7).

Through cross-cultural experiences, students like D and R experience *disorienting dilemmas* -moments of confusion that force deep reflection that serve as triggers for *transformative learning* as described by Mezirow (2000). "Transformative learning involves a deep shift in perspective, driven by critical reflection on disorienting experiences that challenge existing assumptions" (Mezirow, 2000, p. 22). This process fosters their capacity to become reflective, critical, and empathetic global citizens.

The programme also strengthens *deliberative citizenship*, as described by Gutmann and Thompson (2004), namely citizenship characterised by the ability to engage in rational dialogue, respect differences, and seek common ground in diversity. "*Deliberative democracy depends on citizens who can engage in reasoned dialogue, respecting differences while seeking common ground*" (Gutmann & Thompson, 2004, p. 10). Students learn not only from the classroom, but from social encounters and intercultural dialogues that enrich their awareness of the relativity of values and the diversity of perspectives.

The experiences of students D and R underscore the importance of a contextual approach in global citizenship education. As stated by Bosio and Schattle (2021), global citizenship education should not be universalistic, but responsive to the social, cultural, and historical contexts of learners. *"Global citizenship education must account for the diverse cultural, historical, and structural contexts that shape students' experiences, avoiding one-size-fits-all approaches"* (Bosio & Schattle, 2021, p. 28). To that end, IISMA can be strengthened with structured reflection modules before and after departure, as suggested by Tarrant et al. (2014). "*Structured reflection activities before, during, and after international experiences enhance students' ability to translate their learning into actionable global citizenship practices*" (Tarrant et al., 2014, p. 150). These activities are important to crystallise learning and make it a provision for advocacy and ongoing engagement after returning home.

Moreover, the cross-cultural experience broadens students' *moral imagination*, which is the ability to imagine and feel the lives of others across social and cultural

boundaries (Nussbaum, 1997). "*The capacity to empathise with others' lives and to imagine their realities across cultural and social divides*" (Nussbaum, 1997, p. 90). In practice, this creates a cosmopolitan ethic that celebrates differences as a shared strength (Appiah, 2006). "*Cosmopolitan ethics is rooted in the recognition of shared humanity, where differences are not erased but embraced as part of a collective moral solidarity*" (Appiah, 2006, p. 155).

Although IISMA offers a transformative experience, structural challenges such as inequality of access, cross-cultural adaptation, and academic pressure cannot be ignored. Rizvi (2009) warns that international education can reinforce global inequalities if not designed with equity and inclusion in mind. "*International education can reproduce global inequalities if not designed with equity and inclusion in mind*" (Rizvi, 2009, p. 270). As a strategic step, the programme should strengthen pre-departure training for students from non-metropolitan areas so that they have adequate cultural literacy and adaptation strategies. On the other hand, alumni of programmes such as R need to be facilitated to share knowledge with local communities in order to expand the impact of the programme in building national citizenship capacity. Thus, IISMA is not only a mobility programme, but also a sustainable cultural and epistemological transformation movement.

CONCLUSION

International education has become an important tool in moulding young people with global insight, intercultural skills, and sensitivity to humanitarian issues. Through cross-country learning experiences, students not only gain academic knowledge, but also learn to understand social and cultural realities that are different from those they previously knew. In this context, global citizenship is no longer just a concept, but a life attitude that is manifested in everyday actions, such as sharing cultures, building cross-identity dialogues, and voicing social justice. Programmes such as IISMA provide a space for students to learn directly how to be part of a global society. By introducing their local culture in international forums, students help build Indonesia's image as a country rich in diversity and values of tolerance.

On the other hand, involvement in global discussions on issues such as the environment, human rights, and educational equality helps them develop social awareness and critical thinking skills about existing global inequalities. The transformation that occurs in students during the programme shows that international

experience can shape a more complete global citizenship character, namely individuals who are able to think reflectively, act ethically, and communicate inclusively. However, for this process to be truly optimal, there needs to be strong institutional support in the form of pre-departure training, mentoring during studies, and post-return reflection. Therefore, global citizenship education in the current era must be designed contextually and participatory. Not only providing information about the world, but also encouraging students to become active actors in creating a more just, peaceful, and respectful world. If managed well, programmes like IISMA will not only be a means of academic mobility, but also a vehicle for forming resilient, competitive, and inclusive global citizens.

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