Building Citizen Awareness of Environmental Conservation

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Abstract— The purpose of the study is to discussion how to building citizen awareness of environmental conservation. The methodology used in the study is qualitative approach, which is a research process to understand and investigate the social or human problem based on the traditions of a particular research methodology. The conclusion from this study, to build environmental awareness through three approaches, namely a systematic approach to education, integrated and sustainable socio-cultural approach through the strengthening and development of local knowledge about environmental protection, and it takes the substance of law and consistent enforcement. Implementation of democratic culture must be offset by the strengthening and development of biocracy or biodemocracy.

I. INTRODUCTION

Building citizens' awareness for environmental conservation is very important nowadays. This is because the current reality shows that public awareness of the various forms of behavior reflects a disregard for the environment. The low public awareness of the environment occurs in nearly all circles, both at the individual household, small community of forest squatters, as well as at the organizational level such as a company. Even at the level of intellectual concepts, the development ideas put forward by the scholars do not raise environmental problems in comparison to the ideas of political, economic, technological, and quality of human resources. The reality of such conditions, strengthen the idea that the attention to awareness of preserving and maintaining the environmental balance is very important and urgent. Construction of citizen awareness of environmental conservation, according to Subagyo (1999), is not only to create a beautiful or clean, but also has become human obligation to respect the rights of man, nature and life. The right of man is to enjoy and feel the balance of nature purely, so there is a harmony with nature. Such cultural values are expected to be built through the restatement of local wisdom that may ensure environmental sustainability. The problem we are facing today is the low awareness of citizens to the environment that causes damage to ecosystems. Therefore, Goleman (2009) suggests the need for developing ecological intelligence in relation to the understanding of the benefits and potential threats behind all products of civilization. The concept of ecological intelligence is not just interpreted as the ability of rural population (native) that are adept at looking at the environment, but also includes an understanding of science whose principles are applied to understand the natural systems ranging from a small scale to global. Ecological intelligence allows us to understand the system in all of its complexity, as well as the linkages between the natural and man-made world. The term ecological intelligence, in Chang's study (2009), is defined as "ecological oriented local wisdom." Today, ecological intelligence needs to be built not only on the individual level but also should be developed into a collective intelligence and awareness.

II. METHODOLOGY

The present study employs a qualitative approach, which is a research process to understand and investigate the social or human problem based on the traditions of a particular research methodology. The research tradition used is grounded theory. According to Creswell (1998), this tradition is a theory derived inductively from the study of phenomena that it describes. The use of grounded theory is to find or develop a theory formulated and proved through systematic data collection and data analysis related to the phenomenon under investigation. Data collection, data analysis, and theory that are found or developed are examined to be interrelated in mutual relations. As noted by Strauss and Corbin (2003), a researcher did not start the investigation with a foundation of a particular theory, but with a reference to some fields of study and matters related to the research study. In the present study, data and information collection technique being used is the literature study, interviews, and documentation study.

III. RESULT AND DISCUSSION

3.1 Public Awareness on Environment

The environmental crisis is now entering a phase which is very alarming. Various forms of human behavior reflect a disregard for the environment. The environmental issues are influenced either directly or indirectly by human behavior. Human behavior on the environment is affected by the definition and interpretation of the environment, called the cognized environment. Cognized environment is a social paradigm in society that affects human behavior. Social paradigm in agriculture and industrial communities are different in relation to the environment. In general, both emphasize on human action in conquering nature in order to achieve maximum profit. The social paradigm on natural environment as mentioned above has given rise to inevitable risks. The existence of science and industrialization does not reduce risks; they actually bring more risks of deviant acts. Risks are parts of the social processes taking place. In this context, Beck (1992) distinguishes risks and dangers. Risk is a consequence that can be controlled while danger is a consequence that cannot be controlled. Therefore, the existing social communities should be able to remodel and reorganize various social institutions in order to calculate the risks that may arise from activities that they do to the environment. According to Beck (1992), in its current state, the poor quality of three existing social construction, social systems, social processes and social relations, have led the nation to the direction of three "ecological risks", namely: physical-ecological risk, that is the various risks of physical damage to humans and the environment; mental risk, the mental damage that is caused by various risks on the order of psychological maltreatment; social risk, which is various risks that lead to the destruction of the social building and environment (eco-social).

3.2 Civic Movement to Build Environmental Awareness

Civic movement as a form of awareness on environmental conservation can be done according to the level and scale, started from the family, community, educational institutions and NGOs. From the studies outlined above, there are three organizations that are performing social welfare efforts that come from the society: the local community institutions, organizations whose basic motivation is philanthropy and non-governmental organizations. All these three are non-governmental social organizations as they grow from the inside and on the initiative of society. Local community organizations are able to grow as a form of actualization of various social institutions and usually are based on religious experiences, thus fueled by religious motivations. Sometimes the basis is locality bond, kinship, patron-client, the principle of reciprocity and social solidarity. As a community-based organization, these institutions usually exist with strong leadership, and are able bind and involve the majority of people in certain communities. In order to develop these institutions, the case is not how to turn them into a formal organization, rather how to maintain the bond and the existing local patterns including patterns of leadership, while facilitating the appearance of personnel managers with managerial skills. The limitation is the scope of social services that are provided is in local level. Meanwhile, social organizations from the community in the form of non-governmental organizations (NGOs) can be broadly divided into two: NGOs that are directly work on social welfare and social services and NGOs that indirectly have impact on improving social welfare through advocacy and their position as a pressure group that can influence decision and policy making. Dietz (1996) examined the environmental movement in a simple way and the author categorized the movement into several groups. Firstly is the Eco-Fascism. Environmental fascists are those who "fight for environmental issues for the sake of the environment itself". With any risks, the environment needs to be protected. Dietz sees this as an approach to the environment that is eco-authoritarian or totalitarian, the concept whose scale and urgency of environmental problems are now so strong that the authoritarian and technocratic leadership is needed. The eco-fascists regard environmental conservation as more important than the lives of the people, especially the lives of the poor. Secondly is the Eco-Developmentalism or Environmentalism. Those belong to this group are people fight for environmental sustainability instead of for the sake of the environment itself, risks; they actually bring more risks of deviant acts. Risks are parts of the social processes taking place. In this context, Beck (1992) distinguishes risks and dangers. Risk is a consequence that can be controlled while danger is a consequence that cannot be controlled. Therefore, the existing social communities should be able to remodel and reorganize various social institutions in order to calculate the risks that may arise from activities that they do to the environment. According to Beck (1992), in its current state, the poor quality of three existing social construction, social systems, social processes and social relations, have led the nation to the direction of three "ecological risks", namely: physical-ecological risk, that is the various risks of physical damage to humans and the environment; mental risk, the mental damage that is caused by various risks on the order of psychological maltreatment; social risk, which is various risks that lead to the destruction of the social building and environment (eco-social).

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3.4 Government Policy in Building Efforts for Citizen Awareness of Environmental Conservation
Building citizens' awareness on environment preservation requires a socio-political intervention in politics or government intervention. One of aspect which becomes attention in the social and politic aspect in environmental recovery shows that government's support is important (Ramdhani and Santosa, 2012). This can be done by creating some environment-oriented government's laws and policies. One of the products associated with this law is Law No. 32 Year of 2009 on the Environmental Management and Protection. A development that is oriented to economic growth tends to be exploitative in the New Order era has ignored the rules of preservation, conservation, and sustainability. Consequences of these negative impacts of natural resource degradation and environmental pollution are serious as in the various regions in Indonesia. This condition requires law improvement that permanently supports development with its economic growth orientation based on environmental sustainability, in particular covering aspects of insight, orientation and legal instruments that ensure environmental sustainability, decentralized, accommodating the institutional strengthening of local and indigenous communities. Aware of such various environmental problems, there are several alternative solutions that can be implemented as follows: Firstly, change in the perspective of nature in a philosophical and thorough way. It is recognized that ethics anthropocentrism and the nature of capitalism have made merely a means of satisfying, merely an object of exploitation of man, and apparently this caused the damage. Therefore, Keraf (2002) calls for a thorough radical change in modern society in addressing the environmental crisis. Anthropocentrism ethics should be changed to ecocentrism and biocentrism ethics. However, this new ethics cannot be realized by modern humans who are "tainted" to the old paradigm which is anthropocentric. Thus it needs fundamental change and actualized in the form of joint movements to build a new culture ecosophy, the collective motion of the earth as a care home to make it a comfortable place for all life. This is where the urgency of environmental ethics should be based on the high spirituality.
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Secondly, environmental politics that is based on environmental ethics. Global political commitment has been agreed in the 1992 Earth Summit in Rio de Janeiro as a paradigm of sustainable development should also be followed up with a paradigm of ecological sustainability. Because if it is only focused on the sustainable development paradigm, it is feared that the world would again gets stuck in a developmental ethical grounds which is proved to be a very exploitative development? Therefore, this is where the urgency of environmental politics based on the right ideology and the broad paradigm of ecological sustainability as an alternative to the concept of sustainable development. Thirdly, good governance is necessary, in addition to the enforcement of environmental laws. If the substance of the legislation does not guarantee the interests of the environment and is not pro-people, there will be a defiance of the people (Civil Disobedience) in complying with these laws and regulations.

IV. CONCLUSION

Citizen awareness on environmental protection is very alarming. This low awareness is due to lack of spiritual aspects in managing the nature, whether individual or group or even industries; environmental education has not been optimal; the magnitudeof the poor are highly dependent on natural resources and environmental aspects of the law and its enforcement is not maximum. Citizen awareness in preserving the environment is low, thus causing the environmental crisis. This condition is due to low awareness of the spiritual aspects of managing natural citizens, whether individual or even group of industries; environmental education has not been optimal; the magnitude of the poor is highly dependent on natural resources and environmental aspects of the law and its enforcement is not maximum. Therefore, there is a need to build environmental awareness through three approaches, namely a systematic approach to education, integrated and sustainable socio-cultural approach through the strengthening and development of local knowledge about environmental protection, and it takes the substance of law and consistent enforcement. Implementation of democratic culture must be offset by the strengthening and development of biocracy or biodemocracy.

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