

THE UNDERSTANDING OF LARGE-SCALE SOCIAL RESTRICTION POLICY TOWARDS FORMS OF SOCIAL CITIZENSHIP WITHIN THE JAGAKARSA VILLAGE COMMUNITY

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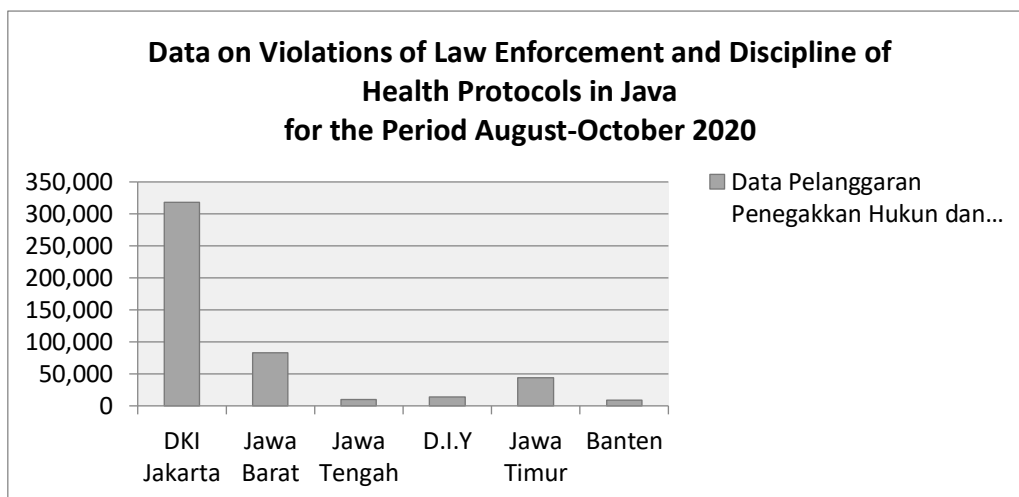
Abstract: Jakarta is the area with the highest number of health protocol violators on the island of Java. Social citizenship emphasizes rights and obligations and requires awareness tools, social responsibilities to be articulated and represented among them through participation. The problem in this study is formulated with these questions: 1) Is there any influence of the understanding of the Large-Scale Social Restriction Policy (PSBB) on the forms of social citizenship within the Jagakarsa Village community? 2) What is the form of social citizenship of the Jagakarsa Village community during the implementation of the Large-Scale Social Restriction Policy (PSBB)? Here is the hypothesis, H0: There is no effect of understanding the policy of Large-Scale Social Restrictions on social citizenship. H1: There is an effect of understanding the policy of Large-Scale Social Restrictions on social citizenship. This research uses a mixed-method that combines quantitative and qualitative methods with an explanatory sequential strategy. Respondents and resource persons in this study are the people of Jagakarsa village. This study concludes that understanding the policy of Large-Scale Social Restrictions has an effect or gives positive results on the social citizenship variables. The Jagakarsa village community is categorized into the passive citizenship type.

Keywords: *Social citizenship, Passive Citizenship, Active Citizenship, Large-Scale Social Restriction Policy (PSBB).*

INTRODUCTION

DKI Jakarta is included in the red zone and becomes the highest cluster of Covid-19 spreads, the Large-Scale Social Restrictions (PSBB) therefore is strictly implemented. The DKI Jakarta Provincial Government issued Governor Regulation No. 79 of 2020 concerning the Implementation of Discipline and Law Enforcement of Health Protocols to Prevent and Control Corona Virus Disease 2019. This regulates the types of sanctions for people who violate health protocols and is designated for everyone, including

individuals or business entities, both those with and without official permits. Jakarta is the area with the highest number of health protocol violators on the island of Java. As the nation's capital and referred to as a representation of Indonesia, the people of Jakarta have an important role in actively participating in these policies. Social citizenship generally means measures for strengthening the opportunities of citizens to participate both collectively and individually in planning and decision-making through active participation. Active citizens understand their roles, rights and responsibilities as citizens (Bucholz et al., 2020; Jensen, 2019).



Source: Directorate of Civil Service Police and Community Protection, Ministry of Home Affairs. Data reprocessed by the author, 2020

In the context of the spread of Covid-19, which is becoming increasingly out of control, public participation is the main key to success in preventing the spread of the outbreak, since the government cannot work alone. Social awareness of the community to be part of efforts to contain the spread of Covid-19 is still very low. Whereas in the context of a democratic

Indonesian society, citizen participation is an important part of various strategic policies of people's lives. Without the involvement of citizens, the tendency of the state to become authoritarian becomes very open (O'Dwyer et al., 2022; Arifin, 2016)

Ideas and notions about citizenship, especially social citizenship, are important to be raised. Not only in the context of the

current pandemic, but also of a more advanced society, social citizenship encourages the more active participation of various circles of society in existing issues within society, the point of which is to develop ideas from the community/citizens themselves that allow them to have greater and wider well-being. Yet, on the other hand, it is also the responsibility of the community itself so that it does not burden the state (Buchholz et al., 2020; Bee & Kaya, 2016)

Citizenship is always understood in terms of one's responsibility as part of a citizen who also chooses rights after carrying out obligations. In practical terms, a right for citizens is not something someone can just accept, but something that must be fought for. For example, when someone experiences eviction by the government, land disputes between citizens and companies, and so on. The understanding of classical citizenship, or rather the most common definition in Indonesia which revolves around rights and obligations, is not very adequate in providing explanations related to political phenomena such as today. Humans also have a very close relationship with their citizenship status. Which citizenship status can be in the form of rights and obligations that exist in each person. We as Indonesian citizens, should be able to carry out the obligations that the state has given us and we have the right to get what we want as long as it is good (Van Vu, 2022; Sun & Lu, 2020).

This citizenship status must be owned by everyone, so everyone must be kind and wise when we in a state system. Indonesia

has so many islands, of which this island must have its own character, from ethnicity, religion, race, customs, culture, habits, and so on, it must be different from one island to another. We are indeed allowed to have or believe in an ethnicity, religion, race, customs, culture, habits and so on that are different from others, but keep in mind that we are citizens of a country who must comply with existing laws and regulations or have been made by this country.

Literature review

Citizenship

Citizenship is a relationship between the individual and the state in which the individual has allegiance and in turn, is entitled to the state's protection. Citizenship implies a status of freedom with the responsibilities that come with it. Citizens have certain rights, obligations, and responsibilities that are denied or only partially granted to foreigners and non-citizens living in a country. In general, full political rights, including the right to vote and hold public office, are based on citizenship. The usual civic responsibilities are loyalty, taxation, and military service (Treviño et al., 2021; Leduc, 2013). Citizenship is the most privileged form of nationality. This broader term denotes various relationships between individuals and the state which do not necessarily confer political rights but imply other privileges, particularly protection abroad. It is a term used in international law to denote all persons entitled to be protected by a state. Nationality also serves to show the relationship with the state of entities other than individuals; companies, ships and

aeroplanes, for example, have citizenship (Cohen, 2019).

The concept of citizenship first appeared in cities and city-states in Ancient Greece, which generally applied to property owners except for women, slaves, or poorer members of society. A citizen of a Greek city-state is entitled to vote and subject to taxes and military service. The Romans first used citizenship as a means to distinguish the inhabitants of the Rome City from those whose territories had been conquered and incorporated by Rome. As the empire continued to grow, the Romans gave citizenship to their allies throughout Italy and then to other Romans, until in AD 212 they extended the citizenship to all free residents of the empire. Roman citizenship provided important legal rights within the empire (Berenschot, 2016; Barry, 2015; Leduc, 2013).

There are two main systems used to determine citizenship at birth: *ius soli*, where citizenship is acquired at birth within the territory of the country, regardless of the nationality of the parents; and *ius sanguinis*, whereby a person, wherever born, is a citizen of the state if at the time of his/her birth, one of his/her parents is the citizen of the state. The United States and British Commonwealth countries adopted *ius soli* as their basic principle; they also recognize the acquisition of citizenship by descent but are subject to strict restrictions. Other countries generally adopt *ius sanguinis* as a basic principle, supported with provisions for obtaining citizenship if there is a combination of birth and domicile in that state, birth in the country where the parent was born, and so

on (Calzada, 2020; Hans et al., 2021; Hooper & Uhomoibhi, 2020)

Social Citizenship

The idea of social citizenship derives primarily from the work of the British sociologist, TH Marshall and, in particular, his 1949 essay *Citizenship and Social Class*. Marshall divides citizenship into three parts: civil, political and social citizenship. These strands correspond to three relatively different historical periods. Social citizenship began to emerge in the twentieth century. According to Marshall, social citizenship includes a wide range of rights ranging from the right to economic welfare and security to the right to be fully in the social heritage and live according to the standards prevailing in society (Morgan, 2017; Edmiston, 2018). Social citizenship emphasizes rights and obligations. Social citizenship requires awareness tools, social responsibilities articulated and represented among them through participation. According to Isin (2009) states that citizenship, as a "subject-relationship," is built on a shared understanding of interrelationships, moral status, and shared responsibilities, which can be disputed, which distinguishes the concept of global citizenship.

Lister (Berenschot, et al., 2016) makes a distinction between 'being a citizen' (enjoying the citizenship rights necessary for social and political participation) and 'acting as a citizen' (actively fulfilling those rights). As an active citizen, it is necessary to direct the emphasis on 'social participation' and the various ways in which

people fully participate in the problem at hand (in this context of discussion namely Covid-19) through their actions, choices, relationships and contributions. Wiener (2018) in his seminal paper argues for a model of social citizenship in which participation is based on reciprocity and inter-subjectivity negotiations (Cardullo, 2020). According Stoyanov et al., (2019) in a similar vein argues that the difference centred approach to citizenship based on rights and equality gives rise to a horizontal model of citizenship (Tarozzi & Torres, 2016).

The institutions most closely linked to social citizenship are the education system and social services such as public health services and housing. Broadly speaking, social citizenship in the modern era can be understood from the point of view of the status equality principle. Thus, social citizenship refers to the rights, obligations, and social institutions that play a role in building and supporting equal status in society. For Marshall, the point is not to eradicate income inequality, but to achieve equality of status across social structures. In other words, the concept of social citizenship highlights the need to look beyond formal legal and political rights and obligations to gain a fuller appreciation of what it takes to participate in or be a member of a community. Citizenship is also about non-political capacities directly related to access to social resources (Alvarez et al., 2018), a political system with equal citizenship is, in reality, less than equal if it is part of a society divided by unequal conditions. Question mark: (1) There is no effect of understanding the policy of Large-Scale Social Restrictions on

social citizenship; (2) there is an effect of understanding the policy of Large-Scale Social Restrictions on social citizenship

MATERIALS AND METHODS

This study used a quantitative and qualitative method, there are several models in mixed methods research, including convergent parallel, explanatory sequential, exploratory sequential, transformative, embedded, and multiphase mixed methods (Newton & Knight, 2022). The strategy used in this study is explanatory sequential. This approach involves two phases. In the first phase, the researcher collects quantitative data, analyses the results and then uses the results to plan the second phase, which is qualitative. This design is overall designated to support the qualitative data explain in detail the initial quantitative results. Specific procedures may involve the survey data collection in the first phase, data analysis and then follow-up with qualitative interviews to help explain the survey responses (Creswell, 2016:4-5).

Qualitative research method is one type of method to describe, explore and understand the meaning that is considered by a number of individuals or groups of people from social or humanitarian problems. The qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. The final report for this research has a flexible structure or framework. Anyone involved in this form of

research must apply a research perspective that is inductive style, focuses on individual meaning, and translates the complexity of a problem (Hilde et al., 2021; Creswell 2016:4-5).

This method discusses the design used in the research and in this case, the use of qualitative research and its basic intent. This section also discusses the research sample and the overall data collection and recording procedures. Furthermore, it discusses the steps of data analysis and the methods used to present the data, interpret it, validate it, and show potential research results. In contrast to other designs, the qualitative approach involves comments by the researcher about his or her role and the particular type of qualitative strategy used. In addition to this, because the structure of writing qualitative research may be quite varied from one study to another (Kumar et al., 2017; Bradshaw et al., 2017)

The explanation of the researcher's role will also determine the explanation of the problems that arise in the data collection process including efforts to limit research, gather information through observation and interviews, whether structured or not, documentation, visual materials, and design protocols for designing information. The selection of 34 informants' women workers was carried out using a purposive sampling strategy, where the purposive sampling strategy required informants who were selected based on the considerations of the researcher with a specific purpose to be used as informants with those who best knew the information to be studied.

RESULTS AND DISCUSSION

a. Forms of Social Citizenship of the Jagakarsa Village Community During the Implementation of Large-Scale Social Restriction Policy

Jagakarsa Village is one of six villages in Jagakarsa District, South Jakarta Administrative City. The postal code of Jagakarsa Village is 12620. This area has an area of 4.85 km² or 19.39% of the area of the Jagakarsa District. Jagakarsa Village consists of 7 neighbourhoods (RW), the major population is Muslim. This village divides the neighbourhood's based on the village. The villages in the Jagakarsa include: Babakan, famous for its Setu Babakan (RW 01), Jagakarsa (RW 02,05,07), Kelapa Tiga (RW 03) and Kampung Kandang (RW 04, 06).

The test results for this study shows that a person's understanding of the Large-Scale Social Restriction (PSBB) policy has a positive and significant influence on the forms of social citizenship within the community. The result of hypothesis testing in this study indicates that H₀ is rejected and H₁ is accepted. This means the variable understanding of the Large-Scale Social Restrictions policy (X) has an effect or gives positive results on the variable forms of social citizenship (Y). This is evidenced by the significant value < 0.05, which is 0.000 < 0.05. In addition to looking at the comparison of significant values, also looking at the comparison of the results of the Pearson Correlation that is 0.488 > 0.165 (r count > r table). It correlates with a moderate degree of correlation and the form of a positive relationship. The

influence given by the variable X on the variable Y has a close relationship of 0.488 or 48.8%. A positive relationship implies that the higher the public's understanding PSBB policy, the more social citizenship forms the community has (active citizenship) and vice versa. The lower the public's understanding of PSBB policy, the fewer forms of social citizenship the community citizenship has (passive citizenship).

The results of this study correspond with the concept used, namely social citizenship. Active citizenship emphasizes the right to participate, especially as citizens. It requires awareness tools, social responsibilities articulated and represented among them through participation. Regarding the current Covid-19 pandemic, where almost all countries experience limited energy and resources, the participation of active citizens seems very important. The formulation of various policies and prevention programs in emergencies is not enough to rely solely on the state, but there must be participation from the community so that response efforts are effective (Ahmad et al., 2012; Kaur & Randhawa, 2021).

Referring to the research findings above, the Jagakarsa Village community has the passive citizenship type, that is the rights of citizens enjoyed as given by or upon the state. Or in other words, the state is obliged to fulfil the rights of every citizen regardless of whether or not there is any form of community participation or contribution. Dissemination has been carried out in various ways and has reached various groups, also there is a good level of

community participation in the enforcement of the rules. Currently, all people are wearing masks. But when they are inside the neighbourhood and no officers are monitoring them, they don't use masks when doing activities outside the home. This appears from the answers of those who have been interviewed, that most of them expressed their disapproval if they must lose their rights as citizens in health services for committing violations. In other words, the public has a perception that the rights of citizens must still be fulfilled by the state under any conditions. In the context of this research, people can be called active citizenship if they continue to apply health protocols, regardless of the existence of officers for monitoring them or taking action without having to be told repeatedly about using masks when they are outside the home. From the data found, people use masks based on their compliance with the rules, not because of self-awareness (Stevenson et al., 2015)

Social citizenship has two forms, namely active citizenship and passive citizenship. Active citizenship requires awareness tools from related individuals and social responsibility, one of which is represented by the active participation of the community in every government performance. The results of the research above show that people still rely heavily on the role of the government during the Covid-19 pandemic, one of which is on the compensation they must receive. The concept of full social rights in the form of extensive social and health care without the participation and social awareness of the community towards their position as citizens will make the Covid-19 response

policy ineffective and one-sided. The efforts only come from the state while the people have no participation. The concept of ideal citizenship that needs to be encouraged is to open up and strengthen opportunities for citizens to participate both collectively and individually in planning and decision-making regarding social security and health care (Öztürk & Yeşilbursa, 2021; Gentile, 2017).

b. The social psychology for Jagakarsa community as a social civic shaper

According to Rosmawati and Hasanul Mulkan in the book *Citizenship Education* (2020), juridically, citizenship is defined as a legal or official bond between residents of a country (citizens) and their country. Also read: *The Role of Citizenship Education in State Defense* This juridical relationship is binding and can lead to certain legal consequences. Juridical citizenship can also be interpreted as a citizen who is under the power of a state. Like it or not, citizens must comply with applicable laws. Quoted from the book *Citizenship Science (Civics)* (2020) by Titik Susiatik, the most important thing in a juridical sense of citizenship is the establishment of legal ties, which are marked by the assertiveness of individuals to become part or residents of a country. Legal ties in the realm of juridical citizenship can take the form of a birth certificate, statement letter, Identity Card (KTP), Family Card (KK), proof of citizenship, and so on.

The emotional bond grows from the community and culture in which they live. A person can be said to have sociological

citizenship, if he has a cultural appreciation, behavior, and way of life like a citizen of that country. When viewed in terms of emotional ties, a person can be said to have sociological citizenship. However, it does not apply to citizenship legally, because the required condition is not emotional attachment, but the ratification of official documents related to citizenship. On the other hand, a person can have citizenship legally, but not sociologically. Because the person does not live his life as a citizen, and does not have an emotional bond with his country.

In the concept of this norm is to provide guidelines for someone to behave in society. The strength of binding these norms is often known by four meanings, including usage, folkways, mores, and customs (Arifin, 2016). In general, this norm is a concrete value. Created to be a guide for each individual to behave in accordance with the rules that apply in society. Related to this, Gelderblom (2018) explains that values are contained in a social network. Thus, it can be said that the position of these values is important as a binder or adhesive-cohesive uniting in a relationship (Herbison et al., 2016). In general, norms that are formed spontaneously tend to be informal, meaning that they are not written down and announced. In addition to extending social norms, ranging from hierarchical social norms to spontaneous norms, we can also extend other norms resulting from rational choice, as well as hereditary and rational norms (Harris & Orth, 2020; Zellweger et al., 2019) explains that norms are shared values that regulate individual behaviour in a group.

Substantially, the goal of Citizenship Science is actually very close to the goal of ensuring the continuity of the nation and state. In the proposal of the Working Body of the Central Indonesian National Committee (BPKNIP) dated December 29, 1945, it was stated that education and teaching must guide students to become citizens who have a sense of responsibility, which was then formulated by the Ministry of Education, Teaching and Culture in terms of educational objectives to educate true citizens who are willing to contribute their energy and thoughts to the state and society" with the characteristics of a feeling of devotion to God Almighty; feelings of love for the country; feelings of love for the nation and culture; feeling entitled and obliged to participate in advancing their country according to their nature and strength; the belief that people are an integral part of the family and society; belief that people who live in society must obey the rules; the belief that basically humans are equal so that fellow members of society must respect each other based on a sense of justice by holding fast to self-respect; and the belief that the state needs citizens who work diligently, know their obligations, and are honest in thought and action (Philpot et al., 2021; Harris & Orth, 2019; Yang et al., 2016).

Citizens or citizens are people who live in a certain area and people in relation to the state. In the relationship between citizens and the state, citizens have obligations to the state and vice versa citizens also have rights that must be granted and protected by the state. In international relations in every territory of the country there are always citizens and

foreigners who are all called residents. Every citizen is a resident of a country, while every resident is not necessarily a citizen. There is one very interesting community, namely the Jagakarsa community in carrying out social citizenship activities through non-formal education. This is real, when other groups convey their thoughts, views, and ideals with poor delivery, this community comes with things and goals that are very commendable. They are present with a new in a non-formal education in the middle of the genre of society which actually requires a renewal in the process of a learning. It was founded by several young people who work as journalists, because at first, they were worried about the lack of a place for discussion, and the lack of a reading room (Harris & Orth, 2019)

Citizenship is a person's membership in a particular political unit (specifically: the state) which carries the right to participate in political activities. Someone with membership were called citizens. A citizen has the right to have a passport from the country he is a member of. Citizenship is part of the concept of citizenship (English: citizenship). In this sense, residents of a city or district are referred to as city residents or district residents, because both are also political units. In regional autonomy, this citizenship becomes important, because each political unit will give different (usually social) rights to its citizens. Citizenship has similarities with nationality (English: nationality). What makes the difference is the right to be active in politics. It is possible to have a nationality without being a citizen (for example, being legally subject to a state and entitled to protection without

having the right to participate in politics). It is also possible to have political rights without being a member of the nation of a country (Song et al., 2021).

Citizenship is a member of a political community (state), and with it carries the right to participate in politics. A person with such membership is called a citizen. The term is generally similar to nationality, although it is possible to have a nationality without being a citizen (for example, being legally a subject of a state and entitled to protection without having the right to participate in politics). It is also possible to have political rights without being a nation of a country. This arrangement regarding citizenship is usually determined based on one of two principles, namely the 'ius soli' principle or the 'ius sanguinis' principle. What is meant by 'ius soli' is a principle that is based on the legal understanding of the land of birth, while 'ius sanguinis' is based on the principle of blood relations. Citizenship and citizenship are two things that are related to each other. Citizens (with the provisions of citizens) are individuals who reside in a certain country. In the 2006 Law concerning Citizenship in Law number 12 of the year an article 1 point 2 "citizenship" (is all matters relating to citizens)

All citizens can enjoy this civilized life not only because of the implications of their activeness in the labor market, but rather as a direct result of their political membership as citizens. Thus, in this view, we can see that the issue of the rights of citizens affected during the pandemic must be equal under any circumstances. When the PSBB policy is enforced, the informal

working class may not get an income during the pandemic, as well as other vulnerable groups. In addition, there have also been cases of stigmatization of medical personnel, and expulsion from their place of residence. This is the result of disseminating inaccurate information by the government, resulting in the public getting incomplete information and taking the wrong attitude and this is a form of violation of the rights of citizens. Therefore, in guaranteeing the rights of citizens, the government must pay attention to the working class who does not get an income during the pandemic, it must also be guaranteed to get their social rights. In addition, all vulnerable groups must have equal rights in social policy. This means that in this case the policies made by the government must consider the needs of marginalized groups, both economically and socially. Namely, related to citizenship rights, both rights are recognized socio-culturally, the right to a more equitable distribution of welfare, as well as the right to participate and be represented politically (Naidoo, 2022; Kalpana, 2019).

The pandemic creates a double vulnerability because the system and culture that regulates life so far still relies on the exclusion of many groups of people. For this reason, the issue of health and discrimination that has been experienced by marginalized groups must be overcome, by fulfilling the rights of citizens who are more inclusive. For this reason, in formulating a policy, the government must also look at how the policy has reached all levels of society. Moreover, about the importance of social protection for

informal workers in particular and vulnerable groups in general. Social protection is not only needed during crisis situations but also in normal situations. That's because in normal life the living conditions of informal workers are unstable and vulnerable to being trapped in poverty. Without social protection, informal workers, vulnerable groups will continue to live in uncertainty, and in times of crisis, not only their hope will be lost but also their lives may be lost.

CONCLUSIONS

The results of hypothesis testing in this study indicate that H0 is rejected and H1 is accepted. This means that the variable understanding of the policy of Large-Scale Social Restrictions (X) has an effect or gives positive results on the variable form of social citizenship (Y). The influence given by the X on the variable Y has a close relationship of 0.488 or 48.8%. A positive relationship means that the higher the public's understanding of the Large-Scale Social Restriction (PSBB) policy, the more forms of social citizenship the community has (active citizenship) and vice versa, the lower the public's understanding of the Large-Scale Social Restriction (PSBB) policy, the fewer forms of social citizenship the community has (passive citizenship). Referring to the research findings above, the Jagakarsa Village community has is a passive citizenship type, that is the rights of citizens enjoyed as given by or upon the state. Or in other words that the state is obliged to fulfil the rights of every citizen regardless of the absence of any form of the community's participation or

contribution. Active citizenship is based on active participation and it is a product of the individual's awareness. Regarding this research, people can be called active citizenship if they continue to apply health protocols, whether or not there are officers who monitor them or take action without having to be told repeatedly about using masks when they are outside the home. From the data found, people use masks based on their compliance with the rules, not because of their self-awareness.

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