

## Youth Participation in Global Development: A Lesson Learned from Local Volunteering in Semarang

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**Abstract.** The Sustainable Development Goals (SDGs) which encourage engagement from a wide range of actors, represent the global framework's development path. However, the role of youth is rarely discussed, despite the fact that young people in Indonesia are in a strategic position to help attain the SDGs owing to the country's demographic advantage. This article seeks to explain the participation of young people in local volunteering in Semarang, Central Java, Indonesia to support the achievement of global goals by using Cosmopolitanism as a theoretical framework. The research methodology in this article is qualitative, with data generated from primary data through surveys with youth volunteers in social projects as well as secondary data from policy briefs, websites, and articles. The findings of this study demonstrate that young people's participation in achieving global development goals at the local level is based on their awareness that they are a part of the global community and have a responsibility to contribute to global goals.

**Keywords:** Global Development, Local Volunteering, Participation, SDGs, Youth

### 1 Introduction

Research on global development trends shows survey results related to the position of youth in global development. According to the survey in 2019, youth have an important role in supporting development. Youth have great potential with the knowledge and abilities in digital technology and innovation [1] (Ingram and Lord 2019). In Indonesia, with the demographic bonus peaking (a condition where the number of people in productive age is greater than non-productive age) in 2020–2030, youth playing pivotal roles. As the world's fourth-most populous country, having 70% of its population of productive age (2020 data) has a beneficial impact on development through economic productivity [2]. To attain economic productivity, the realization of optimal development acceleration must be supported by quality human resources. Furthermore, the development concept is no longer limited to economic development but also includes human development. In terms of definition, global development is still being contested leading to varied interpretations. Rob Potter (2001) provides a positive definition of development's impact, whereas Gilbert Rist (2007) presents development from a pessimistic perspective, demonstrating that development's impact is counterproductive. However, development is significant since it has a direct impact on human life [3]. In fact, according to the Human Development Index, Indonesia is still ranked 116th in the world [4]. To that end, the Indonesian government has thoroughly targeted the development of quality and competitive human resources in the national medium-term development plan, which is projected to be achieved in 2024 [5].

Training and volunteer-based activities, according to Schwarzenberg (2018), can provide opportunities for young people to improve their performance by enhancing their skills and experience [6]. According to International Labor Organization (ILO) figures from 2018, though not as numerous as adults, there was youth volunteering in Indonesia, with 4,394 out of a total of 27,885 [7]. This figure is insignificant in comparison to the Indonesian population, which is dominated by Generation Z (born between 1997 and 2012), covering 27.94% of the overall population according to 2020 data [8]. Conversely, Indonesian youth have contributed a lot to the process and growth of Indonesia, both since it was still fighting for independence until now in dealing with contemporary problems. Research shows that youth act as agents who have the potential to bring social and political change [9]. There is also research which found that the youth movement itself has existed since the 1960s and young people have played an important role in shaping Indonesia's political landscape where they have been involved in the student movement and have been at the forefront of demanding social and political change [10]. In contrast, it has come to attention that the role of young people in volunteering is not always regarded favorably. Young people are frequently perceived as being unable to contribute maximally to development programs due to a lack of experience. As a result, young people require assistance from communities or organizations to develop

into young professionals who may engage in various development programs [11].

One of the social activities carried out in Semarang, Central Java, Indonesia, is motivated by the significance of providing opportunities and facilities for young people to build skills as professional volunteers. The program "Pendekar Klambi dan Produk Ramah Lingkungan" ("Klambi", in English it is called clothes Clothing Warriors and Environmentally Friendly Products) is a Pertamina Foundation-funded social project carried out by a local community named the "Gombal" Project. The project, which ran for four months, aimed to develop the capacity of individuals in social service institutions for beggars, homeless people, and neglected persons through class activities involving sewing bags out of old clothes. This social project, on the other hand, encourages young people's participation in community empowerment activities. Volunteers facilitated the activities, consisting of 21 university students. Although it operates at the local level, the objectives that it aims to achieve align with global development goals, in particular the SDGs.

Several literatures have proven how important volunteers are in achieving SDGs. For example, Schech et al. (2020) found that local volunteers play an important role in supporting the capacity building process in Non-Profit Organizations (NPO's), such as improving technical skills, service delivery, organizational logistics, and the ability of volunteers to get support and resources [12]. This is also in line with research by Hernandez-Maskivker et al., (2018) which highlights volunteer tourism and service-learning programs to contribute to local communities and promote long-term community engagement where these initiatives can address various issues that are the focus of the SDGs, such as poverty alleviation, education, and sustainable development [13]. However, in contrast to Huish, (2021) who found that volunteerism is still unable to address the root causes of structural problems and inequality in the contemporary world, it requires a more comprehensive approach in engaging local communities [14].

Reviewed from some literature, youth movements have also penetrated the world of social media and are influential in every existing issue. Findings from Yamane & Kaneko (2021) who conducted a survey on Japanese youth showed that the younger generation has a high level of awareness of the Sustainable Development Goals (SDGs) [15]. In addition, they also show a good understanding of the environmental, social, and economic issues raised in the SDGs, although only a small proportion of young people are actively involved in activities that support the SDGs, such as participation in environmental projects, social activities, or policy advocacy. The lack of youth involvement must be addressed with several strategies that will further engage youth. Existing research analyzed several strategies used to involve young people in efforts to achieve sustainable development goals in the two countries, such as education and training, participation in public policy, the use of digital technology, and also the formation of youth organizations [16]. According to Han et al. (2019), youth are agents of change in society and through their involvement in volunteering, youth can inspire others to participate in volunteering activities and make positive contributions to society [17].

Previous research has indeed explained the importance of volunteering activities in supporting the SDGs and how youth participate through their abilities. However, discussion regarding the reasons why young people participate in volunteer activities within the framework of international relations are still rare. Schwarzenberg's (2018) article proposes two main reasons why young people choose to volunteer: First, participation in volunteer activities is considered part of a form of social obligation that is based on cultural and religious traditions as well as social demands. Second, participation in volunteer activities is used as an investment to increase social capital and career development to support their future careers [18]. However, the analytical tools used to help see the causal relationship between youth's volunteer participation and their reasoning behind it are not yet available.

Thus, this article tries to provide novelty by filling the available research gap by looking at the youth participation in social projects held in Semarang, Central Java, Indonesia, using cosmopolitanism theory. This article attempts to show that studying from local volunteer activities in Indonesia can be brought to an international perspective by linking local participation within the scope of efforts to achieve global development goals. This discussion is important considering that the involvement of local communities is significant with the bottom-up approach in various development programs, which have so far been dominated by the top-down approach.

This article offers a new approach to the subject by demonstrating bottom-up implementation with the engagement of volunteers at the local level to address global challenges. The social initiative "Pendekar Klambi" evolved from concern regarding poverty and the welfare of disadvantaged populations in Central Java through upcycling old clothes into bag products. The awareness to contribute to global problems that emerge at the local level, as an action from a grassroots movement, demonstrates the idea of cosmopolitanism that all humans have the right for a better life. Moral responsibility as a world citizen is manifested through volunteering activities that incorporate SDG aspects "Leave No One Behind" into the programs. Volunteers with privileges recognize that assisting others is part of their role as human beings, regardless of their backgrounds.

## 2 Research Method

This study employs qualitative research methodologies with data from both the primary and secondary sources. Primary data was generated from a survey conducted on 16 volunteers who took part in the social project of “Pendekar Klambi” for four months, consisting of 14 females and 2 males. The survey was conducted for one week, starting from August 24 to 29, 2023 by submitting an online form containing the following question categories: 1) youth group awareness of Cosmopolitan issues and equality in the social project; 2) volunteering activities and community development in the social project; 3) awareness of youth groups as global good citizens; 4) impact of volunteering activities on Sustainable Development Goals; 5) obstacles and support in volunteering activities; 6) suggestions and perceptions on the future of volunteering. Aside from that, primary data was acquired from reports on the “Pendekar Klambi” social project. Furthermore, we obtained secondary data from a variety of sources, including policy papers, websites, and articles. This supplementary data helps to support our primary data-based arguments.

## 3 Conceptual Framework

### 3.1 Cosmopolitanism in IRs

Cosmopolitanism is part of normative theory in international relations. The emergence of this theory was in ancient Greece when Diogenes, a philosopher who spread the 'Cynic' philosophy, used the term *cosmopolites* for the first time. In Greek, the term *cosmopolis* consists of the words "kosmos" which means world, and "*polis*" which means country, which is what is meant by this term according to Diogenes, a citizen of the world [19]. In its development, Immanuel Kant played an important role in developing the idea of cosmopolitanism. According to Kant, cosmopolitanism is interpreted as world citizenship. As the world becomes more connected, people have greater awareness of people in other parts of the world and have moral obligations that are not limited to obligations within their home country but also globally [20]. This is in line with the principle of human rights, namely the importance of equal moral values for all human beings [21], regardless of background or country of origin. Along with that, O'Neill (1996) is in line with the Kantian argument about the existence of a universal commitment, saying that all humans must have the same perceptions and actions not to hurt other people [22].

Pogge (1992) said that there are three elements in cosmopolitanism: individualism, universality, and generality. Individualism explains that the leading unit in cosmopolitanism is humans, or people, so it does not talk about the identity attached to the individual, for example, religion, ethnicity, and citizenship. Then universality talks about commitment that is attached to humans equally, not only to certain groups or parties. Meanwhile, generality is explaining a commitment that has global power, thus bringing together all of humanity as the main center of attention [23]. Apart from that, there are various types of cosmopolitanism, for example, according to Kleingeld and Brown (2006), namely political, economic, cultural, and moral cosmopolitanism. Cosmopolitanism that explains specifically about global citizenship and building global institutions is political cosmopolitanism. If we discuss social justice, it is included in the focus of economic cosmopolitanism. Furthermore, cultural cosmopolitanism explains cross-cultural relations in a global context. Lastly, regarding the moral obligation for all humans, regardless of their particular identity, to help others, explain about moral cosmopolitanism [24].

In the study of international relations, cosmopolitanism is not as popular and influential as other theories. This is in line with Sugiono's view that this theory tends to be marginalized because it does not start from political theory, which originates from the idea of nation-states, but from the idea of the world as a global unit. Moreover, the value of cosmopolitanism seems to negate the spirit of patriotism towards the home country [25]. Criticism comes from Waldron (2000), who states that the idea of cosmopolitanism is a utopian ideal [26]. Walzer (1994) even previously stated that cosmopolitan ethics are basically good and exist, but the global ideals of cosmopolitans are considered unrealistic for everyday application. Even if it were possible, then the moral relations that are built are termed thin morality, unlike thick morality, which is created from a sense of togetherness among parts of a particular country or community. On the other hand, radical criticism rejects the idea of global justice and universal values. This criticism is often associated with the opposite of cosmopolitanism, namely communitarianism. Communitarianism speaks of moral values that are relevant only when applied to a particular society and period, especially if the society shares a common identity [27].

In the midst of various existing debates, this article will focus on the position that global morality can be built on the same concerns related to various global challenges, which will ultimately have an impact on all humanity regardless of their background. Then, it is necessary to help other people across nations. Supporting what Sugiono

stated, cosmopolitanism is actually a promising political theory and is considered more positive in modern thought, which speaks to the aspect of openness on the basis that all humans must be treated equally and empathy is built on relationships with fellow human beings. Cosmopolitanism brings a campaign to important aspects of social relations between human beings, such as justice and morality, which must not be shackled by national boundaries, so that these relations are global and transcend national boundaries [28]. Additionally, Beck's (2006) opinion states that cosmopolitanism has encouraged the emergence of a human rights discourse that places universal human rights above certain rights or civil rights [29].

### **3.2 Cosmopolitanism in Global Development**

The current pattern of global development has experienced changes over time, one of which is the rise of increasingly diversified actors who are no longer dominated by the old powers, notably Western donor countries. For example, the private sector is emerging as an important new actor in global development, with the potential for broad engagement with governments, civil society organizations (CSOs), local institutions, and various international development actors [30]. Furthermore, many CSOs associate their projects related to development initiatives with various issues such as protecting the environment, equitable access to education, and equal rights for women [31]. Volunteering is a vital part of numerous CSOs and movements for social and political change. Volunteering's main values, according to Leigh et al. (2011), emphasize solidarity, reciprocity, and trustworthiness among individuals, and additionally encourage social inclusion and self-determination of disadvantaged people [32]. Cosmopolitanism emphasizes features of human beings that are in a prominent position to teach international relations students the necessity of engaging in the fulfillment of safety, equity, and the well-being of people [33].

Several existing studies provide examples of the implementation of the principles of cosmopolitanism in global politics. An article by Rosyidin (2014) explains how the Millennium Development Goals (MDGs) are the shape of Cosmopolitanism implementation. MDGs are described as a collaborative framework for the moral commitment of the international community based on solidarity built on humanitarian principles in an effort to resolve the problem of global poverty. Following the traditional view that the significant aspects of international relations are power and national interests, cosmopolitanism adds a moral dimension emphasized by universal human principles and norms, underlining that global poverty is a shared responsibility [34]. The article by Sugiono (2012), on the other hand, mentions several examples of the implementation of the idea of cosmopolitanism, which is reflected in the adoption of the UN Charter, such as the Universal Declaration of Human Rights and the concept of Responsibility to Protect (R2P), which is related to ensuring human rights, as well as the establishment of the International Criminal Court (ICC) as a cosmopolitan form of law [35].

What about the Sustainable Development Goals (SDGs)? The Sustainable Development Goals (SDGs) are a framework for global development that is projected to apply universally, positioned as a constructive effort to establish benchmarks for global development achievements by establishing an array of impacts based on sustainable principles. As a comprehensive framework, the SDGs implementation certainly requires involvement from various sectors to encourage sustainability. The norms are based on global solidarity efforts to create a more sustainable world in economic, social, and environment by promoting 3P (People, Profit, Planet). The result, in its realization, is a shared responsibility for all citizens of the world in accordance with the principles of cosmopolitanism. According to Syarifah's (2019) research, the SDGs are a global standard that embody cosmopolitanism values. The SDGs are considered to be a bottom-up approach because they do not appear at random but are derived from values that already exist in many countries throughout the world, which are then combined and adopted as common principles and goals [36]. In contrast, the approach of SDGs is implemented likewise top-down, with a process of diffusion of global norms that are internalized at the national and even city levels.

### **3.3 Youth volunteer as a Cosmopolitan**

The transnational process has brought young people to face various issues that have emerged with globalization, one of which is the risk of environmental damage and the threat of terrorism, conflict, and war. If related to cosmopolitanism, these various issues bring young people into relationships with other individuals across countries. Within the framework of studies on cosmopolitanism and young people, it can be studied first about the daily aspects of young people at the local level but tied to ideas that are global in nature, with globalization as a structure and cosmopolitanism as a moral consciousness. According to Roudometof (2005), globalization does not naturally encourage the spread of beliefs and the implementation of cosmopolitan values

in society. Second, studies can focus on the activities of young people, which are carried out as part of their daily activities, by going beyond the boundaries of national identity. Young people can implement global moral values through various actions that have goals to be achieved by communities throughout the world [37].

## 4 Findings and Discussion

### 4.1 “Pendekar Klambi” Volunteers

In Pendekar Klambi's social projects, the role of youth as volunteers is widely involved. Volunteers for the “Pendekar Klambi” social project are carried out by 21 young people who are students and have previously been given facilitator training before going directly to the field who will directly interact with partners during the project. In the project, young volunteers approach the beneficiaries through an activity called engagement building. This approach is carried out to build the familiarity of each facilitator with the beneficiaries and this is also expected to increase the trust of the beneficiaries to the facilitator so that the product production process runs more smoothly. The production process starts from sorting out the raw materials for making the product, making patterns, introducing sewing machines, and making, to finalizing the product until it becomes a ready-to-use product. The involvement of young volunteers is not only limited to engagement building with the beneficiaries, but also mentoring the beneficiaries during the production process.

During their time as facilitators, young volunteers not only help technically, but also as the front guard in the interaction between beneficiaries and the “Pendekar Klambi” committee, where the beneficiaries can tell anything without fear and shame, both from obstacles, and complaints during the social project process. The obstacles and complaints of the beneficiaries conveyed will be processed into an evaluation, both for the facilitator, and for the “Pendekar Klambi” committee. The young volunteers also served as an event committee for the activity in a social project called exhibition. This exhibition was held to show the results of the products that had been made during the program period, namely bags from clothes waste. Previously, the beneficiaries had been equipped with the knowledge of how to make effective transactions and also calculate the sales results and some of the profits from the sale of bag products will be managed again to be used as production capital by the beneficiaries.

With the knowledge that has been provided, the beneficiaries will be able to continue the process of making to selling and this will enable the beneficiaries to become empowered again. The accomplishment of the goal of empowering beneficiaries is inseparable from the young volunteers' good understanding of the importance of equality and community empowerment, especially marginalized communities and this also departs from an understanding of cosmopolitanism and a heart that is called to help empower marginalized communities who become beneficiaries. Their understanding of cosmopolitanism as well as societal equality can be seen from the young volunteers' answers to the questionnaire that was distributed (questionnaire result data can be seen in the following link [https://bit.ly/QuestionnaireResults\\_PendekarKlambi](https://bit.ly/QuestionnaireResults_PendekarKlambi)) where Pendekar Klambi's young volunteers understand cosmopolitanism in equality advocacy and community building. As facilitators, educators, awareness agents, and prime movers of marginalized community development, they engage themselves with the motivation of devotion, engagement in new challenges, and the desire to make a positive impact. Being a "global good citizen" is part of a volunteer's identity, supporting global sustainable development goals.

Before joining the “Pendekar Klambi” Program as a facilitator of beneficiaries, almost all young volunteers had experience as volunteers who made positive contributions in various social projects. Based on the results of respondent data obtained from questionnaires distributed to all young volunteers, 50% of young volunteers from “Pendekar Klambi” claimed to have participated in volunteer activities before and the remaining 50% said they had never done so. Although half of the young volunteers admitted that they had never participated in volunteer activities before, they still had tremendous enthusiasm and had various motivations, such as participating in community service, helping to improve the welfare of the community, trying new challenges, gaining new perspectives, and interacting with different groups of people, etc. In addition to the enthusiasm and motivation that encourage them to join “Pendekar Klambi” volunteers, young volunteers also have a previous understanding of the concept of cosmopolitanism and also have an awareness of being good citizens. Enthusiasm in participating in the “Pendekar Klambi” program and an understanding of cosmopolitanism are expected to make them more focused in undergoing this program.

## 4.2 The Impact of Volunteer Activities on Global Development

Young volunteers of “Pendekar Klambi” said that the positive impacts of volunteering involve improved skills, environmental awareness, entrepreneurial spirit, and the establishment of sustainable communities. Despite barriers such as health, time constraints, funds, and schedule conflicts, financial support, a solid network, adequate tools, and knowledge provision are necessary. In the long run, volunteer activities are expected to support economic empowerment, environmental conservation, and sustainable community building, strengthening advocacy for humanitarian equality and sustainable development goals. In the long term, volunteer activities are expected to support economic empowerment, environmental conservation, and sustainable community development. The “Pendekar Klambi” project is proven to have a positive impact on advocating humanitarian equality and sustainable development goals by raising awareness and empowering marginalized groups. In fostering sustainable development, the involvement of young volunteers in the “Pendekar Klambi” social project not only contributes directly to the empowerment of marginalized communities but also aligns with broader global development goals.

As a direct consequence of their participation in this social project, young people are aiming towards many long-term development goals. Despite the fact that it is incorporated in local acts with a limited reach, projections promoting global development are an important part of conveying universal awareness. First, Indonesia is faced with the problem of poverty where the percentage of poor people in September 2022 was 9.57 percent or around 26.36 million people [38]. This problem is included in **SDGs Number 1, point 1** (*eradicate extreme poverty for all people everywhere, currently measured as people living on less than \$1.25 per day*), and **point 4** (*ensure all men and women, especially the poor and vulnerable, have equal rights to economic resources, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technologies, and financial services, including microfinance*). According to the Ministry of Development and Planning, higher poverty levels make alleviation efforts more difficult as it becomes harder to reach the poorest groups who often have complex circumstances that make it difficult for them to get out of poverty [39]. The involvement of young volunteers in the “Pendekar Klambi” social project is in line with efforts to achieve several SDGs goal Number 1, points 1 and 4. With the training and assistance provided by several sewing experts and also young volunteers, the beneficiaries are empowered to produce products that can be sold. In this process, people who are classified as marginalized communities, both men and women, each of whom has a complex situation, are re-empowered by starting to sew and produce bags from used clothes. The empowerment of the beneficiaries by the youth in “Pendekar Klambi” is expected to increase the income of the beneficiaries and contribute to the effort of reducing poverty.

Second, the high poverty rate also has an impact on the level of inequality in Indonesia. According to the Central Bureau of Statistics, Indonesia's inequality level as measured by the Gini Ratio is 0.381 and this figure shows no change compared to the Gini Ratio in September 2021 [40]. Income, education, unemployment, and age factors also have an impact on the magnitude of inequality in Indonesia. This is linked to structural problems in Indonesia's economic sector, including the lack of decent work opportunities and the existence of unfair fiscal policies [41]. As a result, this problem is relevant with **SDGs Number 10, point 2** (*empower and promote social, economic and political inclusion for all, regardless of age, gender, disability, race, ethnicity, origin, religion or economic ability or other status*) that must be solved. By providing training and mentoring to beneficiaries, the “Pendekar Klambi” project seeks to reduce inequality and also create social and economic inclusiveness to beneficiaries. Through the involvement of young volunteers, as well as the assistance of sewing instructors who provide training in the sewing process, beneficiaries can be empowered to improve their skills and knowledge in the field of sewing which can later become a new source of income for them. Thus, they can have a greater chance of achieving equality in access and opportunity.

Third, the inherent waste problem in Indonesia is also a concern, where 19 tons of waste are generated per day and as much as 2.54% of the waste is fabric waste [42]. Focusing on **SDGs Number 12, point a** (*Supporting developing countries to strengthen their scientific and technological capacity to move towards more sustainable consumption and production patterns*), various companies, both large companies, and at the traditional business level must pay attention to the management of waste produced by these companies in order to create sustainable production. The young volunteers from “Pendekar Klambi” focus on the processing of clothes waste into bags, which is a clear example of a responsible production approach. Not only that, the young volunteers also introduced the circular economy in the production process of bags from clothes waste which focuses on the utilization of unused products and materials to be converted into raw materials for new products, thereby reducing waste and reducing the use of excessive natural resources. After the bag production is complete, the remnants of the cut fabric are not immediately thrown away, but are collected, sorted, and used as raw material for making another product. This is in accordance with the target output of the “Pendekar Klambi” Project, namely participants can

understand that used clothing waste can be utilized as material for making environmentally friendly products. With this, the beneficiaries get knowledge and also new skills in utilizing fabric waste both before processing, and after processing it into bags, this also encourages responsible and sustainable consumption practices.

The process of producing bags from fabric waste carried out by the beneficiaries with young volunteers of “Pendekar Klambi”, is also in line with **SDGs Number 13, point 3** (Improving education, raising awareness, and human and institutional capacity related to mitigation, adaptation, impact reduction and early warning of climate change). From the process of sorting clothes or fabric waste, the beneficiaries are also given education related to the importance of being aware that clothing waste is one of the sources of greenhouse gas emissions that can exacerbate climate change [43]. Through this training, they are taught about the importance of environmentally friendly fabric waste management, such as upcycling clothes waste to reduce negative impacts on the environment and climate. Thus, the efforts of young volunteers of “Pendekar Klambi” can also contribute to achieving SDGs Number 13 point 3.

Lastly, **SDGs Number 17 point 16**, (Enhance the Global Partnership for Sustainable Development, complemented by multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to support the achievement of the Sustainable Development Goals in all countries, in particular developing countries) is one of the global goals that is also implemented in the “Pendekar Klambi” project. During the project, young volunteers of “Pendekar Klambi” collaborate with other stakeholders. First, there is a partnership with the private sector through a CSR program led by Pertamina Foundation that fully supports the “Pendekar Klambi” project from start to finish. Second, the involvement of universities consisting of academics in providing volunteer training and playing a role in involving students in this project. Third, the local government, particularly Social Services Home called “Mardi Utomo” which is under the auspices of the Central Java Department of Social Services. Last, the media that helps in the publication of activities to reach wider audiences of the project. A strong partnership with several stakeholders was established to achieve common goals in creating positive social impact.

## 5 Conclusion

The SDGs are a manifestation of the values and morals of cosmopolitanism in a global effort to achieve sustainable development. In the “Pendekar Klambi” project, young people are addressing the global challenges in social and environmental aspects to help the community, especially marginalized communities, be empowered. The young people's participation is motivated by their moral values and their awareness of collective responsibility in the local context. According to a survey of “Pendekar Klambi” volunteer participants, most have an awareness of cosmopolitanism in equality advocacy and consider it very significant in community development. Respondents identified their position as agents of change in enhancing the well-being of marginalized communities, promoting the SDGs, and producing an equitable beneficial impact.

However, the authors acknowledge in this article a lack of cross-nationality among volunteers and recipients targeted in social programs. As a result, it appears that social relationships are founded on fellow Indonesians or even Javanese. The findings, however, indicate that volunteers are aware of their responsibilities as good global citizens and recognize the importance of contributing to global welfare. The study's findings show that young people's involvement in accomplishing global development goals at the local level is based on their understanding that they are a part of the global community with a responsibility to contribute to global goals. However, the process of being involved as a world citizen does not always speak at the level of individuals or groups from affluent countries supporting developing countries as a form of global solidarity. Meanwhile, it is critical to analyze how individuals or organizations with an advantage help other, regardless of origin, color, race, or language. Hopefully, the corresponding investigations will be conducted to address the limitations of this research.

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