

Implementation of Citizenship Skills In Developing Community Concern For The Environment

by Mariatul Kiptiah

Submission date: 15-Feb-2023 09:08AM (UTC-0500)

Submission ID: 2014793207

File name: p_Skills_In_Developing_Community_Concern_For_The_Environment.pdf (183.59K)

Word count: 3951

Character count: 21968

Implementation of Citizenship Skills in Developing Community Concern for the Environment

Mariatul Kiptiah

Department of Pancasila and Civic Education,
Faculty Teacher Training and Education
Lambung Mangkurat University, Indonesia
Email: mariatulkiptiah@ulm.ac.id

Abstract-Research aims to identify the civic skill and mengembangkan citizens caring environment appropriate and effective to improve the quality of the community as the periphery of the river or are classified as wetlands. The use of scientific method approach. Learning rendering approach, also can be approach community based, because of its implementation many value caring environment that can be planted on society. This research called descriptive qualitative .Sampelnya technique is purposive sampling. As for 4 (four) main areas of university mangkurat seed gastric namely plots agriculture and wetlands, basic science and health, engineering and technology, and social the humanities , the research is (1) the skill citizens (civic skill) the people into two skill residents countries: intellectual skills and skills participatory, (2) awareness of environment activities in defiance of the community would always gotong-royong or community work, the form of special communities assemblages or handle cleanliness river for example the formation of susur river community, melingai and others. (3) the implementation of civic skill (of skills citizens) the community has already been able to perform explanations by good, have been able to analyze, and evaluate and in terms of giving opinion to the government of a city banjarmasin, participatory and skill.

Keywords: *civic skill, community, riverbank*

I. INTRODUCTION

The community as actors in the development that occurs in the community, is expected to carry out participation in one of which supports the development of river culture in increasing community participation on the river banks. This is in accordance with the 4 (four) leading priority areas of the University of Lambung Mangkurat namely agriculture and wetlands, basic science and health, engineering and technology, and social humanities, which are subsequently broken down into 10 (fields) focus areas, and one that is expected is innovation in social humanities (RIP LPPM ULM, 2011). The development of river culture is one of the

innovations in the social and humanities that supports the golden footing of the development and development of people's attitudes, skills and knowledge.

The Banjarmasin community along the riverbank is expected to have the civic skills, since it is the ability to implement their civic knowledge that has been controlled by citizens. In a democratic society, citizens should be able to carry out their obligations, and be responsible for all the actions besides the rights that they obtain. Hence, there is a balance between the rights and prominently the obligations making precedence over the rights. Civic skills, in this case, include intellectual skills and participatory skills. The results of early research show the fact that people in the Coastal region in the Takisung area work as fishermen and their children are involved in the field of education who have started to develop education so they want to continue to a higher level of education, but from that, there are still a majority of people of productive age not continuing their education to help parents go to sea. Locality education oriented to the fishing community must be strengthened and the development of awareness education towards the productive age community must be carried out [28].

According to, that "Life skills, in this sense, refer to the various abilities needed by a person to lead a successful, grateful and dignified life in society [3]. Life skills are needed abilities throughout life, complex thinking, effective communication, cooperative, responsible citizens, the character and ethics along the workforce". Meanwhile, added that "Quality Civic Education seeks to develop competence in explaining and analyzing [2]. If citizens can explain how things, namely a presidential government system, a checks and balances system, and a legal system, should work they will have a better ability to find and fix the failures. Citizens also need to have the ability to analyze certain things as components and consequences of ideals, social, economic, or political processes, and institutions. This kind of ability will allow a person to distinguish between facts and opinions or between the process and goals. It also helps citizens classify various kinds of responsibilities such as between public and private responsibilities, or between officials who are elected or appointed by ordinary citizens".

The second essential component of civic education in a democratic society is civic skills. If citizens practice their rights and fulfill their responsibilities as sovereign members of society, they not only need to master the knowledge, but they also need to have relevant intellectual and participatory skills. Based on this, the community as an actor in implementing civic skills should be able to boost up their participation, one of which is through civic skills in riverbank communities.

II. THEORETICAL REVIEW

A. Understanding civic skills

Civic skills are developed skill from citizenship knowledge that the knowledge acquired becomes something meaningful because it can be utilized in dealing with problems in society, nation and state [4].

B. Civic skill competence

Civic skills are developed so that the knowledge gained becomes meaningful, because it can be utilized in dealing with the problems of national and state life. Civic Engagement is a norm situation which individual citizens or groups involved in social life with values, motivation and commitment to make changes in the framework of improving the quality of people's lives for the better [27].

Civic skills include intellectual skills and participation skills, namely:

1. Intellectual skills are important for the formation of citizens who are broad-minded, effective, and responsible. These skills include identifying and describing, explaining and analyzing, evaluating, determining and maintaining attitudes or opinions regarding public issues.
2. Participatory skills are required skills for the participation of citizens who are broad-minded, effective and responsible in the political process and in civil society such as the skills to interact, monitor and influence [4].

The importance of the component of citizenship skills is to equip people to become democratic citizens by mastering a number of abilities, including:

1. Make or set the right decision through the process of problem solving and inquiry.
2. Evaluate the strengths and weaknesses of a particular issue.
3. Determine or take a stand in order to reach a certain position.
4. Defend a position by making a critical, logical and rational argument.
5. Describe important information to the general public.
6. Building coalitions, compromises, negotiations, and consensus.

C. Characteristics of Riverbank Communities

It is clearly true to explain about society in general than describe what the riverbank community is, because society is the most commonly term used in referring to the unity of human life. An expert says that society is a group of people who interact with each other. A human unit can have infrastructure through which its citizens can interact with one

and another [23]. Society is defined as a collection of people who are bound in a unity which has an integrated and fixed manner and which is in nature rather eternal and stable [10]. Another opinion expressed, that society is every group of people who long lived and worked together so that they can organize themselves and think about themselves as a social entity with certain limits [1]. The working process is subconsciously and done by all group members with the trial and error process include.

Several experts argue that rivers mean large water flows. Additionally, in scientific way, the river is a combination of river flow and water flow. The river is a long path above the surface of the earth where the water coming from rain flows. Water flow is the the touched part by water. The watershed is the total land and water surface bounded by a topographic water boundary and which in one way contributes to the discharge of a river at a transverse risk [8]. In contrast, said the river is the amount of water that flows from the watershed that flows from the higher place to the lower place [9]. Rivers area in Banjarmasin are classified into four categories, namely big rivers, moderate rivers, small rivers and tributaries. Large rivers such as the Martapura River, moderate rivers such as the Teluk Dalam River, and small rivers such as the Pekapuran River. Conversely, the tributaries are rivers flowing like a ditch.

Furthermore, believes that the main factor for the pattern of flooding settlements along the river bank and the increase of population along that area is the river [27]. River for residents who live on the banks of the river are able to meet their needs and maintain their lives. It is an essential thing for almost of all aspects, namely transportation, mobility, economic, social, cultural, and political. From the concentration of the population and its interaction with the river, the culture of the river is born. The life of the Banjar community develops on the river which makes the Banjar people special and cultural.

III. RESEARCH METHOD

This research is aimed at developing river culture which can be used in order to improve the quality of life of the community which is categorized based on the culture of river banks in the city of Banjarmasin. According to Fraenkel and Wallen, this study is an empirical study to find out and observe the development of people's ability to manage their environment through Civic Engagement [25]. This study employed a qualitative study, thus the data collected and analyzed were descriptive, narrative, and argumentative through exposure to sentences. The reason beyond the method was because of the data collected containing civic skills in riverbank communities cannot be achieved through the measurement of numerical calculations. The use of this qualitative research method affected the decision in term of the site and the respondents of study. The sample of respondents were determined by purposive sampling with two main considerations, comprising the respondent is one of members in the riverbank community and the community leaders. The data were analysed through the analysis data techniques by Miles and Huberman. The process of data collection was interactively and continually until the study

had been completed, so that the data had already been saturated. The method used in collecting data included: data reduction, data presentation and conclusions making.

IV. RESULTS AND DISCUSSION

Citizens' opinions of civic skills in Banjarmasin city riverbanks can generally be splitted into two forms, namely: (1) Intellectual Skills and (2) Participatory Skills. The further details of them are hereby elaborated in the following paragraphs. A. Intellectual Skills. The intellectual skills of citizens of the Banjarmasin riverbanks can be seen as the community members can easily explain the importance of the river to them, and can be implied through several interviews conducted by researchers. As AR said that: "River is a soul for us, we could not live properly without river, every day we run our everyday activities which need water from the river, without river we are suffering."

In line with that, AB share similar opinions as: "River is a place to do every households, namely washing clothes, taking a bath and drinking. All of us rely our live on the river. River is everything. We spend barely our lives on counting on the river." From the statements of the two resource persons above, we can examine that the river is the main thing for the people who live alongside the river. The explaining skill is one of the important parts in the skills of the river bank communities in the city of Banjarmasin, it implies that they can explain the role of the river for them and they are fully aware of the benefits beyond the river.

Moreover, we can conclude as well that the people in the riverbanks of the city of Banjarmasin are aware of the causes of their river pollution. This is identified that the people who live alongside the river already have critical thinking skills with the existing conditions and identify the causes of pollution of the river environment around their homes. It can be observed that some of the riverbank communities in the city of Banjarmasin have seen and felt the policies and actions taken by the Banjarmasin city government regarding river problems. This identified that the Banjarmasin riverbank community could or already had the skills to evaluate the policies and actions taken by the stakeholders. From the statement of the resource persons above, it can be explored that the people who live alongside a river in the city of Banjarmasin can already describe their functions and duties as river care keeper. This can be seen from the answers the informants gave that maintaining the cleanliness and sustainability of the river is the responsibility of all.

So the description of intellectual civic skills possessed by the riverside communities in the city of Banjarmasin is as follows:

1. Banjarmasin river bank communities already have the skills to explain the role of the river for them, which on the other hand, the community is aware of the benefits of the river.
2. Banjarmasin river bank communities already have critical thinking skills with existing conditions and identify the causes of pollution of the river environment around their homes.
3. Banjarmasin river bank communities already have the skills to evaluate the policies and actions carried out by

stakeholders.

4. Banjarmasin river bank communities already have the skills to illustrate the cleanliness and sustainability of the river.

B. Participatory Skills

Participatory skills of Banjarmasin riverbank community is witnessed through several activities, as stated by Mr. YS, that : "Here is the community who is good at having great interaction, as twice a week the people in this community carry out the community service such as make a river free of the garbage. The participants of the community service are varied, they can be a local people in that village or even other people from another village whose house around the river."

On the other hand, AZ said: "I never miss calling upon the community not to litter to the river, since it is one of the could not be gone. I frequently speak to the community to alter the behavior which is littering for the sake of clean and preservation river." From those statements, it can be explored that the riverbank community in Banjarmasin has participated by holding community service carried on in a variety of times and collecting palms that can be recycled for sale. In addition, there are efforts to communicate and influence others to do the same, for instance, preserving environmental cleanliness. In the context of the development of awareness of the importance of cleanliness in riverbank communities in the city of Banjarmasin in general do lessons by attending courses or training that has been held by the Banjarmasin municipality on how to manage waste properly. It is common thought that Banjarmasin riverbank communities' civic skills are massively helpful for the river maintenance, likely:

1. Riverbank community in Banjarmasin has generally called each other for the maintenance of river cleanliness, it can be seen from the role of the urban village head who always reminds and invites the community to work together once or twice a week in order to keep the environment clean. Besides, the community has also contacted the Banjarmasin government in order to support both financially and morally.
2. Riverbank community in Banjarmasin have been monitoring activities been carried out by both the community and the government. The prove is seen from the several requests made by residents in the form of trainings which both are conducted by the Banjarmasin government or the community and NGOs on cleanliness of the river environment and also in the form of policies monitor that have been issued by the government related to river environmental problems.
3. The riverbank communities in Banjarmasin have carried out an influence process for the benefit of the river environment. This can be seen from the plenty of demands made by riverbank communities in the context of waste management in the river and maintaining river cleanliness.

As the results, it was found that the description of citizens' skills (civic skills) riverbank communities in the city of Banjarmasin is divided into two citizen skills: (1) Intellectual skills and (2) Participatory skills. Intellectual skills of Banjarmasin riverbank communities include: (a)

Banjarmasin riverbank communities is capable to explain the role of the river for them which implied that the people were already aware of the advantageous river. (B) Riverbank communities Banjarmasin possess critical thinking skills with existing conditions and identifies the causes of pollution of the river environment around their homes. (c) Banjarmasin riverbank communities is capable to evaluate the policies and actions taken by stakeholders. (d) Banjarmasin river bank communities is able to explain in maintaining the cleanliness and sustainability of the river.

This is completely related with the theory of the [4] about the nation's standard for civic and government which states that the intellectual skills of citizens are reflected in the (1) Identifying skills consisting of distinguishing, classifying, and determining. (2). Describing skills consisting of processes, institutions, functions, tools, and goals. (3) Interpretation skill consisting of causes, meanings, and reasons for action. (4) Analytical skills consisting of elements and components of ideas, sorting out the best way. (5). Evaluation skills consisting of strengths and weaknesses of issues / opinions and creating new ideas. (6). Skills in taking opinions / positions and (7) Skills in maintaining opinions / positions [4].

Based on the research and theory above about civic skills, therefore, the people on the riverbanks of Banjarmasin are able to explain, to analyze, to evaluate the input to the city of Banjarmasin. Furthermore, in order to emphasize the discussion about the participatory civic skills of the community on the river bank in the Banjarmasin, the following lists are some related evidences, namely: (a) Riverbank community in Banjarmasin has generally called each other for the maintenance of river cleanliness, it can be seen from the role of the urban village head who always reminds and invites the community to work together once or twice a week in order to keep the environment clean. Besides, the community has also contacted the Banjarmasin government in order to support both financially and morally. (b) Riverbank community in Banjarmasin have been monitoring activities been carried out by both the community and the government. The prove is seen from the several requests made by residents in the form of trainings which both are conducted by the Banjarmasin government or the community and NGOs on cleanliness of the river environment and also in the form of policies monitor that have been issued by the government related to river environmental problems. (c) The riverbank communities in Banjarmasin have carried out an influence process for the benefit of the river environment. This can be seen from the plenty of demands made by riverbank communities in the context of waste management in the river and maintaining river cleanliness.

This is surely in line with the theory of the about the nation's standard for civic and government [4]. The theory states that the participatory skills of citizens are reflected in skills (1). Interaction skills consisting of the skills to ask, answer, discuss, be polite, share the interests, build coalitions, negotiate, compromise, manage conflicts peacefully, and seek consensus. (2) Monitoring skills including the use of various information sources such as libraries, newspapers,

internet and others, the endeavour to obtain information about public concerns from interest groups such as government agencies and NGOs and others. (3) Influence skills comprising simulations-conducting, lobbies, campaigns, elections, seminars, discussions, workshops, petitions-making, demonstrations and others [4].

V. CONCLUSION

The portrait of civic skill of community living at the river bank in Banjarmasin is divided into two civic skills, comprising: intellectual civic skill and participatory civic skill. Civic skill of community on the river bank in Banjarmasin has been able to do well-elaborated, to analyze, to evaluate and to initiate in giving feedback to the Government of Banjarmasin. Additionally, they are also capable in the participatory civic skill, such as having interaction about the maintenance of cleaning river, monitoring of accomplished activities either by society or government for the sake of river environment.

REFERENCES

- [1] Borgatta, Edgar F. and Marie L. Borgatta. 1992. *Encyclopedia of Sociology*. New York: Macmillan Publishing Company.
- [2] Budimansyah, D. (2012), *Building the Nation's Character in the Midst of Globalization and the Democratization Movement: Repositioning the Role of Citizenship Education*, Speech inauguration of FPISUPI Professor.
- [3] Budimansyah and Suryadi (2008) *Civics and Multicultural Communities*, Civics Education Program at UPI Postgraduate Schools.
- [4] Center For Civic Education (1994). *National Standart fo Civics and Government*. P1-5.
- [5] Elmubarak (2008). *Concem for the environment*. Thesis Muhammadiyah University Purwokerto.
- [6] <https://meylahazizah.wordpress.com/2013/12/27/kompetensi-dalam-pkn-paradigma-baru/>.
- [7] Nasikun, (2007), *Indonesian social system*. Jakarta: PT. Raja Grafindo Persada.
- [8] Sehyan, E. 1990. *Basics of Hydrology*. Yogyakarta: Gajah Mada University Press.
- [9] Syahransyah, 2005. *Trying to Understand River Life*. *Kandil Culture Journal*, Issue 9, Year III. KL-3: Banjarmasin
- [10] Taneko, Soleman B, (1986), *Social Systems Concepts*, Jakarta: Fajar Agung.
- [11] Yuni Maya sari, (2014). *Fostering Tolerance and Social Care in an effort to strengthen the citizenship character (civic Disposition) of students' journals of Social Sciences Education*. Vol. 23.
- [12] Fajarini, U. (2014). *The Role of Local Wisdom in Socio-Didactic Character Education*, 1 (1), 123-130.
- [13] Fattah Hanurawan. 2010. *Social Psychology: An Introduction*. Bandung: PT Youth Rosdakarya.
- [14] Gulo, AN, (2012). "Cultural Degradation in the Ordinance of Nias Community in Denpasar." *Eday Journal of Cultural Studies at Udayana University*, 1 (1), p.52.
- [15] Hadi, S. (2015). *Ethical Study of the Moral Teachings of the Banjar Society*. *Tashwir Vol. 3* (pp. 209-226)
- [16] Hana, M. Nurhadianto, I. (2016). *Talang Mamak tribal culture in the Civic Culture Section*. *Journal of Education*, 14, No.1, 53-68).
- [17] Hutnyk, J. (2014) *Theory, Culture & Society* (SAGE Publications, London, Thousand Oaks, CA and New Delhi) Vol. 23 (2-3): 351-375. DOI: 10.1177 / 0263276406062700.
- [18] Indrawardana, I. (2012). *Indigenous Local Wisdom of Sundanese Communities in Relationship with the Natural Environment*. *Community Journal*. 4 (1), p. 1-8.
- [19] Jamalie, Z. (2014) *Acculturation and Local Wisdom in the Baayun Maulid Tradition in Banjar Communities*. *El Harakah Vol* (pp. 234-254).
- [20] Juniarta P.H. (2013). *Study of the Local Wisdom Profile of the Gili Islands Coastal Community, Sumbesih District, Purbolinggo Regency, East Java*, *Journal of ECSOFIM* 1 (1), p. 11-25.

- [21] Kabuto B, (2008). Parent-Research As A Process Of Inquiry: An Ethnographic Perspective *Ethnography And Education* Vol. 3, No. 2, June 2008, 177-194 ISSN 1745-7823.
- [22] Krause & R. David Hayward (2014). Religious Involvement and Humility. *The Journal of Positive Psychology: Dedicated to furthering research and promoting good practice*, Vol. 9 No. 3, 254-265. DOI: 10.1080 / 17439760.2014.891153.
- [23] Krumrei, Mancuso. (2016). Intellectual Humility and Prosocial Values: Direct and Mediated Effects. *The Journal of Positive Psychology*. DOI: 10.1080 / 17439760.2016.1194785.
- [24] Krumrei, Mancuso. (2016). Intellectual Humility and Prosocial Values: Direct and Mediated Effects. *The Journal of Positive Psychology*, DOI: 10.1080 / 17439760.2016.1167938.
- [25] Luekveerawattana, Siriporn. (2012). Cultural Landscape for Sustainable Tourism Case Study of Amphawa Community. *International Congress on Interdisciplinary Business and Social Science (ICIBSoS)* 387-396.
- [26] Maezan, K. G. (2015). Tabuik Tradition in the City of Pariaman. *Jom Fiss*, 2 (2), 1-14.
- [27] Musanna (2011) Rationality and Actuality of Local Wisdom as a Base for Character Education. *Journal of Education and Culture*. 17 (6), p. 588-598.
- [28] Wahyu, et.al. (2015). *Social Wisdom-Based Social Education*. Bandung: Wahana Jaya Abadi.
- [29] Widodo, J. (2012). Urban Environment and Human Behavior: Learning From History And Local Wisdom, 42 (pp. 6-11).

Implementation of Citizenship Skills In Developing Community Concern For The Environment

ORIGINALITY REPORT

12%

SIMILARITY INDEX

11%

INTERNET SOURCES

4%

PUBLICATIONS

7%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

6%

★ irep.iium.edu.my

Internet Source

Exclude quotes On

Exclude matches Off

Exclude bibliography On