

ECOLOGY AND CITIZENSHIP; BUILDING STUDENT'S ECO CITIZENSHIP THROUGH ENGAGING THE 'GREEN YOUTH' COMMUNITY WONOSALAM JOMBANG

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Abstract: . This study intends to describe the involvement of students in community activities of "Green Youth" to maintain environmental sustainability in building eco-citizenship of students who care for their environment. This research uses descriptive qualitative method. Data collection techniques include interviews, observation and documentation. The informants in this study were three people from the green youth community as well as several students who took part in environmental preservation activities. The results of this study indicate the activities that students participate in in the green youth community include: (1) Implementation of the habit of disposing of garbage in its place; (2) River patrol activities; (3) Creating a slogan; (4) Treatment of springs; and (5) Tree planting. Through involvement in this group is because they want to create a good environment and can provide awareness (reflection) of the need to care for the environment. The end result is that the activities carried out have been able to build the spirit of students with eco-citizenship where awareness of the environment is built with evidence of maintaining maintained barren forests that have grown around five to six meters of trees and where a spring has been installed a useful wall that makes water easier

Keywords: Eco Citizenship, Student, Comunity

Abstrak: Penelitian ini bermaksud untuk mendeskripsikan keterlibatan pelajar dalam kegiatan komunitas 'Green Youth' menjaga kelestarian lingkungan dalam membangun Eco Citizenship pelajar yang memiliki kepedulian terhadap lingkungannya. Penelitian ini menggunakan metode kualitatif deskriptif. Teknik pengambilan data antara lain wawancara, observasi dan dokumentasi. Informan dalam penelitian ini sebanyak tiga orang dari komunitas green youth serta beberapa pelajar yang mengikuti kegiatan pelestarian lingkungan. Hasil penelitian ini menunjukkan kegiatan yang diikuti pelajar dalam komunitas *green youth* diantara : (1) Pelaksanaan kegiatan pembiasaan membuang sampah pada tempatnya; (2) Kegiatan patroli sungai; (3) Membuat slogan; (4) Perawatan sumber mata air; dan (5) Penanaman pohon. Melalui keterlibatan dalam kelompok ini adalah karena ingin menciptakan lingkungan yang baik serta dapat memberikan penyadaran (refleksi) akan perlunya kepedulian terhadap lingkungan. Hasil akhir yaitu kegiatan yang dilakukan telah dapat membangun spirit pelajar dengan eco citizenship dimana terbangunnya kepedulian terhadap lingkungan dengan bukti tetap terawatnya hutan yang dulu gundul telah tumbuh pohon sekitar lima sampai enam meter serta di tempat sumber mata air telah terpasang sebuah dinding yang berguna yang memudahkan air untuk mengalir ke pipa yang mengalir ke rumah warga serta jalan akses menuju Desa Wonosalam Jombang.

Kata kunci: Eco Citizenship, Pelajar, Komunitas

INTRODUCTION

The environment has a very important meaning for humans. Every human need comes from the environment. Humans are not aware that the environment provides provisions for human life. Starting from the most basic human needs, namely to get rid of thirst and hunger, this is proof that humans also have to give reciprocity to the environment, namely by taking care of them properly.

The environment gives humans a life like oxygen that humans always breathe, the food and drinks that are always consumed every day, all of which come from the environment that humans live in. Even so, humans must protect the environment properly, otherwise the environment will provide harmful retribution for humans.

Humans should always take good care of the environment. Humans as leaders on earth have an obligation to always care about the environment around them. Good humans are people who always pay attention to the environment around them, as Albert argues, moral people (Keraf, 2010: 68) are people who always help all life, even more so. able to avoid what harms him. All humans certainly don't want their lives to be threatened, Albert has given an enlightenment for humans if they don't want their lives to be threatened, they must treat the environment around them well.

Although humans are social creatures, humans must also pay attention to their environment, humans often do good with others on the grounds that they get the same treatment, it is easier to interact with fellow creatures than with other creatures, humans easily interact with each other or animals easily interact with the same animal. Actually, in the interactions between other creatures there are the same values and morals, such as the values and morals of humans with other humans. Humans will get bad treatment if they do not respect other creatures.

Based on the article of Law No. 32 of 2009 concerning Environmental Protection and Management explains that "The environment is a spatial unit with all objects, forces, conditions and living things, including humans and their behavior, which affect nature itself, the continuity of life and the welfare of humans and creatures. another life ". In the article above, the living environment is everything that is around humans, be it the abiotic (dead) or biotic (living) environment, all of which affect the life of one creature with another.

The development that is taking place on a large scale has a positive impact on Indonesian citizens but also creates several problems, namely that the environment is damaged as a result of excessive exploitative action. The economy is getting more rapid, people's concern for the environment is decreasing now that disasters are happening everywhere, Indonesians should protect their environment, economic development is good, but attention to the environment is also very necessary for the survival of the next generation.

Indonesia is currently facing an emergency of natural disasters. People are starting to be reluctant to preserve the environment, around the city there is a lot of garbage scattered and also rivers are starting to flood with garbage. This in turn will make the younger generation inherit only a lot of disasters. This shows that public awareness of the environment has begun to decline.

Natural disasters that occur are caused by several factors, namely irresponsible human activity and nature itself. This is in line with the opinion of Sutopo Purwo

Nugroho, the head of the BNPB's data information and public relations center, saying that Indonesia has experienced an ecological emergency, this is caused by human activity, such as forest destruction, the expansion of critical watersheds (DAS), and the low culture of disaster awareness among Indonesians. (Kompas 05 December 2017). As for the efforts that have been made by the government in teaching the importance of protecting the environment, namely the commemoration of National Waste Care Day, the Adiwiyata program at schools aims to raise awareness in the community about the importance of protecting the environment. In Indonesia, there are various communities that care about the environment, these communities are spread across various regions in Indonesia, including in the East Java region. Environmental care communities in East Java include Ecoton, Trash Hero, Zero Waste Community, Plastic Rampers, Forest Protection Groups and Spring Conservationists. Of the several environmental groups that have attracted attention is the Forest Protection and Springs Conservation Group, starting from 1990, the Mbeji forest was dense with trees, but after the time the forest was cut down by some irresponsible people, this incident occurred for about 20 years, namely since 1990 until 2010. The community admitted that they began to feel the impact of this logging. Then Mr. Wagisan and his wife had the idea to plant candlenut trees to restore the deforested forest, but things were still not enough, because the forest was still deforested. He admitted that no one wanted the community to be invited to return the barren forest, but he still wanted to plant trees.

In 1999 the community started to have awareness when they learned from the harvest of the tree that Mr. Wagisan had planted. From the harvest that was felt by Mr. Wagisan, the people were aware that what Mr. Wagisan and his wife did was bringing benefits even though it was not much. From here the mindset of the community changes from initially not caring about the environment to being concerned about the environment. To strengthen the area that has been damaged so that it is not damaged again, he created a Forest Protection and Spring Conservation Group. After the formation of this group, the performance in restoring the forest and repairing damaged springs became more structured and fast

The Forest Protection and Springs Conservation Group is located in Dusun Mendiro, Panglungan Village, Jombang Regency. Starting from the destruction of the forest due to deforestation that occurred in that place, the Mendiro people were moved to restore the barren forest back to its beauty.

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This action will only make the forest damaged, irresponsible people will only take advantage by selling tree trunks without replanting trees that have been cut without thinking about the impact on the environment. Local communities who care about the environment immediately take action and then begin to restore the deforested forest.

Before knowing and understanding the environmental benefits, the people of Dusun Mendiro did not care about the forest and its surroundings. However, after frequent tree clearing occurred, the community began to realize that it could harm local residents. Public awareness grew by itself, so that some people started wanting to preserve the nature around Mendiro Village. In 2000, the community started to take the initiative to restore the deforested land by planting trees that could be used for yields such as candlenut, durian, avocado, jackfruit and so on.

In 2010, Mr. Wagisan and the people of Mendiro Hamlet took the initiative to form a group that aims to conserve forests in Mendiro Hamlet. A few months later Mr. Wagisan was visited by the Provincial environmental agency as well as from environmental NGOs to create a community where young people would continue the work of Mr. Wagisan, the community was 'Green Youth' in the hope that the forest that had been built could be preserved and not damaged again due to irresponsible persons

The 'Green Youth' community has routine activities, among the activities carried out by the group are more efforts to save rivers, forests and springs, by caring for trees around springs and conducting local plant nurseries such as bendo, candlenut, kemloko, cembirit, and jirek. From year to year there has been an increase in developing its activities, namely the Ecotourism Program. The ecotourism program includes spring adoption, tree planting, forest introduction, spring exploration and bird watching.

In connection with this, the researcher took the initiative to conduct research on student involvement in 'green youth' community activities in an effort to build a spirit of eco citizenship in Wonosalam Village, Wonosalam District, Jombang Regency. This study focuses on the transfer of knowledge from environmental activists (green youth) to students in increasing awareness of the environment.

The purpose of this study was to find out in depth about the involvement of students (civic engagement) in the community of environmental activists 'green youth' in building eco citizenship. As the theorem stated by Berkowitz, Ford and Brewer, the practice of eco citizenship involves the actions of individuals as voters, consumers, regarding the power and justice implications of an intensive Southwestern lifestyle. Every citizen has the obligation and responsibility to protect the environment in accordance with the knowledge they have. Berkowitz, Ford, & Brewer, (2005) assert that environmental citizenship involves empowering people to have the knowledge, skills, and attitudes

needed to identify their values and goals with respect to the environment and to act accordingly, based on the best knowledge of choices and consequences.

METHODS

This research uses a qualitative approach with descriptive methods. According to Mukhtar (2013: 11) descriptive research is research that is intended to collect information about research subjects and the behavior of research subjects in a certain period. Descriptive qualitative research seeks to describe all symptoms according to what they were at the time of the research. Descriptive qualitative research tries to find something meaningful as an alternative in overcoming a research problem through scientific procedures that can be scientifically justified.

Data collection techniques used in this study were observation, interviews and documentation. The data validity test used to check the accuracy of the data is by triangulation. In this case the researcher uses the triangulation technique to check the data obtained from interviews, observation and documentation and then see whether there are similarities or differences between the three. Interviews are used to find data related to the facilities used, activities carried out and funds to support activities. Observation is used to see phenomena that occur in the field.

In this study, researchers used data analysis techniques proposed by Miles and Huberman (in Mukhtar, 2013: 135) which consisted of four types, including data collection, data reduction, data display, and verification. Data collection is a process that takes place throughout the research, using a set of instruments that have been prepared, which is useful for obtaining data information through observation, interviews, and documentation. Data reduction is the sorting of data that has been collected during the study. Presentation of data is an organized process of describing information to draw conclusions. Conclusion drawing is an activity to determine the existence of a causal relationship between the data obtained.

RESULTS

The efforts that have been made by the green youth community have greatly helped the people in Mendiro Hamlet, especially in solving the problem of deforested forests and the drought of springs there. This should be the task of the government in dealing with these incidents, but the people there can handle the problem themselves so that the problem can be resolved properly and quickly.

Building eco citizenship begins with the perpetrators themselves (activists) in the 'green youth' community with routine activities to care for forests and preserve springs. Starting from the Mbeji forest which is located in the vicinity of Mendiro Hamlet which has been cut down by irresponsible people. As a volunteer, at the beginning, the local community ignored the illegal logging, but gradually the community began to feel the impact of this act. Then, students joined in how forest problems were their problem as well as community activators, Mas Cokro said;

“... This Mbeji Forest used to be shady, but after some people cut the forest carelessly, everything looked arid and hot. I began to worry if this would happen what would happen to future generations. After that I and the community started to establish Kepuh, my motivation was to see that the forest development was decreasing day by day,

the debit of Coban springs was not as big as it used to be, therefore I wanted to improve the forest that had been cut down. With this Kepuh, it can help to save the forest and make people more aware of the importance of protecting their own environment to meet their needs ... "(Primary data source, 06 April 2020).

Based on the above statement, it shows that the condition of the Mbeji forest area around Mendiro Hamlet and its surroundings is arid and hot because the trees in the area have been deforested. From these problems, Mas Cokro as the person who became a hero in initiating reforestation would like to invite and invite young students in particular and increase public awareness of the deforested forest becoming a leafy forest like before.

The purpose of the formation of this group is to preserve the nature around Mendiro Hamlet, especially in the forest area so that illegal logging does not occur again. This has also been expressed by Mas Cokro,

"... Kepuh is formed to keep the forest from being deforested, and several springs are preserved. My student friends and I always patrol the forest and please plant trees, don't just durian, trees to keep the cliffs from sliding down. One of our obstacles is irresponsible people, therefore we always invite the public to always care about breaking up such things, lest unwanted things happen... " (Primary data source, 06 April 2020)

The green youth community has a commitment to this liveable environment that must be maintained properly. This community has a mission that is to improve and maintain the environment around where it lives is always well groomed and beautiful. To achieve this mission, the green youth community strengthens community students through socialization or invites them to be directly involved in their activities. This is in accordance with the statement of Mr. Mas Cokro,

Efforts made by Green Youth with students in protecting forests and preserving springs to foster a spirit of environmental care in Wonosalam Village, Wonosalam District, Jombang Regency is to invite the community to be involved in environmental preservation such as saving forests and springs, by caring for trees around springs and conducting local plant nurseries such as bendo, candlenut, kemloko, cembirit and jirek.

In addition, after inviting the community to participate in forest and spring conservation, members of the Forest Protection and Springs Conservation Group worked together to plant trees on deforested forest land and around springs. This means that work to restore the forest is carried out in mutual cooperation between the Forest Protection Group and the Spring Water Conservation Group and the surrounding community. In addition, the Forest Protection and Springs Conservation Group also invites the community to patrol the forest and in the spring, this aims to check the condition of the forest whether there are people who will cut trees carelessly and check the condition of the spring. This is in accordance with the results of an interview with Mr. Mas Cokro as the chairman of Green Youth,

"... Returning the forest to green again is not an easy job to do, especially if it is only done alone without the help of the forest community, it will not be what it is today, so in the past we and the community worked together to restore the barren forest, he hoped. the work done together can increase environmental awareness of the community... "(Primary data source, 05 May 2020).

The planting of trees in the forest and around this spring by a group of students is a direction from the Green Youth Community. Instructions on where and how to place

seeds, so the green youth community directs students to the position of plants that must be planted and also provides an example for the community on how to plant trees that are good and correct. This is in accordance with the results of an interview with Mas Cokro,

"... From the beginning of its formation until now this group still exists in caring for forest conservation, meaning that we have a commitment not to let things happen again, we have a mission to improve and maintain forests, we always invite the community to provide reinforcement, not to let this forest be like it used to be (data source Primary, 06 April 2020)

"... For planting the trees, bro. Now, usually when a tree is found damaged during a patrol, then planting it. In the past, when the forest was deforested, we invited the community to plant here, please plant trees and here it is also planted so it is not arbitrary to plant like a tree with strong trunks planted here like that, bro, so I will give examples of how to plant trees like this. community follows..."(Primary data source, 05 May 2020)

The implementation of tree planting to restore the barren forest was carried out with several communities. The people who helped in planting the forest were divided into several groups and each group was given the responsibility of planting trees in a different place. This is in accordance with the opinion of Mr. Wagisan, namely,

"... So, in the past, we gave each of our members a location so the community was divided into several locations. So in the past, there were 56 people who planted in each pesanggem, all of whom were divided into several gold locations like that ... "(Primary data source, 30 May 2020)

The distribution of crop yields is based on the person who planted and cared for it. The green youth community itself does not expect fruit from the planted seeds, if there is someone who cares for it after the group plants then the results will be handed over to the person who planted it. For the land, there are already unseen compartments, this has become the customary law in the hamlet so that the community does not clash with others. This is in accordance with the opinion of Mas Cokro, namely,

"... So, if the Kepuh group itself, planted in a forest conservation area, bro, now the fruit is picked so that it belongs to them, for example, we plant ripe durians.

The fruit, so that the person who manages the harvest, so there are already compartments which are important for the Kepuh of this forest to be maintained and preserved ... "(Primary data source, 30 May 2020)



Figure 1. Tree Planting with Students

In caring for the spring, the green youth community also provides an example for the community on how to care for spring water, starting from planting trees around the eyes to cleaning the spring, this is done so that people appreciate more about water used daily and of course can forming a character that cares about the environment, this is in accordance with the opinion of Mas Cokro,

“... If we take care of the spring, we invite the community to clean up at the spring, especially in the area where the spring flows. When the forest is bare we are planting trees followed by the community, if now it's just cleaning, bro ... "(Primary data source, 13 May 2020)



Figure 2. Clearing of Spring Streams

This spring cleaning activity is carried out once a week. There are two sources of water in Mendiro Hamlet which are used by the community, namely Petung Pecut water source and Gintung water source. The activity carried out is cleaning the leaves that clog the flow of the spring. Based on observations there were indeed some leaves that clogged the flow of the spring after cleaning the flow of the spring became large. In treating springs, it does not only clean the flow of the spring, but there is special treatment, namely that the community is not allowed to remove the grass or plants that are in the spring, this is to ensure that the spring is maintained and not dry. This is in accordance with the opinion of Mas Cokro, namely,

"... Cleaning activities at this source are carried out once a week, the activities carried out are to clear blockages such as leaves that block the flow of water so that the flow becomes smooth. So there are indeed several ways to treat this spring, namely by allowing the plants that grow around the spring, such as grass, not to be cleaned so that the grass is allowed to grow, so if the plants are cleaned, the spring will be cleaned. It dries quickly, so if you hit the wind, it's hot, it's dry quickly ... "(Primary data source, April 30, 2020)

In implementing these springs, the community is also involved in the maintenance of springs. So it is not only the green youth community that is responsible for caring for springs, but the community also sometimes helps in checking springs and in cleaning springs. This is in accordance with the opinion of Mas Cokro, namely,

"... The activity is carried out once a week to see the situation and conditions, while it doesn't take up to a week if it is felt that it needs improvement, such as the spring is clogged with tree logs. Now, many people understand that the community has been involved in the maintenance of this spring, so sometimes this RT sees this RT seeing it, that's how togetherness, bro ... "(Primary data source, 30 April 2020)

Based on observations made by researchers at the spring, there is a dam that is useful for collecting water from springs and from rainwater. The dam that was built has a function besides holding water, it is also useful as a filter from water flow from springs. The filter in the dam is made of natural materials, namely a tree trunk that is embedded in the ground so that when there are fallen leaves it will end up in the filtering place.

The construction of this dam cannot be separated from the assistance of Kick Andy who has provided cash assistance of one hundred million rupiah, then the funds are managed by the Forest Protection and Springs Conservation Group and the community is turned into a dam located in two places, one is at the source of the eye. Petung Pecut water and the second is located at the Gintung spring. This is in accordance with the opinion of Mr. Cokro, namely,

"... So the green youth group has received assistance from Kick Andy. One hundred million was made to collect water sources for both gintung and whip sources, then Kepuh and the community built pipes that were channeled from the source to the residents' houses ... "(Primary data source, 30 July 2019)

The green youth community also provides habituation for students and the public to always throw garbage in its place, this habit does not only apply to visitors but also to all student and community members, this aims to provide an indirect influence on society to always throw garbage at the place. This is in accordance with the opinion of Mr. Cokro,

"... Actually, with the habit of disposing of garbage in this place, almost 70 percent

Young people are aware of caring for the environment, the community has their own thoughts that the scattered garbage has been automatically cleaned, for Kepuh members themselves have done this activity as well as possible but there are people who are stubborn Kepuh himself has made an example then the community imitates it, during the period Kepuh gave an appeal to the community.... "(Primary data source, 30 July 2019)

In addition to planting trees, the Forest Protection and Springs Conservation Group also conducts patrols or travel schedules to check the condition of forests and springs. This patrol schedule is carried out once a month or when members want to check the condition of the forest and spring. The community also plays a role here, usually the community will report to the Forest Protectors and Springs Conservation groups if they find someone who will cut down carelessly. This is in accordance with the results of an interview with Mas Cokro,

"... Yes, I have already made a schedule once a month to check the condition of the spring, but the schedule is also uncertain, bro. When I want to take a walk to the forest, I usually check the condition of the forest and springs, sometimes I find new trees. I just planted it, it collapsed, bro, sometimes I also meet people in the forest, as well as I ask about the condition of the forest over there and how is the condition of the spring like that, bro ... "(Primary data source, 05 May 2020)

The community also plays a role in this patrol activity. The local community will report when something happens in the forest or in a spring, for example if someone cuts a tree, it will be reported to the green youth. This is in accordance with the opinion of Mas Cokro, namely,

"... Most of the people reported, when there was damage, the community reported it mas. If there are a lot of tree saws, we will immediately take action, now if the ones who accidentally knock down the trees are fine ... "(Primary data source, 30 April 2020)

This patrol activity is carried out with a different route, to check the condition of the forest that has previously been deforested using a different route from the road to check the source of the water. However, because the activities of the Forest Protection Group and the Conservation of Springs which are always carried out in the forest, it seems as if the route taken is the same. So for the patrol activities that are carried out once a month it is carried out with a different route but because the group activities carried out every day are in the forest, it is as if the patrols are carried out through the same route. This is in accordance with the opinion of Mas Cokro, namely,

"... The route taken is always different, bro, but for now our group is always in the forest every day, so almost every day the Kepuh group has activities in the forest, mas, so their activities are not a single focus. once a month so as if every time it was an activity in the forest, this monitoring activity every morning there was even dawn ... "(Primary data source, 30 May 2020)

This patrol activity is not only focused on monitoring forests and springs, but green youths also supervise animals in the forest. This is in accordance with the opinion of Mas Cokro, namely,

"... So this patrol activity is not only focused on the forest but also on the monitoring of the animals that are here as well, so yesterday there was a person who wanted to find a monkey while carrying a rifle, so at that time I immediately mobilized the members to

patrol every hour and even at night. So as a result, 2 motorbikes were arrested and immediately reported to the Wonosalam police chief. After that, until now no one has dared to detain the animals ... "(Primary data source, 30 July 2020)

The green youth community also participates in building a spirit of eco citizenship not only verbally but also by posting slogans near the Mas Cokro house in front of Mas Cokro's house, there is a joglo house where members of the green youth community provide debriefing or to receive guests. This aims to always remind the public to always protect the environment and so that its implementation can be carried out wholeheartedly and can increase enthusiasm for having carried out its obligations in protecting the environment. This is in accordance with the results of an interview with Mas Cokro,

"... The pictures are mas, yes, they are pictures for additional purposes. Who knows, with this picture, the hope is that the community will be more sincere in protecting the environment, actually there are also some pictures in the front joglo, bro. Usually when you are unemployed during a break after roaming. There are some forests who look at the picture, the hope is that it will indirectly remind those who see it to always care about the environment ... "(Primary data source, 05 May 2020)

Based on the data above, it shows that the participation of the Forest Protection and Springs Conservation Group has been as maximized as possible, by trying to invite the people of Dusun Mendiro to participate in protecting the Mbeji forest area and Sumber Mata Air, supporting each other and working together is the key to success. every work program carried out by the Forest Protection and Springs Conservation Group.

Identified participation is participation given to the community in four ways, namely Kepuh's participation in decision-making, Kepuh's participation in activity implementation, Kepuh's participation in taking benefits, Kepuh's participation in program evaluation or obstacles in activities. The four things will be identified as follows:

First, Kepuh's participation in decision making. Based on the results of the interview with Mr. Wagisan that Kepuh always plays an important role in every activity in the village, every activity Kepuh is always invited to attend the meeting to provide some ideas and ideas about matters related to these activities. In large forums, the Kepuh group always reminds us to always protect the surrounding environment, the environment must be maintained together because protecting the environment is a shared responsibility. In accordance with what Mr. Sukrianto said,

"... All Kepuh members were invited to the activity meeting, but there were some members who were has a busy job of its own. Every members have the right to express their opinions so that there is no disturbance and the results are also in accordance with mutual agreement and we always remind us to always protect the environment so that unwanted things do not happen again... ".(Primary data source, 06 January 2019)

Second, Kepuh's participation in the implementation. The Forest Protection and Springs Conservation Group always invites the community to participate in its activities, such as when a visitor wants to learn about forests and springs. The Forest Protection and Springs Conservation Group invites the surrounding community to help with these activities. And also the funds required for each activity come from group member contributions and donations from visitors. This is in accordance with the opinion of Mr. Sukrianto that,

“... So indeed when there is an activity we invite the local community to help with the Kepuh group with funds comes from group fees and donations from visitors, the money is used for the needs of visitors during the activity but before the visitors come to this place, we ask them to contact H-1 beforehand, so we can get ready for the needs during the activity... ”.(Primary data source, 06 January 2019)

The Forest Protection and Springs Conservation Group always strives to be committed to its activities, since the beginning Kepuh has been committed to always trying to protect the environment where it lives without experiencing any events that have happened in the past. To be able to carry out activities continuously this group always reminds other members to participate in group activities, this is as said by Mr. Wagisan, namely,

“... Yes, continue to do regular scheduling so that the program of activities will continue. As well as always inviting other members to always participate in activities, this is to make group members always remember their responsibilities... ”(Primary data source, 06 January 2020)

Third, participation in taking benefits. The green youth community has had a positive impact on Mendirol Hamlet, with this group the surrounding environment such as forests and water sources have begun to be maintained. Now, forests can also provide benefits to Kepuh and the surrounding community through tree planting. For people who have bigger land, they will provide greater income as long as the land is well cared for, this is what makes people willing to be invited to conserve the environment. Supported by Mas Cokro's statement,

"... Yes, I want bro, I who have a small land from them get decent yields, imagine if those who have a large area of land have a bigger income, you know that Wonosalam is famous for its durian fruit. other...".(Primary data source, 06 January 2020)

Fourth, participation in evaluation. Some of Kepuh's activities do not rule out the possibility that they will always go according to plan, sometimes there are several problems that are often experienced. To overcome some of these obstacles, it is necessary to have an evaluation so that further activities will run well. This evaluation is carried out by all Kepuh members led by the group leader. This is in accordance with what was said by the head of the Mas Cokro community, namely,

In the past, when there was a camping activity conducted by elementary school students, we found rubbish scattered about in the forest, if any activities like this can destroy this forest. When I immediately gathered Kepuh members to solve the problem. I am thinking of providing trash cans and urge teachers and students not to throw garbage in the forest area... ”.(Primary data source, 06 January 2019)

The forms of student involvement with green youth are as follows: (1) Participation in the form of energy. The form of participation by the Forest Protection and Springs Conservation Group in fostering a character of environmental care is mutual cooperation. The first thing to do to create a caring character for the environment is to ensure that the environment around it looks clean and comfortable to live in. This is also done during deforestation, groups and local communities also flock to reforest the forests in their homes.

Some of the activities carried out by Kepuh are sometimes also carried out by the surrounding community. The community also took part in helping the activities carried

out by Kepuh. When there are activities that require extra energy, Kepuh invites the surrounding community to participate in helping these activities.

The mutual cooperation carried out by Kepuh is not only followed by the surrounding community but also other groups who also care about the environment. Mas Cokro explained that several Kepuh activities often invite communities who care about the environment to help carry out the activities carried out by Kepuh; (2) Participation in the form of money. The form of participation carried out by the Forest Protection and Spring Water Conservation Group in the form of money is that this group always carries out regular fees which aim to help several group activities as well as when visitors want to learn about the environment and also some activities also come from donations from visitors who come there.

Mas Cokro emphasized that the activity funds to support some of this group's activities come from the members' self-help and from several donations, sometimes also the Forest Protection and Springs Conservation Group submitting activity proposals to get financial assistance; (3) Participation in the form of thoughts. The form of participation carried out by the Forest Protection Group and Conservation of Springs in the form of thoughts is that this group always conducts outreach to the community to always protect the environment, especially those in the forest and also springs, not only that this group also urges the community to always patrol to check forest conditions in Mendiro Hamlet. This group also conducts outreach to visiting visitors and conducts outreach at schools, campuses and official offices that invite this community to become speakers to provide material related to the environment. This is in accordance with Mas Cokro's opinion, namely,

“... Actually I don't emphasize the contributions of the members themselves who provide assistance to this group so the money comes from self-help, mutual cooperation of the members themselves, sometimes we also make a proposal for assistance, sometimes without a proposal they already know ... ”(Primary data source, 06 January 2020)

Tabel 1. Summary of Green Youth Activities

	Activity	Purpose	Trap	Solution
1	Get used to throwing trash in its place	Appeal and supervision to students to dispose of trash in its place	Students are still carried away with their previous habits	Always set an example and encourage you to dispose of trash in its place
2	Forest and rive patrol	Supervising forests and springs	People participate in patrols if they have needs in the forest	If there is a gathering with Kepuh the community is always encouraged to supervise forests and springs

3	Plant the tree of the forest	Provide examples in planting good and true trees	The community tends to manage the forest that has been planted and a small proportion of the community wants to plant trees on vacant land	Kepuh always emphasizes taking care of the trees that have been planted even though some do not want to plant, but the management is more important
4	Caring for spring water	cleaning around the spring	There are no obstacles	The community has been active in monitoring water sources
5	Campaign with poster	Put up an in shape posters containing an appeal to protect the environment posted in the joglo secretariat	The implementation is still lacking and there are still some only people who read the slogan	Make more attractive slogans and set the slogan according to the position of the visitor when gathered

Based on the results of the research above, it can be seen that the success of involving students in repairing the damage to the coastal environment with the green youth activity program has succeeded in changing student habits in behavior in everyday life through learning carried out by the community by planting trees, cleaning rivers, disposing of garbage at their place. and save the spring. A harmonious relationship with the surrounding nature makes students aware and care for their rights and obligations to protect the authenticity of nature.

The insight of environmental education is very important to be implicated in order to expand citizenship learning from local to global. One of the underappreciated environmental challenges that we now face is the combination of indifference and apathy among citizens in the face of global climate change and the decline in biodiversity. Extending the concept of citizenship to the need for citizen learning experiences is carried out in a comprehensive evaluation that will provide useful insights for environmental and future educators (Kelly & Abel, 2012: 1-19). Community ignorance of the environment due to the lack of integrity of education in schools, education in the family and education in the community.

In general (Zubaedi, 2013: 84), students in community development activities play three roles. First, the role of social welfare (the social welfare role), where welfare and charity are the keys to action. Communities in this role can be seen as initiators of programs and projects internally. Supporting actors are international donor agencies and other social institutions. Second, the role as a mediator (the mediatory role), where communication is one of the important skills in social development and action. NGOs in this regulation are seen as participants or parties who take part in external programs and projects. Meanwhile, the supporting actors are government agents and other formal

institutions. Third, the role as advisor (the consultative role), where encouragement, documentation and dissemination of information, and skills are needed. The role of the community here is to initiate a program of cooperation (collaboration) with citizens, in this case students as educated citizens who have an awareness of their rights and obligations as well as their existence and responsibility towards the surrounding environment.

The sustainable development process has a complex cycle of relationships between production (economic production), natural resources (natural resources), income distribution (income distribution), and the environment (environment), this cycle involves the community in the overall development. (Soetomo, 2010: 391). It is hoped that sustainable development can achieve improved community income, equitable income, and preservation of the environment so that community welfare can be achieved.

The ongoing education in the community is carried out by a community of environmentalists who contribute to empowering a sustainable society. The movement to improve the community's living environment more effectively must be supported in terms of education that develops responsible, creative and knowledgeable society. The community education approach is one that sees society as both an agent and an object. In this process, community leaders need to position themselves as facilitators who encourage change for the better.

DISCUSSION

Through education, it is one of the ways to raise citizens' awareness of their responsibility in protecting the environment. Knowledge emerges in a positive and negative healthy environment and impacts the actions taken by citizens. The formation of the character and morality of citizens cannot be separated from one's life. Character can be interpreted in everyday life by carrying out actions or people's thinking patterns. Human character has a concern for the physical environment and social environment. Caring for the environment is important in human development (Naim, 2012). Caring not only for other people but also caring about the environment. Samani et al, assert that:

The character of caring is depicted that caring is treating others politely, acting politely, tolerating differences, not hurting others, willing to listen to others, willing to share, not demeaning others, not taking advantage of others, able to work together, willing involved in community activities, cherishes humans and other creatures, is loyal, loves peace in dealing with problems (Samani, 2012).

Caring for the environment is an attitude and action that always strives to prevent damage to the natural environment around it, and develops efforts to repair damage to nature that has already occurred. Environmental care in civic education lies in the aspect of character, namely the character of caring for the environment that prevents damage to the natural environment around it, and developing efforts to repair natural damage that has occurred (Gunawati, 151).

In the activity of cultivating these characters, we can adopt the concept of good character starting from introducing them to the goodness and obligations of citizens towards their environment (moral knowing), then giving examples of behavior, or impacts regarding the state's problems with the environment so that people want goodness from protecting them. environment (moral feeling), and provides an opportunity to be

able to take an action to protect the environment (moral action) as a form of obligation for citizens to the environment around them (Lickona, 1991).

The involvement of citizens in social life is a hope for realizing the ideals of society. Civic Engagement is one of the main concepts in Community Civics to be able to participate in public life. Jacoby & Associates stated Jacoby & Associates, (2009) stated that civic engagement encompasses actions wherein individuals participate in activities of personal and public concern that are both individually life enriching and socially beneficial to the community. This opinion explains that citizen involvement includes actions where individuals participate in activities of personal and public concern that individually enrich each other and benefit society socially.

Citizen engagement has been defined as the process of believing that a person can and must make a difference in improving his community. To improve society, one needs the knowledge, skills and values needed to make a difference. Ownership and demonstration of knowledge, skills and values are expressed through attitudes and behaviors (Adler & Goggin, 2005).

Striving for the common good through cultivating virtue will lead to high integrity of education in schools, education in the family and education in society. Citizen engagement emphasizes participation in voluntary service to local communities, either by individuals acting independently or as participants in a group.

Citizen engagement emphasizes participation in voluntary service to local communities, either by individuals acting independently or as participants in a group. Citizen engagement can be defined as the way in which individuals, through collective action, influence larger civil society (Adler & Goggin, 2005).

Ecological citizenship provides a normative account of how citizens should live their lives, reducing their environmental impact. The actions taken by the community show changes in behavior with the result of complex negotiations between living standards, knowledge of the causes and contributions to climate change (Wolf, Brown & Conway, 2009). The practice of ecological citizenship involves the actions of individuals as voters, consumers, regarding the power and fairness implications of an intensive Southwestern lifestyle.

Every citizen has the obligation and responsibility to protect the environment in accordance with the knowledge they have. Berkowitz, Ford, & Brewer, (2005) assert ; *environmental citizenship involves empowering people to have the knowledge, skills, and attitudes needed to identify their values and goals with respect to the environment and to act accordingly, based on the best knowledge of choices and consequences*

This opinion explains that environmental citizenship involves empowering people to have the knowledge, skills, and attitudes necessary to identify their values and goals with respect to the environment and act accordingly based on the best knowledge of choices and consequences.

In each case there is certainly a weakness regarding the rapid change in community behavior, while environmental civic initiatives may take longer (Dobson, 2007).

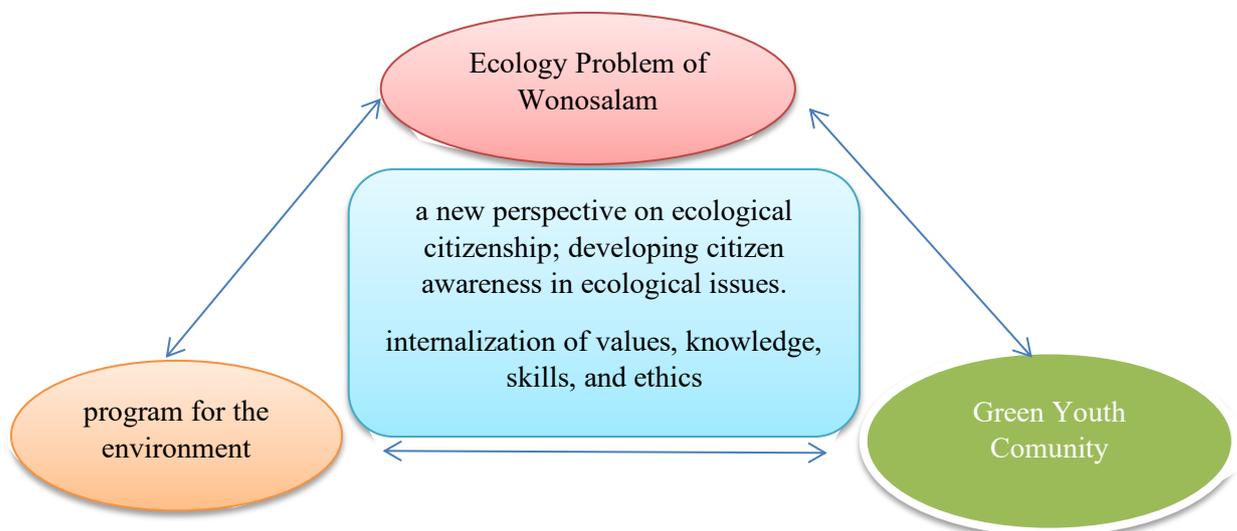
The obstacle that appears to be a significant problem is the movement to clean the environment, replant trees that are applied to statutory regulations.

Ecological citizenship has been suggested as a driver of individual pro-environmental behavior, providing a more stable foundation for lifestyle change than relying on external policy tools (Jagers, Martinsson & Matti, 2013). The ecological relevance of citizenship to describe a testable pro-environment program designed to capture multiple aspects. The ecology of citizens is tied to the territory of the country and is practiced exclusively in environmental education in society.

Ecological citizenship involves several limits on the moral rights and responsibilities of humans and nature. It explicitly describes how awareness of environmental consequences leads to personal normative beliefs that require people to then engage in pro-environmental behavior. The insight of environmental education is very important to be implicated in order to expand citizenship learning from local to global. One of the underappreciated environmental challenges we now face is the combination of indifference and apathy among citizens in the face of global climate change and the decline in biodiversity. Extending the concept of citizenship to the need for citizen learning experiences is carried out in a comprehensive evaluation that will provide useful insights for environmental and future educators (Kelly, Rebecca & Abel, 2012).

It can be understood that individuals who think along the ecological lines of citizenship behave in an environmentally friendly manner in civic activities. Certain aspects of the ecology of citizenship are more important to pro-environmental behavior than others. Ecological citizenship has been suggested as a driver of pro-environmental behavior of individuals, providing a more stable foundation for lifestyle change than relying on external policy tools.

Scheme Environmental Care Development Scheme in the community



Knowledge, skills, and ethics are shown in the form of citizen participation pro-environmental activity is a manifestation of environmental care. Pro-environmental programs in the Green Youth community demonstrate commitment, confidence, and competence of citizens that lead to civic virtue which is actualized through a series of efforts to preserve ecology (Winataputra, 2012; Quigley, Buchanan, and Bahmueller,

1991). It can be concluded that the virtue of citizenship is obtained because this program builds intellectuality, skills, and the activists' affective intelligence through participation in environmental conservation.

CONCLUSIONS AND SUGGESTIONS

Based on the results of research and discussion regarding the participation of the Forest Protection and Springs Conservation Group in fostering a character of environmental care in Dusun Mendiro, Panglungan Village, Wonosalam District, Jombang Regency, are: (1) Doing rescue, forests and springs, by caring for trees around springs and conducting plant nurseries local such as bendo, candlenut, kemloko, cembirit and jirek. This activity is carried out by involving the community by inviting the community to work together to rebuild deforested forests, habituation of disposing of trash in its place, patrol activities to monitor the condition of forests and springs and make slogans and exemplify how to plant trees and care for springs properly and correctly; (2) The Forest Protection and Springs Conservation Group participates in fostering a caring character for the environment in the Mendiro Hamlet, Panglungan Village, Wonosalam District, Jombang Regency because the Forest Protection and Springs Conservation Group wants to create a good environment and with a well-maintained environment it can provide more income for group members and the surrounding community.

Preserving the environment is a shared responsibility in community life. The involvement of students is important to contribute to a community that moves to manage, protect and preserve the environment. This objective, the researcher provides an overview of citizen engagement (civic engagement) in general, which is still of low character in fostering a character that cares for the environment. Strengthening the social environment of students through the community will be more oriented in social life. The purpose of this paper is to find out in depth about civic engagement in the community to strengthen the character of caring for the social environment.

Ecological citizenship (eco citizenship) offers the potential to redefine responsibility to companies. Community environmentalists and citizens to identify relevant local or global communities. A potential way to assign corporate responsibility is to treat real citizens but commensurate with the level of use of human resources.

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