

The Reinforcement to the Citizen Participation in Taking Care of the Environmental Protection towards a Green Moral Concept-Based Sustainable Development

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Abstract

The research sites were *Blitar*, *Malang* and *Batu* in East Java Province, Indonesia since those areas are regarded to have problems of environmental crises. In the data collection, this study made use of four methods, namely: a) observation, b) In-depth Interviews, c) documentation, and d) focus group discussion. The results of the study are as follows: Learning characters love of the environment through formal education and non-formal education. Formal education is monolithic and integrative. Implementing a monolithic, standing alone in the curriculum of the environment, and has been implemented in *Kota Batu*. While integrated, the material on the environment are on subjects such as Biology, Civics, Religion, Indonesian, which has been conducted in *Malang* and *Blitar*. Learning character lines love non-formal environment conducted by the Department of Forestry through Forest Village Community Institution, by introducing the function of forests:

Key word: citizen participation, environmental conservation, and green moral concept

1. Introduction

The environmental problems deal with the people's moral and behaviors because whether an environment is long-lasting or not, it really depends on the moral and behaviors of the people living in the environment. Therefore, some reformations on their moral and behaviors through their ethics may be used as an alternative of the solution. To solve the environmental problems, according to Arne Naess (Keraf, 2006) an environmental ethics is needed to guide human beings to interact with the universe in a new way. Global environmental crises are due to a fundamental- philosophical mistake in the understanding and the perspective of human beings about themselves, the nature and their place in the whole ecosystem. In order to reform such an improper perspective viewed from the anthropocentrism ethics, it is necessary to develop a multi-dimensional citizenship consisting of four main dimensions: personal, social, spatial and temporal.

Principles of the environmental ethics have been proved by many traditional cultures in our country. They have become one with their environment, they have reached a real harmony with their environment for centuries. In the traditional cultures, social ethics and norms have led individuals to be responsible for and to make use of the natural resources efficiently. This condition should be taken as an example and also a priority for the modern society in this modern era, although in fact some greediness reflected in the people's behaviors result in severe damage in the environment. In the anthropocentrism approach, it is stated that the people's perspective on the environment places human interest in the environment (in the economic interest, and excessive exploration and exploitation of the natural resources) in the centre.

An ethics one possesses is a valid reason to protect the eternity of the environment and the biodiversity. This argument emerges from the order of values from various religions, philosophies, and cultures so that it maybe understood by most people. An ethics argument to conserve the environment and the biodiversity may touch their instincts and good heart. This argument is from the respect to life, nature, weaknesses, the sense of beauty, uniqueness, beauty of this life world, and the belief in the God's creation and greatness. The people often may accept the argument, at least some of them may consider this argument in their belief order, said Callicot (Indrawan, 2007).

A sustainable development is a social and ecological process to fulfill the people's needs by still maintaining the quality of the environment. Principally, the sustainable development may be divided into three aspects: environmental, economic and socio-political sustainability. UNESCO in 2001

declares “that cultural diversity is vital for human beings, like the biodiversity for the nature”. In this matter, some researchers define that environment is a combination of nature and culture. Therefore, a sustainable development in the world should integrate multi-disciplines and interpret a cultural diversity as the main element in its strategy. Environmental sustainability is defined as the capability of the environment to function sustainably, including fulfilling human needs at present without resulting any harm for the needs of the future generation.

The concept of sustainable development implies that it is determined by the level of communities and social organizations concerning with the natural resources and the ability of the biosphere in absorbing various activities human beings do. The process of the sustainable development is directly influenced by the quality of human beings and their environment. Any development may improve future generation’s prosperity although it cannot delimitate the future generation to get their life prosperity better.

On the basis of the statement above, then, making the people or the citizens aware that they should preserve the environment is a must. This is due to the fact that human beings are a part of their own environment. Any damage in the environment basically also spoils themselves. Principles of the deep ecology (Arne Ness in Mudhofir, 2010: 197) say:

- 1) Prosperity and development of either human beings or non human beings in the earth possess values in themselves (such as intrinsic or inherent values). The values are not dependent upon the non human values for human purposes.
- 2) Richness and diversity of forms of life contribute to the awareness of their own values and also their inherent values (in themselves).
- 3) Human beings do not have any rights to reduce any richness and diversity except for merely meeting their main needs.
- 4) The development of life and culture of human beings is in line with the substantial reduction of the human population.
- 5) The intervention of modern human beings over non human world is excessive and this condition will get worse.
- 6) As a result, policies should be changed. The policies will influence the basic structures, the economy, the technology and also the ideology. This resulting condition will be different from the previous condition.
- 7) The main changes in ideology is that some respect to the life quality (existing under the condition of inherent values) instead of maintaining the higher life standard. Then a deep awareness of the difference between the big and the great will emerge.
- 8) Those supporting the points explained above will have some duties to apply the insisting changes, directly or indirectly.

2. Theoretical Review

2.1. Citizen Participation

Caiden (1982) the author of a book with the title of “Public Administration” states that public participation is an important study in any public policy. Thus, specifically he includes this matter in his discussion. Public participation in the public policy means any activities the citizens do either personally or in group intended to influence any decisions the government would make (Thoha, 2005: 76). An old literature from Bum and Peltason (1966) namely *Government by The People* elaborates the discussion on a democratic government by placing the basic values of democracy, namely among others, the citizen freedom to be involved in any government policies. Consequently, a democratic government should keep a balance between freedom and orderliness, diversity and uniformity, and between individual and public interests.

Other authors discussing the importance of participation in public policy are Graham and Philips (1998) in his book *Citizen Engagement: Lesson in Participation from Local Government*. The principles of public participation, according to them, include: first, the process should be community-based, meaning that any perspective adopted is not under the interest of the policy makers but through the people’s perspective. Second, citizen engagement should be connected to the political process. It

means that in establishing the citizen participation, there should be a direct relation to a political process. Third, citizen engagement should also involve public education. To start participation, there should be an education for citizens on the importance of changes. Fourth, the process should open regarding the options considered and emphasized. In the participation process, there should be openness in making the considerations and options. Fifth, there is need for flexibility regarding methods of engagement and timing. Principally, in participation, various methods are needed in order to be able to reach the intended message. And sixth, the process should be transparent. Transparency will result in some openness among elites and citizens about various information, improve the weight of legitimacy, and contribute to the learning that citizen participation is important.

Another idea dealing with the importance of participation in public administration is from King and Stivers (1998) who suggest the position of the citizen in the governance era. The word *government* means the governments that have so far been too dominant and not involved the citizens in their decisions. In the book, it is stated that in the history of public administration, citizens are considered not as a uniting part in the field of public administration. Citizen participation is merely placed or represented in the legislative process through voting which is often not representative. Therefore, a new thought is proposed that public administration should be citizens as the citizens, instead of as customers. In the writing it is concluded that "Government is Us is a democratic public administration that involves active citizenships and active administrations". A democratic public administration happens if it involves the citizens and the government actively. Therefore, an egalitarian relationship between the citizens and the government will happen.

2.2. Theories of Ethics and Morality and of Environmental Ethics

Etymologically, the word ethics is the Greek word "ethos" (plural: ta etha), meaning "custom", or "habit". Consequently, ethics is closely related to good habits, good manner, either in someone or community. These good habits are adhered and inherited from one generation to the next. They are then applied in the forms of principles, rules or norms that are disseminated, known, understood, and taught orally in the society. Morality etymologically is from the word "moral", from Greek "mos", meaning "custom", or "habit", where the plural form is "mores". The word moral has the meaning similar with the word "ethos" in Greek, that derives the word "ethics". Then, Djahiri explains that the word "Moral-Values" and Norm in the education of values should be distinguished, like the meaning that will be presented below. Value exists in human beings (the voice in the heart of human beings) with reference to the base and or the trace from certain Moral-Values (value moral-based and claim) existing in the Value System and the Belief System of the concerned person (Djahiri, 1996: 16).

2.3. Approaches to Environment Management and to Sustainable Development

Dealing with the meaning of sustainable development, the term sustainable is derived from sustainability. Therefore, sustainable development is defined as any development to fulfill some present needs without reducing the ability of the next generation to meet their needs (Brundtland in Imam Suparti, 2003). Need here means any needs for the bio- and human- viability. Any need for bio-life is the most essential one consisting of air, water and food that should be available in adequate amount and quality to live healthily.

To meet the definition of sustainable development as proposed by Brundtland, the need for the bio-life continuation of the next generation should be continuously fulfilled in terms of clear types and limits. As a result, to maintain the environmental conservation, sustainable development is a process of development that makes use of the resources, that determines the direction of its investment, the orientation of the development of its technology, the institutional changes that are made harmoniously and also that pay attention to the present and future potency to meet the people needs and aspirations.

Dealing with the ecosystem and conventional development, in the ecosystem of all substances, materials and creatures are related to and depend on one another in an unending cycle as long as the chain-link in the components of the ecosystem is still intact. The more diverse the content or the system, and the higher number the webs among the ecosystem components, the more stable the function of the ecosystem will be. If the components in the ecosystem are related to one another, are

diverse, and fulfilling one another, and are also harmonious, then the life in the ecosystem may work well. Basically, sustainable development of the people is defined as the development that may assure the future of a society. This kind of development will make them healthy and care one another, one of which is the stable social and environmental conditions. The sustainable development of the people gives an emphasis on the potency of human creativity and thoughts to find a way to unite the long-term socio-economic objectives of the people and the hindrances resulted by the biophysical environment and the demand of the people.

2.4. The Environment Education as the Basis for the Attitudes and Behaviors for Viability

Some characteristics, as described by Cogan in Sapriya and Winataputra (2003), citizens should possess due to the heavier challenges in the future include:

- 1) the ability to recognize and to approach problems as the members of global citizens;
- 2) the ability to cooperate with other people and to have any responsibility for any roles or duties in the society;
- 3) the ability to understand, to accept and to respect any cultural differences;
- 4) to think critically and systematically;
- 5) the desire to solve any conflicts peacefully;
- 6) the desire to change a life style and a main staple pattern to protect the environment;
- 7) to have some sensitiveness to and to maintain the human rights (rights of women, minority, etc. dsb.);
- 8) the ability and desire to take part in a political life either at the local, national or international level.

The management of the environment is made through an education of environment of which the mission is the education of attitudinal, moral or spiritual wisdoms in the reality of the present and future life behaviors for the safety and prosperity of the ecosystem in which we live. In this matter, it is necessary to understand the mutual relationships among the factors of nature such as earthquakes, volcanic eruption, global warming, the thinner and thinner ozone layer serving to prevent the ultraviolet light, acid rains and the like and also to have the solutions and to reduce any impacts that might arise.

3. Research Method

This present research was trying to reveal how to reinforce citizen participation in maintaining the environmental conservation towards the green moral-based sustainable development.

A case study method with a qualitative approach was employed. According to Bogdan and Taylor in Moleong (1989: 3), a qualitative approach is defined as any research procedures producing descriptive data in the forms of written or oral words from the people and their behaviors that may be observed. Moreover, Nasution (1996: 5) states that "a qualitative research naturally is to observe people in their environment, to interact with them, and to try to understand their language and their interpretation on the world around them".

4. Results

1. The Forms of Citizen Participation in the Environmental Conservation

a. People empowerment through routine activities

A form of the citizen participation in the environmental conservation is waste processing made in an independent, integrated and work-sharing (gotong royong) fashion through empowerment. Another form is a green environment movement, namely planting plants in critical forest land. This movement was promoted since the people and also the government did not care about critical lands. After the movement, luckily, the people were more aware of and cared for the environmental protection especially the critical lands, remembering the ecological balance is greatly dependent on the critical land management.

b. Monolithic and integration in the school scope

The citizen participation in the environment is not only promoted in the society but also at the school level, remembering that school is a place to prepare children to be able to be good and

smart citizens. The form of the participation in Batu city was the inclusion of the environment education in the curriculum from pre-school to senior high school levels. It is the only form of participation in Indonesia at the school scope. Beside monolithic, on the basis of the results of interviews, documentation and observation, the environment education was done in an integrated way through the teaching-learning process and extracurricular activities. The education was integrated through subjects of Civic education, Religion, Natural Sciences, and Biology. The integration through extracurricular activities was made through activities of Scouts (pramuka), Red Cross, and conservation school. The conservation school was especially done based on the cooperation between the Forestry Department and the National Education Department with a motto "*Kecil Menanam Dewasa Memanen (KMDM)*" (planting in childhood, harvesting in the adulthood) at pre-school and elementary school levels. Especially in Malang regency, the activities done were to train seedling, to introduce types of plants and to distribute the results of seedling. At senior high school level, the activities of the conservation school were to plant some plants at the school yard, to plant scarce plants, to label plants, to make bio-pores and to make compost.

2. Citizenship Competence to Make the Citizens Take Part in the Environmental Conservation

a. Knowledge on the environment

Knowledge on the environmental conservation was made by socializing and introducing types of plants in the society and at school. Types of plants are divided into three: ecologic, economic and scarce plants. Moreover, the development was made on the knowledge on the citizen competence, on the environmental conservation and on the ecological cycle.

b. Skills and characters in the environmental conservation

After the people possessed some knowledge competence on the impacts of forest damages and the ways of such damages theoretically, they would directly practice planting in productive forest areas so that they had some feelings of belongingness and therefore they would be willing to take care of them. Moreover, the citizens and the people owned the character of loving the environment. The environment curriculum obliged at school environment turned out influencing some skills the students possessed.

Citizens' skills, especially the students' might be tested in competitions such as through *Adiwiyata* schools where the valuation is derived from the application of the results of the curriculum of the environment education. Based on the results of interviews, documentation, and observations, it can be concluded that the development of knowledge, skills and citizenship character competences about the environment intended to make citizens participate in the environment might be made through various activities.

3. Factors Supporting and Inhibiting the Citizenship Competence Capacity in the Environmental Conservation

The supporting factors among others were the Conservation School program by launched the Environment Department in Malang city, the Conservation School program by the Forestry Department, the *Menuju Indonesia Hijau* (Towards Green Indonesia) launched by the President, and of the *Adipura* made by the Ministry of Environment, and also people's involvement in processing waste coordinated by Cipta Karya, and corporates' involvement in some programs related to the environment in the form of CSR.

In Blitar regency, however, two supporting and inhibiting factors existed. The supporting factors were shown by the people's awareness of planting to conserve the existing "wellsprings", the HIPA (Natural Lover Association) having some awareness to hold activities of planting trees around wellsprings, the "Relawan Lingkungan Hidup" (Volunteer of the Environment), and the Gapoktan (Farmer Group Movement) LMDH. The inhibiting factors were as follows: the local parliament showing less concern with the discussion about the local regulation on "Special Land for Wellsprings", the limited budget from the local government to free the ownership of the land around wellsprings, and not all headmasters having deep concerns with including Environment Education in their School Curriculum.

The supporting factors among others were that there were the state-owned company Perhutani possessing human resources empowerment programs relating to the Forest Area, the Forestry Department managing the Forest out of the area or Social Forest by establishing “Kebun Bibit Rakyat” (People’ Seedling Garden) program and also Forestry elucidators. Meanwhile the inhibiting factors were that there were asynchronous programs between the Forestry Department and some concerned institutions, the headmasters who were not ready to give some concerns with the inclusion of “the environmental conservation” into the curriculum since it was assumed that there were many young generations who had less concern with the environment.

Then, the supporting factors were shown by the following: some schools having “nomination” status or even winning the Adiwiyata award, the material of the environment” being included as the school subject either integrated into other subjects or being independent subject, and also some support from the Forestry Department and the Environment Office. The inhibiting factors were that not all headmaster committed to include their schools into the Adiwiyata program, the budget for developing the environment was limited, there was less synchronous between the Ministry of Health and the Ministry of the Environment in making regulations on the schools concerning with the environment.

The supporting factors in Batu city were that there were people’s involvement in the forest management, since they were given some land to work on, they were willing to guard the forest, there were grants for land terracing and also also there were CSR from Jasa Tirta. The inhibiting factors were that since the lands in this area are very fertile, the farmers just plant vegetables, they are not willing to plant hard trees, there are forest damages so that to solve the problem, there must be unity of mission and cooperation between the parents and the schools, between the village heads and the concerned agencies such as Cipta Karya in order to realize the capacity of the citizenship competence in taking part of the environmental conservation.

The supporting factors in Batu city were as follows: a) some communities were concerned with the environment such as Garut Pedas, Gira, AMLI, FKMPL, b) some cooperation with some local governments was held to save the environment by protecting “Sumber Brantas,” c) some cooperation with Higher Education such as ITN, UMM and Unibraw was made.. Sudardjo from the Department of Education in Malang regency had an opinion about the factors supporting and inhibiting the capacity of the citizenship capacity in the environmental conservation.

The supporting factors in these activities were as follows: a) the character education of loving cleanliness and environment to support Adipura Kencana started to be applied, b) a good cooperation between the headmasters and the stakeholders existed, including the school committees to create “Green and Clean School”, c) teachers were training to handle wastes in the school environment. The inhibiting factors were that a) the fund available in each school and budgeting in the local government was limited, b) the time was limited while the programs to handle were many, so that it would bother the concentration on specific programs such as “Green and Clean School”, and c) the parents’ and students’ awareness of the school programs were different.

Dealing with the school scope in Blitar regency, the fact is as follows: a) the school vision-missions on the environment program were clear, b) the headmasters were able to perform the vision-mission and c) the teachers had good concerns with any programs their school had planned.

The supporting factors were as follows: a) some supporting fund was available by either the regional budget or Provincial Grant for the land conservation activities, b) the people’s awareness to keep the environment started to grow, and c) some training activities on the natural resources protection and conservation were done.

4. The Forms of the Reinforcement to the Citizen Participation in the Environment

Dealing with the forms of reinforcement to the citizen participation in conserving the environment, some activities were done namely a) establishing groups of the environment volunteers who were willing to conserve the environment voluntarily, b) reinforcing the regulation (if any) that any individual or agency that wants to cut trees, they should make coordination with the Office of the Environment, and a regulation should be made for example, when 1 tree is cut, the substitute tree

should be 10 trees with 10 cms in diameter with the height of 1.5 meter, c) urging the headmasters to include the Environment Education in their school curriculums with 9 themes to be taught from elementary to senior high schools, and d) doing activities of Adiwiyata award such as environment-concerned and –cultured school programs.

In Blitar regency, some reinforcement to the participation existed: a) some elucidators who led the forest farmers to do their job such as seedling, conservation, keeping the wellsprings, and the like, b) Social Forestry Farmer Groups, and c) the people’s understanding of how to love the environment among the people.

Some forms of the reinforcement to the citizen participation were among others as follows: a) a forest farmer group *Lembaga Masyarakat Desa Hutan* having partnership with *Perhutani* b) a Forest Resource Management implemented with the society, c) “wengkon” (rights to work on the space of land among the main trees planted by the *Perhutani*) given to a member of the society, d) the CSR from “Jasa Tirta” to support the environment conservation improvement program.

Meanwhile some forms of the citizen participation reinforcement to conserve the environment at school were realized in the following activities: a) the Adiwiyata award followed by some schools in Batu city, b) the inclusion of the environment education as the obligatory local content in the curriculums from the elementary up to senior high schools, c) “Special trainings” for teachers in every school teaching the Environment materials, d) a special course D-1 in agriculture (free of charge) held in the cooperation between Batu local government and Unibraw. From the explanation made by Cholis Bidajati, the activities supporting the reinforcement to the citizen participation in conserving the environment may be identified: a) the inclusion of the environment program in the vision-mission of the elected regent called “Madep Mantep” (face anything steadily) as stated in the RPJMD in Malangregency, b) the inclusion of the environment program in the curriculums of the elementary to senior high schools, c) socialization to the society about the environment education.

Moreover, Sunu (the staff of the Forestry Department in Malang) said something dealing with the matter as follow. Two activities to reinforce the citizen participation were done namely: a) giving seeds of trees planted around the wellsprings and b) giving “elucidation” to the people around the wellsprings or the villagers in general on the importance of conserving the environment

The forms of the reinforcement to the citizen participation in the environment conservation were among others; a) “greening activities” around the sub-districts with the object specially the Brantas stream, b) educational and institutional activities in the form of socialization and the establishment of “pro-environment” farmer groups provided with the knowledge from the provincial BLH (the Bureau of the Environment), c) giving “seeds of tree” for greening the land, and d) cooperation with higher institution namely the Brawijaya University of Malang to develop an organic agriculture.

5. The Citizen Participation in the Environment Conservation Based on the Green Moral Concept in the Sustainable Development

Any environment conservation towards sustainable development will not attain its target if the activities are not consistently and continually made. In this case the latency function is to complement, to maintain and to improve the environment. The duty and the function should be done by each individual/citizen with all awareness starting from the citizenship knowledge on the environment through socialization, elucidation, training and education of the environment. When the citizens are skillful in conserving the environment, they will develop some characteristics of being aware of the importance the natural conservation.

Individual activities in conserving the environment will be sustainable if they have been internalized by the cultures that have been growing and developing in the local community. The word *culture* is derived from Sanskrit *buddhayah*, the plural form of *buddhi* (mind, intellect) meaning anything dealing with human mind or intellect. Ralph Linton defines culture as the normative structure or designs for living or life guidance or guidelines (Ranjabarr, 2006: 24). Meanwhile according to D’Andrade in Supardan (2008: 201) the term culture refers to a collection of knowledge socially

inherited from one generation to the next in contrast with its daily meaning which merely refers to certain social inheritances namely art and politeness tradition. Therefore, it can be concluded that the term culture is wholly complex, since it contains knowledge, belief, art, moral, laws, customs and any other abilities and also habits acquired by human beings as the members of the society and they are socially inherited. It is reflected in activities of *sedekah bumi* (offering alms from crops), *nyadran* (ceremony to pay homage to ancestral spirits), *petik padi* (offering ceremonial meals for harvesting rice plant), and *selamatan punden* (offering ceremonial meals in the holy places (graves of ancestors, sacred trees etc). And this shows that the people's original cultures are still maintained although technologies are also used.

In any activities to fulfill the needs or the system needs according to Parson, there must be a interrelated cooperation among adaptation, goal attainment, integration and latency. The four functions according to Parsons are needed by the whole system collectively in order to be able to survive.

In Blitar regency, to support the citizen participation in conserving the environment based on the Green Moral concept, two (2) main programs were launched by the Office of Environment in Blitar regency: a) in the society: the Adipura program namely "Kota Sehat" (Healthy City) program, b) in the school environment: the Adiwiyata award namely "Sekolah Peduli and Berbudaya Lingkungan" (Environment-Concerned and-Cultured School) program. Therefore, various activities were made to improve the citizens' attitude and behaviors concerned with the environment in accordance with the moral Green concept.

From the explanations above, it can be concluded that any activities that may be able to help form the citizens' attitude and behaviors concerned with the environment conservation were as follows: a) the HMI (Hari Menanam Indonesia/Indonesia Planting Day) movement stating "The Indonesia Planting Day is the program launched by the President that should be implemented by every local government", and b) the Kelompok Pelestari Sumber Daya Alam where the Forestry Department was ready to provide the with the seeds of trees.

In Batu city, citizens' attitude and behaviors concerned with the environment conservation were supported by the followings: a) the reinforcement to the regulation on the environment protection, either the AMDAL "Analisis Dampak Lingkungan) (the environmental impact analysis) or KLHS "Kajian Lingkungan Hidup Strategis" (Strategic Environmental Study), b) the cooperation between the Department of Education, and the Department of Environment in Batu city on the implementation of the "the Environment education" curriculum at Schools and the organization of Adiwiyata Award, c) the implementation of the Workshop on the development of the Strategic Orientation of the Environmental Education held in cooperation between the Office of Environment and the State University of Malang.

From the explanations above, it can be concluded that some activities have been made to improve the citizens' attitude and behaviors concerned with the environment conservation in line with the Green Moral: a) the establishment of the forest farmers groups to realize the "Hutan Rakyat", b) in elementary schools, the KMDM program, c) in the junior high schools the Conservation School program intended to introduce types of plants, biopores, absorbing well etc, c) the socialization to pondok pesantren concerned with the environment, and d) promoting the Presidents' HMI program held each 28 November.

In Malang regency, it may be concluded that programs intended to improve the citizens' attitude and behaviors concerned with the environment conservation are as follows: a) introducing the types of plant to the society and to those at schools namely types of plants based on the conservation science, plants of ecology, and plants of economy and of aesthetic, b) the school conservation for elementary school students intended to the process of growing the characters to love the environment, and c) giving the seed of plants free of charge to schools, intended to make the students to acquire some capability in seedling, maintaining, distributing the seeds and planting trees.

The program of the environment conservation will not succeed without adopting the green moral concept since there are many environment programs as projects adopting the project approach and

much fund is not distributed so that the project is considered to be finish if no fund is available, instead of adopting the green moral approach.

5. Conclusions

1. General Conclusions

- a. The forms of citizen participation in the environment conservation are realized through the communities' activities and the education world (monolithic and integrative);
- b. The citizenship competence to make citizens able to take part in the environment by providing them with knowledge, skills, and disposition on the environment is improved through various activities in the communities and education;
- c. The factors supporting the development of the capacity of the citizenship competence in conserving the environment are some support from various parties through various activities either at schools or in the communities, conservation, and competitions, meanwhile the inhibiting factors are some bureaucracies that do not respect to this program shown by limited budget allotment, less participation from the communities to plant hard plants.;
- d. The forms of the reinforcement to the citizen participation in conserving the environment are realized through trainings for the members of the community and schools, socialization, organizations, conservation school for elementary to junior high schools, the volunteers of environment and the cooperation with various parties.
- e. The reinforcement to the citizen participation in conserving the environment based on the green moral concept in sustainable development based on the values in the *Pancasila* (Five Basic Principles) namely being polite, clean, loving the environment, and taking care of the environment in order to attain some sensitiveness to the environment is made through adaptation with the modern life while maintaining and protecting the environment, a clear objective of the environment conservation, the integration between the *Pancasila* values and the environment realized from various activities, and through the latency in the system made by the community and the government.

2. Specific Conclusions

- a. The forms of the citizen participation in conserving the environment are based on the *Pancasila* values realized in various parties.
- b. The knowledge, skills and characters of the citizens on the environment determine the improvement of the citizen participation in conserving the environment.
- c. The inhibiting factors may be used as the challenges in conserving the environment.
- d. The forms of the reinforcement to the citizen participation in conserving the environment would be optimal if the reinforcement is made in various parties.
- e. The citizen participation in the Green Moral concept would be effective to grow green responsibility

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