

Citizenship education in building social capital for marine and coastal conservation

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Article History

Submitted : 16-10-2023
Revised : 17-01-2024
Accepted : 10-02-2024
Published : 30-04-2024

Article Link

<https://journal.uny.ac.id/index.php/civics/article/view/66705>

Abstract

This study aimed to reveal the background of coastal communities in North Bali to develop texts on preserving coastal and marine resources. It also explored the various forms of social capital that are instrumental in the preservation of these resources, the process of dissemination of preservation texts, the social control mechanisms that maintain the stability of social capital and the preservation of beaches and seas, and the profound meaning of the social capital text it develops. This study used a qualitative approach. It revealed that coastal communities developed coastal and marine resource preservation texts driven by an awareness of the coast and sea as living spaces. The forms of social capital it develops are expressions, stories/myths, agreements, and social groups. The existence of social capital for coastal communities is not just a concept but a powerful force that functions in the preservation of coastal and marine resources. The text socialisation process involves family, *dadia*, *banjar*, organisations, and educational institutions. The mechanism of social control developed is from below and above, in an abstract sense, by involving various institutions. Developed social capital is meaningful for the harmonious relationship between humans and nature, humans with humans, humans with God, and the sustainability of the lives of coastal communities in North Bali.

Keywords: marine coastal; preservation; social capital

Introduction

The Bali area, geographically and socioculturally, is broadly divided into North and South Bali. Socioculturally, these two areas have influenced the development of Balinese society and culture. Studies of the North Bali region's various dimensions have been carried out by multiple parties from different backgrounds in fields of study, according to their focus and academic expertise. This can be seen from the study of Bali in the XIX Century by Ida Anak Agung Gde Agung (1989). In his study, he revealed the economic activities of the Balinese people and the role of coastal areas in trading activities. A study by Reuter (2005) entitled "Custodians of the Sacred Mountains" describes the Culture and Society in the Mountains of Bali. The study does not explicitly mention North Bali but reveals that the study is a response and comparison to studies conducted on the people of South Bali. The socio-cultural division of Bali into North Bali



and South Bali was also revealed in a study on Banten Island Bali from the Sociological Perspective of the Commodification of Religion by Atmadja et al. (2017). The study revealed differences in the pattern of determining where to buy offerings. Other studies on North Bali can also be observed from Ardika's study "Bali in Touch of Global Culture in the Early Century of Christ" (1996). From the various studies examined by the author, it seems that social capital has not been studied much, even though it is one of the forces that greatly determines the dynamics of society, especially in multicultural coastal communities in North Bali. Social capital functions not only as a ritual and social exchange but also as a productive force, social control, and integration in the economic, social, cultural, and political order, as well as in maintaining the preservation of coastal and marine resources.

Community is the correct practice of the concept of social capital (Pérez Fernández, et al, 2021). Welfare can positively complement the impact of social capital (Amini et al., 2023). Social capital acts as a link that facilitates and encourages knowledge exchange between various groups (Muringani et al., 2021). This study of social capital in realising the preservation of the coastal environment must be admitted as the result of previous studies from 2008-2016. Hopefully, this kind of study can enrich teaching materials in learning Sociology-Anthropology of development, especially in discussions about various community capitals in development, discussion of modernist development theory, and critical social theory. In addition, this study can also clarify the understanding of studies conducted by Michael R. Dove in his book "The Role of Indonesian Traditional Culture in Modernization" (Dowe, 1985), Nat J. Colletta and Umar Kayam in their book "Culture and Development of an Approach to Applied Anthropology in Indonesia (Colletta & Kayam, 1987), or echoed by Coleman on Social Capital (Coleman, 2011), Fukuyama, in his book "The Big Disruption" (Fukuyama, 2005).

The development of this study is also based on the understanding that society, in fulfilling its needs, always intersects with nature and the importance of developing environmental ethics. O'Brolcháin (2023) stated that dialogue regarding environmental ethics facilitates the formation of a new ethical framework that helps deal with various global problems. Environmental ethics supports preservation (Alam et al., 2023). Environmental ethics can provide a basis for reviewing the relationships involved in environmental conservation efforts (Pineda Pinto, 2020). Because environmental problems are moral problems and human behaviour problems, this is related to the view of ecocentrism, which states that humans are positioned not only as biocultural beings but also as ecological beings, creatures whose lives depend on and are closely related to all life in the universe. In the capacity of an ecological being, an environmental ethic based on equality, responsibility, care, and compassion is developed. Such awareness is a logical consequence of human existence being formed by and realising oneself in nature. Thus, environmental ethics is expected to contribute to maintaining the balance of nature. Maintaining a system balance or homeostasis is a regulatory force for the 'balance of nature' or the balance of nature (Poerwanto, 2000, p. 65). At the semiotic level, all this is a text, especially a cognitive text. However, cognitive texts are often not implemented in various social texts, causing environmental damage. Things like that will certainly increase with the development of the economic ideology of cowboys (Korten, 1993, p. 65) as a reflection of the existence of an economic libido or society that is ecstatic under the umbrella of market religion (Ibrahim, 1997; Baudrillard, 2000; Atmadja, 2006). Such an economic ideology not only causes damage to forest ecosystems but also causes damage to coastal and marine ecosystems. Damage to the coastal environment and marine ecosystems is not only done by the lower middle class, whose life is generally squeezed but also by the upper class, including entrepreneurs. Environmental damage is a form of violence and human domination of the environment. An interdisciplinary approach is needed to examine this phenomenon, or at least by interfering with various critical social theories (Barker, 2005; Kleden, 2006; Atmadja, 2006). Therefore, efforts will be made to study Social Capital in the Preservation of Coastal and Marine Resources in North Bali Communities.

This research has made a new contribution to understanding the relationship between citizenship education and social capital development in the context of marine and coastal conservation in North Bali. This study will explore the role of education in forming public awareness of the importance of environmental conservation, especially in coastal areas. Through a case study approach, this research will provide in-depth insight into how citizenship education can increase local community participation in marine and coastal conservation efforts and its impact on building social capital in the region. Thus, this research provides a better theoretical understanding of education's role in environmental conservation and practical insights that can support sustainable development efforts in North Bali.

The knowledge, skills and values taught through citizenship education are essential to this research. In addition, this research helps form public awareness about their rights, obligations and responsibilities as citizens in environmental conservation efforts, including marine and coastal conservation. By instilling the values of environmental concern, active participation in conservation activities, and understanding the importance of sustainability, citizenship education plays a crucial role in building the social capital necessary to support conservation efforts in the region. Through this approach, Civic Education has the potential to become an effective tool for motivating and empowering local communities in North Bali to contribute positively to preserving the marine and coastal environment, which in turn can support sustainable development in the region.

Method

This study uses a qualitative design to study social capital and preserve coastal and marine resources. In this regard, the emphasis is on describing the functioning of social capital in conserving coastal and marine resources. The informants of this study were determined purposively Snowball. Data collection was carried out through interviews, observations, and document studies. Data analysis was carried out in a qualitative descriptive manner.

First, researchers identify and select North Bali representatives for this case study who are involved in marine conservation activities and have relevant citizenship education programs. Furthermore, the researcher set the study's primary objective: identifying civic education's role in building social capital for marine and coastal conservation in North Bali. Next, researchers conducted a literature review on civic education and environmental conservation, focusing on theories and research related to social capital, marine conservation, and the influence of education in this context. After conducting a literature review, researchers determined the research subjects: residents, community leaders, environmental activists, teachers, and students involved in civic education and marine conservation programs.

After identifying the research subjects, the researchers collected data through rigorous in-depth interviews, participatory observations, and document analysis related to civic education programs and marine conservation activities at the research site. The qualitative data analysis involved content analysis, thematic analysis, and narrative analysis to identify relevant patterns, themes, and findings related to the role of civic education in building social capital for marine conservation. The analysis results were then interpreted to explain the implications of the findings on social capital development and sustainable development in North Bali, as well as their relevance.

Results and Discussion

The development of the text on the preservation of coastal and marine resources in the coastal communities of North Bali is related to the awareness of the existence of coastal and marine resources as a cosmic order that is not only temporal but also abstract, which is framed in the *Segara Gunung* ideology which does not only have a socio-religious-magical dimension but also has social, cultural, and economic dimensions (Mudana, 2013). In this context, coastal communities position the coastal and marine environment as living spaces where they try their luck to meet their daily needs. Awareness of this can be heard from the expression "*Uma abian*

tiange di pasihe," which means "My rice fields are the sea." The same thing can also be seen from the expression, which states the sea is the source of Tirta amertha (the holy water of life.) This expression expresses the awareness of coastal communities in North Bali of the existence of the coast and the sea as living spaces that can be managed and provide hope in meeting their needs. Their belief in the sea as a promising source of life can be observed from the meaning in the lyrics of the oral tradition of the *Juru Pencar* (fisherman) folk song.

The lyrics of the song are as follows " *Juru pencar, Juru pencar, Mai jani jalan ngejuk ebe, ebe gde-gde, ebe gde gde in sowane ajaka liu*. This means, in general, as follows " *Fishermen Fishermen, Let's catch big fish at the confluence of seawater and river water*" (Mudana, 2015). Such awareness is also an awareness of the existence of the sea and coast as one of the ecosystem capitals, namely natural capital, that determines the dynamics of community development. In the people of North Bali, this can be seen from using coastal and marine areas to develop fishing, salting, seaports, and tourism activities based on the *Nyegara Gunung* ideology (Mudana, 2013; 2015). The existence of coastal and marine living spaces is not only used as a centre for socio-economic and cultural activities but also as a centre for socio-religious activities. Socio-religious activities carried out by the people of North Bali are not only an implementation of cosmic awareness that is magically religious but, at the same time, an effort to fulfil the religious and social needs of the people of North Bali in various sets of religious activities in the implementation of the *Panca Yadnya*, and the ritual cycles of the life cycle. They have developed various environmental preservation texts based on the awareness of the coast and the sea as living spaces for the people of North Bali. *Tri Hita Karana, Nyepi Uyah, Segara Kertih and Tenget*. The community has also created multiple myths/folklore and customary regulations associated with the sea and the coast. Opinion of Eisman (1988, p. 2), these texts are essentially not merely environmental images but also cosmology and ideology for the Balinese. This becomes clearer when viewed from a systemic perspective. The systemic perspective is within relations, interrelationships, and contexts. All living systems are then seen as related to one another. Thus, these environmental preservation texts become a normative reference in developing environmental preservation in Balinese society, especially among the people of North Bali.

In addition, in the framework of environmental preservation, coastal communities in North Bali also develop various forms of social capital texts such as social groups, norms, reciprocity, cooperation, expressions, stories/myths, beliefs, and ideology. Other forms of social capital texts he developed were cooperation and various social exchanges (Mudana, 2013). At the macrosocial level, social capital impacts soft skills development in society (Andreas, S, 2018). Social capital affects the level of environmental awareness in society (Hao et al., 2019). Connectedness between social networks effectively drives social concern (Liu & Feng, 2021). Social capital not only functions in preserving coastal and marine resources but also serves to facilitate coastal communities in dealing with various life problems in the context of economic, social, cultural, religious, social control, social conflict, and integration. In the economic context, coastal communities can function as social capital to overcome difficulties in developing business capital, looking for work, developing fishing technology, catching, selling, processing, and awareness that the sea is a capital, a very important resource in the production process, so it is necessarily guarded/maintained.

Individuals who live in areas with historic environments tend to have higher levels of social interaction, social network support, and community involvement (Maket al., 2023). Social interaction and community culture coexist (Dewantara & Aman, 2023). The functioning of social capital in a socio-cultural context can be observed from the existence of various socio-cultural activities, social groups, stories/myths, and beliefs in the inculcation of values, norms, rules, and institutions and the construction of texts related to the preservation of natural resources, the coast, and the sea. The functioning of social capital in a religious context can be observed from the implementation of various religious activities in maintaining harmonious relations between humans and nature, harmonious human relations with humans, harmonious

human relations with God, and the sanctity and sustainability of the marine environment, such as the activities of the *Nyepi Segara Ritual*, *Nyepi Uyah*, and the *Segara Kertih Ritual*. The function of social capital in the context of social control, social conflict, and integration can be observed from the concept of equalising, making rules prohibiting the taking of beach sand, the use of poisons and bombs in fishing, the development of business ethics at sea, and the development of social sanctions such as gossip and exclusion for members of coastal communities who behave defiantly. The functioning of social capital texts as social control and integration both in the social context and in the context of conserving coastal and marine resources is strengthened by the involvement of magical religious institutions, custom, marriage, kinship, and supra-village formal institutions.

The socialization process of social capital, maritime culture, and preservation texts is also carried out through the family, play, and work environments. The process of socialisation can also occur through the culture of chatting. Chatting with fishing communities is usually done in fisherman rest areas, coffee shops, *petuakan* (places to drink palm wine, and social/religious/traditional events).

Other institutions that contribute to the socialisation process of social capital, marine culture, and texts on preservation are fishermen's groups, traditional institutions, and government institutions, including schools. In addition, the socialisation process is also carried out through the involvement of various coastal community members in various socio-cultural, economic, and religious activities.

The stability of the process of socialisation and internalisation of social capital, marine culture, and preservation texts, on the one hand, will contribute to conserving the coastal and marine environment and the production of coastal communities. On the other hand, it will also contribute to the process of social control. Both in the utilisation of the marine environment and daily interactions among fishermen. The social control mechanism that has been developed in maintaining the stability of social capital and the preservation of coastal and marine resources is through social control from above and below that is *niskala* (spiritual) in nature, involving various institutions such as traditional village institutions, official villages, *dadia*, fisherman groups, families and neighbours, fishermen organisations, *pecalang segara* (traditional security officers for coastal areas), and supra-village organisations. The mechanism of the social control system is contained in agreements, *awig-awig* (customary law), trust, gossip, fines, and exclusion. The development of social capital texts in various forms has a broad meaning for the coastal community (Yuntoro, 2004; Hasbullah, 2006; Badaruddin, 2005; Coleman, 2011).

Various social capital developed in the context of preserving coastal and marine resources by coastal communities in North Bali have a profound meaning for their lives. Social capital for them is not just a text but a text that can provide good protection for those coastal communities who experience inequality and marginalization in anticipation of a downturn in coastal and marine resources. This can be seen, for example, from the agreements that were developed not to take beach sand for development, not to bomb or poison at sea when fishing, and to clean up the beach. If coastal resources are damaged, it will not only be difficult for them to park their boats and build hostels, but it will also have implications for the difficulty of finding life, more so the damage to marine resources. Their words expressed this: "The sea is sustainable, the coral reefs are thriving, fishermen are prosperous."

Various texts on social capital and such preservation are difficult to maintain without strong togetherness among members of coastal communities. The strength of coastal communities will strengthen social capital, social cohesion, and social control among them (Baum, 1994). However, it will also be decisive in dealing with third parties, be they the government, employers, or other outside community members. In this regard, the existence of social capital is very important in the preservation of the coastal and marine environment. Cultivating or constructing social capital and preservation texts is decisive in preserving and

social control of coastal and marine resources. The process of acculturation and social control in the preservation of coastal and marine resources certainly cannot rule out the role of social capital as expressions (*Segara Gunung, Kapasih, Uma Abianne di Pasihe, Gede Ombak Gede Angin, Menyama*), myths (*Betara Baruna/Segara*) and local community beliefs (*Sekala Niskala, Tenget, Religious Magic*). Of course, all of this is framed in the Tri Hita Karana ideological social capital, which is centred on efforts to realise the preservation of coastal and marine resources in a balanced/harmonious relationship between humans and God, human relations with humans, and human relations with nature. From this, it appears that the social capital text developed by coastal communities in North Bali is used as a reference in utilising and protecting coastal and marine resources. Through such meanings, the sustainability of coastal and marine resources can be maintained and contribute to the sustainability of coastal community life. This sustainability will undoubtedly contribute to the sustainability of the community's maritime culture. Sustainability is important in maintaining sociocultural potential and, more than that, maintaining a living space that provides hope for a better future.

Conclusion

Based on the explanation of the results of the research above, it can be concluded as follows: coastal communities in North Bali developed texts on the preservation of coastal and marine resources related to their awareness of the existence of coastal and marine resources as a cosmic plant that is abstract, which is framed in ideology *Segara Gunung* and *Tri Hita Karana*. The forms of social capital texts developed are cognitive texts and social texts such as expressions, stories/myths, beliefs, agreements, ideologies, and social groups based on kinship, regionality, and interests. The existence of the social capital text for coastal communities not only functions in preserving coastal and marine resources but also serves to make it easier for them to handle/overcome various life problems both in the context of economic, social, cultural, religious, and social control and integration. The text socialization process is carried out through the family, *dadia, banjar*, organizations, and schools, both formally and informally. The various social capital texts developed are meaningful not only as protection against domination and hegemony from outsiders but also as protection in maintaining sustainability, balance, and harmony in the relationship between humans and God, humans and humans, and humans and nature. Such significance has implications for strengthening social cohesion, civilising processes, and social control over coastal and marine resources, as well as the sustainability of coastal and marine resources, maritime culture, and coastal community life. In this context, coastal communities develop social control mechanisms from above and below that are abstract by involving various institutions such as traditional villages, village services, *dadia*, fishing groups, *pecalang segara*, family, neighbors, and supra-village forces, with various rules/*awig-awig*, agreement, trust, gossip, fines, and ex-communication.

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