



Community-Based Civic Empowerment as a Transformative Civic Education Curriculum Model in Higher Education: A Systematic Literature Review

Aina Nurdiyanti¹, Muh. Khaedir²

Sekolah Pascasarjana Universitas Pendidikan Indonesia, Program Doktor PKn, Indonesia¹
Civic education, Universitas Negeri Makassar, Makassar, Indonesia²
ainanurdiyanti@ung.ac.id
khaedir@unm.ac.id

ARTICLE INFO

Article History:

Submitted: April 2026

Accepted: Mei 2026

Published: Mei 2026

Keywords:

Civic Engagement;
Civic Education;
Higher Education;
Curriculum
Reconstruction;
Community-Based
Learning.

Corresponding author:
Aina Nurdiyanti
ainanurdiyanti@ung.a
c.id

ABSTRACT

The crisis of civic engagement among university students in the digital era has become a significant challenge for democratic societies, particularly in Indonesia's post-Reformasi context. Although digital transformation has expanded opportunities for participation, it has also intensified political apathy, polarization, slacktivism, and superficial civic involvement among young citizens. This study examines the limitations of the current Pancasila and Citizenship Education curriculum in higher education and proposes a transformative curriculum model grounded in community engagement. Using a Systematic Literature Review (SLR) guided by the PRISMA framework, the study analyzed 68 Scopus-indexed articles published between 2023 and 2026. Data were examined through thematic and qualitative content analysis. The findings identify five major gaps in contemporary civic education: (1) fragmentation between rational and affective civic engagement approaches, (2) limited integration of digital citizenship competencies, (3) weak community partnership practices, (4) insufficient culturally sustaining pedagogy, and (5) inadequate multidimensional assessment systems. In response, the study proposes the Community-Based Civic Empowerment (CBCE) curriculum model, which positions communities as living civic laboratories within the Mandatory General Education (MKWK) framework. The model emphasizes collaborative civic action, project-based digital citizenship, deliberative democratic practices, and participatory assessment. This study contributes to the development of transformative civic education curriculum discourse and higher education policy. The model requires empirical testing in future studies.

INTRODUCTION

The contemporary world is experiencing a paradoxical democratic crisis. On the one hand, massive digitalization has opened unprecedented opportunities for civic participation. Digital platforms enable rapid mobilization, transnational advocacy, community-based campaigning, and more inclusive public deliberation. On the other hand, the same digital environment has also intensified social fragmentation, algorithmic polarization, declining public trust in democratic institutions, and shallow forms of participation that are often symbolic rather than transformative. This is not merely a

technological paradox; it is a fundamental crisis in the moral ecology of twenty-first-century citizenship.

The crisis of contemporary civic engagement is multidimensional. It is shaped by the legacy of authoritarianism, the complexity of decentralization, and the acceleration of digital transformation. In Indonesia, this crisis has a distinctive and acute character. Three decades of New Order authoritarianism cultivated a political culture of compliance and dependency, while post-1998 reform, despite decentralizing authority, also created opportunities for local elites to control resources and democratic institutions. The consequence is a widening gap between the growth of procedural democracy and the weakening of substantive citizen participation. University students, as strategic civic actors, are at the center of this crisis. Empirical studies increasingly show that Indonesian students experience what may be described as a civic disengagement syndrome. This condition is reflected in digital exclusivism, apathy toward formal political processes, slacktivism, clicktivism, algorithmically filtered selective empathy, and minimal involvement in real community life. Ironically, this generation is the most digitally connected generation in history, yet it is also increasingly disconnected from the substance of democratic life.

Digital platforms have transformed civic life but have not automatically deepened democratic agency. Volodenkov and Fedorchenko (2021) show that the digital infrastructure of civic activism faces structural challenges, including algorithmic bias, echo chambers, political distortion, and polarization. Ekman and Amna (2012) further remind us that civic engagement cannot be reduced to visible political participation alone; latent forms of civic orientation, social involvement, and readiness to act are also essential for understanding democratic participation. In this sense, students' online engagement must be examined not only by how frequently they post, like, or share political content, but also by whether such actions contribute to deliberation, community problem-solving, and sustained civic responsibility.

The challenge is particularly urgent for higher education. Pancasila and Citizenship Education (PKn), especially within the Mandatory General Education (MKWK) framework, should function as a pedagogical bridge between civic knowledge, civic virtue, democratic competence, and community-based civic action. However, in many higher education settings, Pancasila and Civic Education still operates through a

value-transmission model: memorizing the principles of Pancasila, understanding constitutional norms, and learning the formal structure of government. Such a model is important but insufficient because it often fails to build an organic connection between civic knowledge and collective action in real communities.

The critique of cognitive and normative frameworks in higher education civic education is longstanding, however its significance has intensified in the digital age. Prakoso et al. (2024) found that although the PKn curriculum recognizes the importance of Pancasila values, implementation remains dominated by a legalistic approach that is insufficiently responsive to contemporary social dynamics. Rahmat et al. (2026) similarly emphasize the need for a Pancasila-based digital civic platform that connects normative knowledge with real community problems. These findings indicate that the renewal of PKn should not only revise content but also reconstruct the relationship between campus, students, digital spaces, and society.

Multiple international frameworks bolster this argument. The Council of Europe's Reference Framework of Competences for Democratic Culture asserts that democratic citizenship necessitates values, attitudes, skills, and critical comprehension that empower individuals to engage effectively in democratic and culturally diverse societies (Council of Europe, 2018). Westheimer and Kahne (2004) argue that democratic education should distinguish among personally responsible, participatory, and justice-oriented citizens. Bennett (2008) also shows that digital generations increasingly practice civic life through personalized, networked, and expressive modes of participation. These perspectives suggest that civic education in higher education must move beyond knowledge transmission toward the formation of democratic agency, critical digital citizenship, and community responsibility.

Accordingly, the research gap addressed in this article can be formulated in three dimensions. First, there is a theoretical gap: limited frameworks integrate rationality and sensibility in higher education civic education, especially in non-Western contexts. Second, there is an empirical gap: few studies have synthesized the effectiveness of community-based curriculum models for strengthening university students' civic engagement in the digital era. Third, there is a practical-policy gap: there is no sufficiently explicit guideline for reconstructing higher education PKn by positioning community as a curricular partner rather than merely an object of community service.

The academic notion of civic engagement possesses a diverse multidisciplinary heritage. Civic engagement is understood as the active participation of individuals and groups in identifying and addressing public issues (Ehrlich, 2000), strengthened through trust, reciprocity, social networks, and social cohesion as the foundations of democratic life (Putnam, 2000), and manifested in participatory democratic practices through deliberation, collective action, and community involvement as emphasized in the concept of strong democracy (Barber, 1984). Civic Engaement in higher education can be defined through four interconnected dimensions: civic knowledge, civic skills, civic dispositions, and civic participation. Knowledge without disposition produces nominal citizenship; disposition without skill produces well-intentioned but ineffective citizenship; and both without real participation produce citizenship that remains confined to the classroom. Therefore, the central issue is not whether students know Pancasila and democracy, but whether they can translate such knowledge into ethical, critical, and collaborative action.

Higher education civic education carries a dual mandate: transmitting national values and identity while simultaneously preparing students to participate critically in an increasingly plural, dynamic, and digital democracy. In Indonesia, however, this mandate remains historically problematic because civic education was long associated with ideological indoctrination through Pancasila Moral Education and P4 during the New Order era. Although the post-Reformasi period repositioned civic education toward more democratic and critical orientations, recent scholarship indicates that Indonesian civic education discourse still predominantly focuses on national identity, Pancasila, multiculturalism, tolerance, and character formation, while civic participation and community engagement remain insufficiently developed (Rahmanto et al., 2024).

This condition demonstrates the urgency of reconstructing civic education curricula in higher education toward more participatory, experiential, and socially transformative models. Theoretically, such reconstruction is strongly supported by Dewey's (1916, 1938) conception of education as a transactional and experiential process in which democratic learning emerges through active interaction with social realities. Freire (1970) further strengthens this perspective by emphasizing conscientization and praxis, arguing that transformative education must position learners as active subjects capable of critically understanding and transforming their social conditions through dialogue and collective action. This transformative orientation

is reinforced by Kolb's (1984) experiential learning cycle, which highlights concrete experience, reflection, conceptualization, and experimentation as interconnected dimensions of meaningful learning. Within this framework, civic engagement cannot be effectively cultivated through classroom instruction alone; students must directly engage with community realities as part of the learning process. Empirical studies on service-learning further confirm that community-based learning strengthens civic efficacy, social responsibility, democratic participation, and student retention when implemented through reciprocal community partnerships rather than charity-oriented activities (Chittum et al., 2022; Jacoby, 2015; Saltmarsh & Hartley, 2011). Therefore, the development of a community-based civic education curriculum in higher education becomes increasingly urgent as a strategy for bridging democratic theory and civic practice while responding to contemporary challenges of digital citizenship and declining civic engagement among youth.

Pancasila as a civic philosophy provides a relevant normative foundation for reconstructing Pancasila and Citizenship Education (PKn) curriculum in Indonesian higher education. Beyond functioning as a state ideology or constitutional principle, Pancasila represents a living civic philosophy that shapes public ethics, civic virtues, social cohesion, and collective responsibility within Indonesian society (Budimansyah, 2026; Latif, 2011, 2018). In this context, Pancasila offers a moral framework for integrating digital citizenship, community engagement, and democratic responsibility. Its horizontal dimension is reflected in local civic values such as *gotong royong*, *tepa selira*, *siri' na pacce*, and *pela gandong*, which emphasize solidarity, deliberation, mutual respect, and communal responsibility. These values demonstrate how Indonesian citizens historically cultivate social cohesion and participatory civic life. In the digital era, such principles remain relevant in virtual civic spaces, as reflected in online donation campaigns, environmental activism, anti-corruption movements, and various forms of digital solidarity.

Nevertheless, challenges remain. The implementation of the Merdeka Curriculum and PKn still faces discontinuity between Pancasila values taught in class and the social practices experienced by students. There is also resistance in some communities regarding the relationship between religious identity and national identity, along with limited lecturer capacity to implement transformative pedagogy. Based on this

theoretical foundation, this article addresses three research questions: Why has the higher education Pancasila and Civic Education curriculum not been effective in strengthening students' civic engagement? and what kind of higher education PKn curriculum model is relevant for strengthening civic engagement in the digital era?

RESEARCH METHODS

This study employed a Systematic Literature Review (SLR) guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework. The SLR approach was selected because it enables a systematic, transparent, and replicable synthesis of research findings related to civic engagement, citizenship education, and curriculum transformation in higher education. Through this approach, the study aimed to identify theoretical trends, conceptual gaps, methodological patterns, and emerging practices relevant to the reconstruction of Pancasila and Citizenship Education (PKn) in Indonesian higher education.

Search Strategy

The literature search was conducted using the Scopus database because of its broad international coverage and high-quality indexed publications. The search process employed combinations of keywords derived from the study focus using Boolean operators as follows:

("civic engagement" OR "civic education" OR "citizenship education" OR "Pancasila citizenship education") AND ("higher education" OR "general education" OR "curriculum reconstruction" OR "community-based learning" OR "transformative learning").

The search was limited to journal articles published between 2023 and 2026 to ensure the inclusion of recent discussions related to digital citizenship, democratic participation, and curriculum transformation. Only peer-reviewed articles published in English were included.

Inclusion and Exclusion Criteria

The inclusion criteria consisted of: (1) articles indexed in Scopus; (2) studies focusing on civic education, citizenship education, civic engagement, or community-based learning in higher education; (3) empirical or conceptual studies relevant to curriculum reconstruction and democratic learning; and (4) articles published between 2023 and 2026. Exclusion criteria included: (1) conference proceedings, book chapters,

editorials, and non-peer-reviewed publications; (2) studies unrelated to higher education contexts; (3) articles focusing solely on primary or secondary education; and (4) articles lacking sufficient relevance to civic engagement or curriculum transformation.

Screening Process

The article selection process followed the four stages of PRISMA. In the identification stage, 312 potential articles were retrieved from the Scopus database. During the screening stage, 47 duplicate records were removed, and titles and abstracts were reviewed, resulting in 184 articles meeting the initial criteria. In the eligibility stage, full-text assessments were conducted, leading to the exclusion of 116 articles that did not satisfy the inclusion criteria. Finally, the inclusion stage resulted in 68 articles being included in the final synthesis. The screening and eligibility assessment were conducted independently by two researchers to enhance reliability and reduce selection bias. Differences in assessment were discussed collaboratively until consensus was reached.

Quality Appraisal

Quality appraisal was conducted to ensure the credibility and relevance of the selected studies. The appraisal considered publication quality, methodological clarity, theoretical relevance, data transparency, and contribution to civic education scholarship. Articles with insufficient methodological explanation or weak relevance to the study objectives were excluded during the eligibility stage.

Data Extraction

Data extraction was conducted systematically using a review matrix containing information on author, year, country context, research objectives, theoretical framework, methodology, key findings, and implications for civic education curriculum development. Of the 68 selected articles, 24 originated from the Indonesian context, 18 from other Southeast Asian contexts, and 26 from broader global contexts relevant for comparative analysis.

Data Synthesis

The study employed thematic analysis and qualitative content analysis as complementary analytical techniques. Thematic analysis was used to identify recurring patterns, conceptual relationships, and emerging debates within the literature, while content analysis was applied to examine the frequency and distribution of themes, methodological approaches, and research orientations. The synthesis of the 68 articles

produced five interrelated themes that characterize contemporary civic engagement research in higher education during the 2023–2026 period. These themes subsequently became the analytical basis for developing the Community-Based Civic Empowerment (CBCE) curriculum model.

Table 1. PRISMA Flow of Article Selection

PRISMA Stage	Number of Articles
Identification (initial search results)	312
Duplicate records removed	47
Screening after title and abstract review	184
Full-text articles excluded	116
Final articles included in synthesis	68

source: processed by researchers

RESEARCH RESULTS

The article selection process followed the four stages of PRISMA. First, the identification stage produced 312 potential articles from the Scopus database. Second, the screening stage removed 47 duplicates and screened titles and abstracts, resulting in 184 articles that met the initial criteria. Third, the eligibility stage examined full texts and excluded 116 articles that did not meet the inclusion criteria. Fourth, the inclusion stage resulted in 68 articles that met all criteria and were included in the final synthesis. Of the 68 articles, 24 were from the Indonesian context, 18 from other Southeast Asian contexts, and 26 from global contexts relevant for comparison.

Table 2. Inclusion and exclusion criteria

No.	Inclusion Criteria	Exclusion Criteria
1.	Scopus-indexed articles published between 2023 and 2026	Publications before 2023
2.	Reputable Q1-Q3 journals	Non-peer-reviewed works such as theses and book chapters
3.	Focus on higher education	Focus only on primary or secondary education
5.	Written in English or Indonesian	Duplicate publications
6.	Empirical or review articles	Articles irrelevant to the main topic
7.	Relevant to civic engagement and/or higher education PKn	Studies outside citizenship or civic education

Synthesis of 68 articles resulted in five main interrelated themes. These five themes reflect the landscape of civic engagement research in the context of higher education during the 2023–2026 period.

A. Theme 1: The theoretical crisis of fragmented rationality and sensibility

The most consistent finding in the literature is theoretical fragmentation between rationality-based and sensibility-based approaches to civic engagement. Rationality-based approaches emphasize cognitive knowledge, rational choice, institutional literacy, and behavioral intention. Sensibility-based approaches emphasize emotion, value, relation, affect, empathy, and social connectedness. In the context of higher education PKn, the implication is clear: learning models that rely only on the transmission of cognitive knowledge about democracy and Pancasila will not generate sustainable civic engagement. A more integrative approach is needed, one that intentionally connects civic reasoning with affective experience, emotional attachment to community, moral imagination, and concern for public issues.

B. Theme 2: Digital transformation as both opportunity and threat for civic engagement

The literature shows that digital platforms have fundamentally transformed the ecology of civic engagement, but their impact is ambivalent. Social media and digital platforms expand mobilization, enable cross-border deliberation, and provide more democratic access to information and participation channels. However, digital infrastructure also carries structural risks. Algorithmic bias intensifies polarization, fragmentation of the digital public sphere weakens cross-group solidarity, and slacktivism may replace substantive participation with symbolic gestures. For higher education PKn, this finding indicates the need for digital citizenship education that goes beyond conventional media literacy. Students need pedagogy that develops critical agency in digital spaces, helps them distinguish meaningful participation from slacktivism, enables the use of digital platforms for substantive collective action, and cultivates awareness of algorithmic bias.

C. Theme 3: Pedagogical gaps from cognitive-normative learning to transformative learning

The third theme is a critique of PKn pedagogy, which remains dominated by cognitive-normative approaches. Although transformative approaches are increasingly recognized, their implementation is constrained by conceptual ambiguity, limited lecturer capacity, and assessment systems that prioritize standardization and cognitive measurement. Numerous studies indicate that the Value Clarification Technique, flipped learning, problem-based learning, and project-based learning can enhance emotional involvement, moral reasoning, comprehension of Pancasila principles, and the development of civic character. This suggests that curriculum flexibility, profound learning, and project-based learning facilitate the reformation of higher education PKn towards a more transformative approach.

D. Theme 4: Community as curricular space through partnership and empowerment

The fourth theme concerns the growing literature on community engagement as an essential curricular domain in higher education. Civic empowerment is understood as a multidimensional construct that includes academic knowledge, communication skills, sensitivity to diversity, self-efficacy, and intention for community involvement. In this context, community is not merely an object of service or a passive practicum site. Community becomes an active educational subject where knowledge is tested, values meet reality, and civic agency is developed through meaningful collective action. This is what distinguishes the Community as Curriculum approach from conventional service-learning or fieldwork models. Community is not only the destination of curricular activity; it is the starting point, context, and continuing reference for civic learning.

E. Theme 5: Pancasila Civic-Action Ladder as a bridge between values and action

The fifth theme is the Pancasila Civic-Action Ladder (PCAL), which operationalizes Pancasila values through five clusters of civic action: character education, service-learning, digital citizenship, social innovation, and rural-urban partnership. PCAL is relevant as an implementation framework for reconstructing higher education PKn for three reasons. First, it explicitly integrates digital citizenship. Second, it positions social innovation as a form of citizenship. Third, it builds rural-urban partnerships as civic laboratories. In the context of the Merdeka Curriculum and MKWK flexibility, PCAL can

serve as an operational framework that enables lecturers and students to design civic engagement projects that are authentic, measurable, and impactful.

DISCUSSION

The findings of this study demonstrate that the reconstruction of Civic Education (PKn) in higher education requires a paradigmatic transformation from a content-transmission orientation toward a community-based, experiential, deliberative, and impact-oriented civic learning model. Based on the synthesis of 68 Scopus-indexed articles, the proposed Community-Based Civic Empowerment (CBCE) model positions PKn not merely as a compulsory subject for transmitting constitutional values and national ideology, but as a transformative civic ecosystem that develops civic knowledge, civic disposition, civic agency, and civic responsibility through authentic social engagement. This argument aligns with contemporary civic education scholarship emphasizing that democratic citizenship cannot be cultivated solely through the mastery of concepts, but through lived civic experiences, ethical reflection, participatory action, and collective problem-solving (Biesta, 2011; Dewey, 1916; Westheimer & Kahne, 2004).

1. Community as Living Curriculum

The first pillar of CBCE is the concept of community as a living curriculum. Unlike conventional PKn learning that remains classroom-centered and lecturer-dominated, CBCE positions communities villages, urban neighborhoods, civil society organizations, cultural groups, local governments, and marginalized communities as authentic civic learning spaces. Civic problems such as intolerance, ecological degradation, weak legal awareness, social fragmentation, digital disinformation, and declining public participation become real contexts through which students construct civic understanding. This perspective resonates with Boyer's (1996) scholarship of engagement and service-learning theory emphasizing reciprocal university-community partnerships (Bringle & Hatcher, 1996; Jacoby, 2015).

However, the novelty of CBCE lies in its distinction from conventional service-learning. In many higher education practices, service-learning remains limited to short-term community service, charity-based activities, or field exposure programs where communities are treated primarily as objects of intervention. CBCE rejects this instrumental approach by positioning communities as equal curricular partners and co-

producers of civic knowledge. Students do not merely “serve” communities but engage in reciprocal dialogue, collaborative civic inquiry, and democratic problem-solving. Consequently, community becomes not only a site of implementation but also a source of civic knowledge, ethical reflection, and democratic validation.

2. Experience-Based Transformative Civic Pedagogy

The second pillar, experience-based transformative teaching, reinforces the idea that civic competence develops through the integration of action and reflection. Drawing from Kolb’s (1984) experiential learning cycle and Dewey’s (1916) experiential education theory, CBCE structures learning through four stages: engagement with public issues, reflective analysis, theoretical interpretation, and civic action. Freire’s (1970) concept of praxis further strengthens the transformative dimension of the model by encouraging students not only to participate in civic activities but also to critically examine structures of inequality, exclusion, and power relations.

This pillar addresses one of the longstanding weaknesses of PKn in Indonesian higher education, namely its tendency to remain normative, abstract, and memorization-oriented. CBCE transforms civic knowledge into civic practice by encouraging students to investigate actual social issues, conduct community-based inquiry, deliberate with stakeholders, and design collaborative civic interventions. As a result, students are positioned not merely as recipients of citizenship knowledge but as emerging civic actors capable of ethical judgment, democratic participation, and collective problem-solving.

The implementation of this pillar can be operationalized within the Semester Learning Plan (RPS) of PKn/MKWK through project-based and community-based learning activities. For example, learning outcomes may require students to identify local civic problems, conduct stakeholder mapping, design digital advocacy campaigns, facilitate public dialogue, produce civic education media, and prepare reflective civic portfolios. Learning methods may include deliberative discussion, community immersion, participatory observation, service-learning projects, and digital civic campaigns linked directly to course outcomes.

3. Pancasila-Based Digital Citizenship

The third pillar, Pancasila-based digital citizenship, responds to the reality that civic participation increasingly occurs within digital environments. Digital citizenship should not be understood merely as technical literacy or online participation, but as an

ethical, civic, and political practice. UNESCO's recent guidance on digital citizenship education highlights the importance of developing informed, responsible, and active digital citizens capable of navigating contemporary democratic challenges (UNESCO, 2023; UNESCO, 2024).

CBCE contributes to this discourse by grounding digital citizenship in Pancasila values such as human dignity, social justice, deliberation, unity in diversity, and collective responsibility. This orientation is important because digital participation frequently becomes symbolic, reactive, or performative without ethical accountability. Scholars have warned that online activism may produce "slacktivism" or thin participation that lacks sustained civic commitment (Bennett & Segerberg, 2012; Morozov, 2011). CBCE addresses this limitation by encouraging students to use digital platforms for civic diagnosis, public education, collaborative advocacy, deliberative communication, and community empowerment rather than mere symbolic expression.

In practical terms, this pillar can be integrated into PKN/MKWK courses through assignments such as digital civic campaigns, community-based social media advocacy, civic podcasts, digital storytelling, anti-hoax initiatives, and online deliberation forums connected to local public issues. Thus, digital citizenship becomes an extension of democratic civic action rather than a substitute for it.

4. Impact-Oriented Multidimensional Assessment

The fourth pillar of CBCE is impact-oriented multidimensional assessment. Conventional PKN assessment tends to prioritize written examinations and conceptual understanding, which are insufficient for measuring civic disposition, ethical reasoning, deliberative competence, digital responsibility, and community impact. The Council of Europe's Reference Framework of Competences for Democratic Culture emphasizes that democratic competence includes values, attitudes, skills, critical understanding, and civic behavior requiring multidimensional evaluation mechanisms (Council of Europe, 2018).

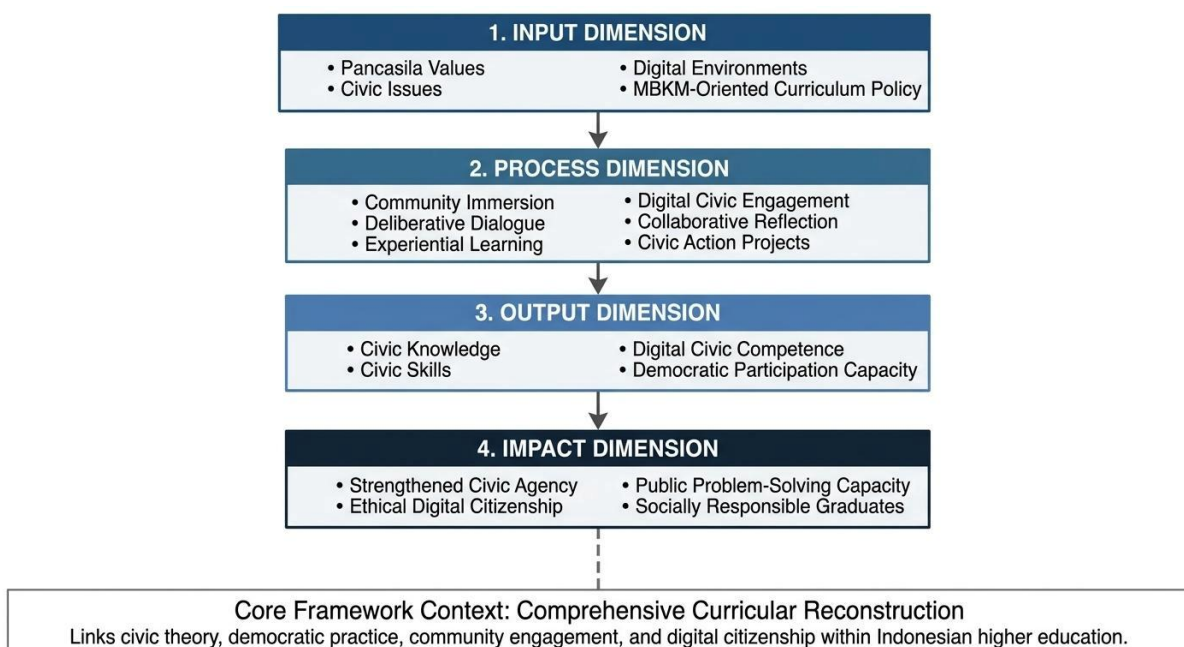
Accordingly, CBCE expands civic assessment beyond cognitive achievement by integrating reflective journals, civic portfolios, peer evaluation, community feedback, digital products, civic identity narratives, lecturer assessment, and impact reports. This approach is supported by Celio, Durlak, and Dymnicki's (2011) findings that service-learning positively influences civic engagement, social skills, and civic responsibility

when reflection and community relevance are systematically designed. Therefore, assessment within CBCE must evaluate not only project completion but also the extent to which learning fosters civic awareness, ethical responsibility, collaborative competence, and measurable community contribution. Within the Semester Learning Plans (RPS) structure, this assessment model can be implemented through rubric-based evaluation covering civic participation, reflective depth, collaborative engagement, digital ethics, problem-solving capacity, and community impact indicators. Such assessment design strengthens the alignment between learning outcomes, learning activities, and civic transformation objectives.

CBCE Model Structure

The CBCE model can be conceptualized through four integrated dimensions:

Input: Pancasila values, civic issues, community partnerships, digital



environments, and MBKM-oriented curriculum policy. Process: Community immersion, deliberative dialogue, experiential learning, digital civic engagement, collaborative reflection, and civic action projects. Output: Civic knowledge, civic skills, civic disposition, digital civic competence, and democratic participation capacity. Impact: Strengthened civic agency, ethical digital citizenship, community empowerment, public problem-solving capacity, and socially responsible graduates. This structure demonstrates that CBCE is not merely a pedagogical technique but a comprehensive curricular reconstruction framework linking civic theory, democratic practice, community engagement, and digital citizenship within Indonesian higher education.

At the policy level, CBCE aligns with the direction of Indonesian higher education reform, particularly MBKM and MKWK policies emphasizing contextual, interdisciplinary, and experiential learning. Permendikbudristek No. 53 of 2023 and the MBKM framework encourage learning models integrating graduate learning outcomes, flexible pedagogy, community engagement, and real-world problem-solving (Ministry of Higher Education, 2023; Ministry of Education, 2024). Therefore, CBCE offers an operational framework for transforming PKn/MKWK into a more contextual, participatory, digital, and socially responsive civic education model.

Theoretically, CBCE contributes to civic education scholarship in three ways. First, it integrates civic engagement theory, experiential learning, service-learning, democratic competence, digital citizenship, and Pancasila civic philosophy into a coherent framework adapted to Indonesian higher education. Second, it advances the concept of community as curriculum, where communities become active producers of civic knowledge rather than passive recipients of university programs. Third, it operationalizes Pancasila values into concrete civic practices, digital responsibility, deliberative participation, and measurable social impact.

In conclusion, the CBCE model offers a relevant framework for reconstructing higher education PKn in Indonesia because it bridges the gap between civic knowledge and civic action, between Pancasila as ideology and Pancasila as practice, between digital participation and ethical responsibility, and between campus learning and community transformation. Its main strength lies in its ability to transform broad normative ideals into operational curricular mechanisms: learning outcomes, community partnerships, civic projects, digital advocacy, deliberative practice, and multidimensional assessment. Thus, CBCE is not only a conceptual contribution but also a practical design logic for building a more contextual, democratic, digital, and socially responsive model of Civic Education in Indonesian higher education.

Table 3. Operational design of the Community-Based Civic Empowerment (CBCE) model

Pillar	Curricular Meaning	Learning Strategy	Assessment Evidence
Community as living curriculum	Community provides authentic civic problems, contexts, and validation.	Community mapping, civic issue diagnosis, stakeholder dialogue.	Problem map, community partner feedback, field notes.

Experience-based transformative pedagogy	Students learn citizenship through experience, reflection, theory, and action.	Project-based civic action, reflective seminars, deliberative dialogue.	Reflective journal, civic action portfolio, presentation.
Pancasila-based digital citizenship	Digital platforms become ethical tools for civic action, not merely symbolic participation.	Digital campaign, public information design, collaborative online advocacy.	Digital product, engagement analytics, ethical reflection.
Impact-oriented multidimensional assessment	Assessment measures knowledge, disposition, agency, and community impact.	Peer assessment, lecturer assessment, community assessment, self-narrative.	Impact report, civic identity narrative, community evaluation.
Community as living curriculum	Community provides authentic civic problems, contexts, and validation.	Community mapping, civic issue diagnosis, stakeholder dialogue.	Problem map, community partner feedback, field notes.
Experience-based transformative pedagogy	Students learn citizenship through experience, reflection, theory, and action.	Project-based civic action, reflective seminars, deliberative dialogue.	Reflective journal, civic action portfolio, presentation.

source: processed by researchers

CONCLUSION

This Systematic Literature Review demonstrates that the crisis of civic engagement among university students in the digital era reflects a multidimensional challenge in higher education Civic Education. Based on the synthesis of 68 Scopus-indexed articles published between 2023 and 2026, the study identifies five major themes shaping contemporary civic education discourse: the fragmentation between rationality-based and sensibility-based civic engagement, the ambivalent impact of digital transformation, the pedagogical gap between cognitive and transformative learning, the growing recognition of community as a civic learning space, and the relevance of Pancasila civic action learning for the Indonesian context. These findings indicate that higher education, civic education remains insufficiently effective when it is predominantly oriented toward normative knowledge transmission without meaningful integration between civic knowledge, civic experience, and civic action.

In response to these challenges, this article proposes the Community-Based Civic Empowerment (CBCE) model as a transformative framework for reconstructing civic education in Indonesian higher education. The model is built upon four interconnected pillars: community as living curriculum, experience-based transformative pedagogy, Pancasila-based digital citizenship, and impact-oriented multidimensional assessment. The novelty of CBCE lies in its repositioning of communities not merely as objects of service-learning activities but as equal curricular partners and sources of civic knowledge. Through this framework, Pancasila values are operationalized through deliberative participation, digital gotong royong, collaborative civic action, and reflective community engagement. Consequently, CBCE bridges the gap between civic knowledge and civic practice while strengthening students' civic agency, democratic responsibility, and ethical digital participation.

The findings also carry important implications for curriculum and higher education policy. CBCE provides an operational model for strengthening MKWK PKn courses within the framework of Merdeka Belajar Kampus Merdeka (MBKM) Deep Learning Era by integrating community partnerships, civic projects, digital civic engagement, and multidimensional civic assessment into Semester Learning Plans (RPS). The model encourages universities to reposition Civic Education as a contextual, participatory, and socially responsive learning ecosystem in which students learn citizenship through authentic engagement with public issues and community realities. In this sense, transformative civic education is not limited to teaching democratic values normatively but enables students to experience, reflect upon, and practice democratic responsibility in everyday civic life.

This article is limited by its reliance on Scopus-indexed literature and the inclusion of only English and Indonesian sources. Therefore, future studies should empirically test the effectiveness of the CBCE model through quasi-experimental research, case studies, or participatory action research involving lecturers, students, and community partners directly. Such empirical validation is necessary to examine the model's contribution to strengthening civic knowledge, civic disposition, civic efficacy, digital civic agency, and measurable community impact in higher education contexts.

Bibliography

- Barber, B. (1984). *Strong democracy: Participatory politics for a new age*. University of California Press.
- Bennett, W. L. (2008). Changing citizenship in the digital age. In W. L. Bennett (Ed.), *Civic life online: Learning how digital media can engage youth* (pp. 1–24). MIT Press.
- Biesta, G. (2011). *Learning democracy in school and society: Education, lifelong learning, and the politics of citizenship*. Sense Publishers.
- Boyer, E. L. (1996). The scholarship of engagement. *Journal of Public Service and Outreach*, 1(1), 11–20.
- Bingle, R. G., & Hatcher, J. A. (1996). Implementing service learning in higher education. *The Journal of Higher Education*, 67(2), 221–239.
- Budimansyah, D. (2026). *Sosiologi Kewarganegaraan Perspektif Nusantara dan Global*. Bandung: CV Jendela Hasanah
- Celio, C. I., Durlak, J., & Dymnicki, A. (2011). A meta-analysis of the impact of service-learning on students. *Journal of Experiential Education*, 34(2), 164–181.
- Chittum, J. R., Enke, K. A., Finley, A., & Hoff, J. (2022). *The assessment of civic learning and engagement in higher education: Research and best practices*. Stylus Publishing.
- Council of Europe. (2018). *Reference framework of competences for democratic culture: Volume 1. Context, concepts and model*. Council of Europe Publishing.
- Dewey, J. (1916). *Democracy and education*. Macmillan.
- Direktorat Jenderal Pendidikan Tinggi. (2020). *Keputusan Direktur Jenderal Pendidikan Tinggi Nomor 84/E/KPT/2020 tentang pedoman pelaksanaan mata kuliah wajib pada kurikulum pendidikan tinggi*. Kementerian Pendidikan dan Kebudayaan Republik Indonesia.
- Ehrlich, T. (Ed.). (2000). *Civic responsibility and higher education*. American Council on Education.
- Ehrlich, T. (Ed.). (2000). *Civic responsibility and higher education*. Oryx Press.
- Ekman, J., & Amnå, E. (2012). Political participation and civic engagement: Towards a new typology. *Human Affairs*, 22(3), 283–300. <https://doi.org/10.2478/s13374-012-0024-1>

- Febriani, R., Luthfi, Z. F., & Walidi, A. (2024). Participation of citizen as social capital in LAPOR! application in Indonesia. *International Journal on Informatics Visualization*.
- Freire, P. (1970). *Pedagogy of the oppressed*. Continuum.
- Jacoby, B. (2015). *Service-learning essentials: Questions, answers, and lessons learned*. Jossey-Bass.
- Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi. (2024). *Panduan penyusunan kurikulum pendidikan tinggi mendukung Merdeka Belajar-Kampus Merdeka menuju Indonesia Emas*. Direktorat Pembelajaran dan Kemahasiswaan.
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice Hall.
- Latif, Y. (2011). *Negara paripurna: Historisitas, rasionalitas, dan aktualitas Pancasila*. Gramedia Pustaka Utama.
- Latif, Y. (2018). *The religiosity, nationality, and sociality of Pancasila: Toward Pancasila through Soekarno's way*. *Studia Islamika*.
- Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia. (2023). *Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Nomor 53 Tahun 2023 tentang penjaminan mutu pendidikan tinggi*.
- Morozov, E. (2011). *The net delusion: The dark side of internet freedom*. PublicAffairs.
- Prakoso, P., Rokhman, F., & Handoyo, E. (2024). Pancasila as a foundation for legal reform: Evaluating the impact of civic education on Indonesian legal systems. *Journal of Law and Legal Reform*.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Putnam, R. D. (2000). *Bowling alone: The collapse and revival of American community*. Simon & Schuster.
- Rahmanto, F., Aldila, F. T., & Murdiono, M. (2024). *Bibliometric analysis with VOSviewer of research trends in civic education in Indonesia*. *Proceedings WAIE 2024*.
- Rahmat, R., Bestari, P., Masyitoh, I. S., & Juliana, D. D. (2026). *Developing a civic crowdfunding platform for Pancasila education to enhance civic engagement to support SDGs*. *Journal of Engineering Science and Technology*.

- Saltmarsh, J., & Hartley, M. (Eds.). (2011). "To serve a larger purpose": Engagement for democracy and the transformation of higher education. Temple University Press.
- UNESCO. (2023). Digital citizenship in Asia-Pacific: Translating competencies into education. UNESCO.
- UNESCO. (2026). Global citizenship education in a digital age: Teacher guidelines. UNESCO.
- Volodenkov, S. V., & Fedorchenko, S. N. (2021). Digital infrastructures of civic and political activism: Current challenges, risks and constraints. *Monitoring Obshchestvennogo Mneniya*.
- Volodenkov, S., & Fedorchenko, S. (2021). *Subjectness of digital communication in the context of the technological evolution of the contemporary society: Threats, challenges, and risks*. *Przegląd Strategiczny*, (14), 437–456. <https://doi.org/10.14746/ps.2021.1.25>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Waldi, A., Supendra, D., Rivelia, K. P., & Febriani, R. (2025). Application of digital teaching materials based on flipped learning model in civics education. *International Journal on Informatics Visualization*.
- Westheimer, J., & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American Educational Research Journal*, 41(2), 237–269. <https://doi.org/10.3102/00028312041002237>
- Westheimer, J., & Kahne, J. (2004). What kind of citizen? The politics of educating for democracy. *American Educational Research Journal*, 41(2), 237–269.