



SYNERGY OF PANCASILA AND POLITICS ON ECOLOGICAL CIVIC EDUCATION IN PUAY VILLAGE, PAPUA PROVINCE

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Abstract

In Indonesia, various disasters frequently occur, and in many cases, they are not solely caused by natural factors, but also by irresponsible human behavior and activities regarding the environment. These disasters include floods caused by illegal logging and indiscriminate waste disposal that clog waterways; forest fires often caused by land clearing by burning; and river pollution caused by untreated household and industrial waste. These conditions demonstrate that human behavior plays a significant role in exacerbating environmental damage and increasing the risk of disasters in various regions of Indonesia. The purpose of this study is to show data regarding the Synergy of Pancasila and Politics on Ecological Citizenship Education in Puay Village, Papua Province. The research method used in this study is a qualitative approach, while the type of research used is a case study. The results of this study show data that efforts to protect the environment which is part of the ecological citizenship carried out by the Puay Village community are by planting trees, cleaning the banks of Lake Sentani in Puay Village when commemorating the entry of the Gospel in Puay Village, and introducing the nature around Lake Sentani to students of SDN 5 Puay Village. The conclusion of this study is that the Puay Village community has contributed to protecting nature, especially the environment around Lake Sentani, which is the lifeblood of the Puay Village community.

Keywords : Ecology of Citizenship, Pancasila, Politics.



1. INTRODUCTION

Indonesia is one of the largest archipelagic countries in the world. Its land area reaches 1.91 million square kilometers, stretching from Sabang to Merauke. The population is estimated at 265 million (Yusuf & Rahmat, 2020). Indonesia is also considered a country prone to natural disasters. These recurring natural disasters are influenced by Indonesia's location between subduction zones, or the meeting points of three colliding tectonic plates: the Indo-Australian Plate, the Eurasian Plate, and the Pacific Plate (Rahmat et al., 2021).

In Indonesia, disasters frequently occur due to human activity. For example, in Aceh Province, 28 villages in five sub-districts were flooded from August 17 to August 23, 2023. In addition to residential areas, the floods submerged 746 hectares of rice fields and 119 hectares of cornfields. The Lawe Hijo Ampera Bridge was damaged. The floods that have hit Southeast Aceh Regency over the past week demonstrate the worsening severity of forest destruction. This damage was caused by illegal logging, illegal plantations, and the opening of new roads (Zulkarnaini, 2023).

Both natural disasters struck Pesisir Selatan Regency, West Sumatra. The resulting floods and landslides caused heartache and indignation. Recent revelations often point to human activity as the greatest source of disaster. This is also what we should suspect about the floods and landslides that occurred on March 7, 2024, in Tanah Minangkabau. On that fateful day, and even until March 10, West Sumatra experienced heavy rainfall. As long as natural conditions are maintained, rain never goes against its natural blessing. In the massive floods in Pesisir Selatan in 2021, for example, there were numerous reports of rampant C-type mining activities that eroded the upstream Tapan watershed. Furthermore, at least two coal mines have caused river silting. However, local governments, both district and provincial, appear to have failed to take serious action against mining, which is clearly damaging the environment. Various news reports about illegal mining activities in the South Coast region continued to emerge in the following years, becoming even more blatant (Azhar, 2024).

Forest fires occurred in West Nusa Tenggara Province. The Environment and Forestry Service of West Nusa Tenggara Province revealed that the forest and land fires in Mount Rinjani National Park and Sembalun, East Lombok Regency, were caused by human activity. Several causes of the fires in East Lombok Regency included carelessly discarded cigarette butts, which ignited the fires. Another cause was the act of climbers cooking and drinking with fires, who then failed to extinguish the remaining flames, which then ignited the grass and savannah after they were abandoned. Furthermore, poachers attempted to pursue their prey by setting fires around the area, causing the flames to be carried by gusts of wind, burning other areas (Imansyah, 2024).

In West Java Province, the Citarum River, the longest river in West Java, is known as one of the most polluted rivers. In fact, the Citarum River's pollution level is among the worst in the world. One of the most common sources of pollution is plastic waste and industrial waste mixed together in the river. M. Reza Cordova, PhD, a researcher from the Center for Oceanographic Research (P2O), National Research and Innovation Agency (BRIN), stated that



plastic waste originates from household activities, traffic, agriculture, landfills, shipyards, fisheries, tourism, and offshore industries (Zulfikar, 2024).

Based on the aforementioned issues, one way to reduce natural disasters is by raising public awareness of the importance of ecological citizenship. Ecological citizenship is a movement aimed at changing people's behavior to become environmentally conscious (Halimah & Nurul, 2020). Furthermore, Pancasila, the foundation for national and state life, can serve as a reference for environmental conservation. One area where it is important to understand how ecological citizenship is implemented is Puay Village.

Puay is the name of a village in the East Sentani district, Jayapura Regency, Papua. This village is located at the headwaters of the Jaifuri River and the mouth of Lake Sentani, and is a cape on the shores of Lake Sentani. Puay Village is located in East Sentani District, Jayapura Regency, Papua. The area of this area is 8.47 square kilometers, the population of Puay Village is 622 residents and 130 families (Statistik, 2023). Geographically, Puay Village is bordered by Ayapo Village to the north, Nafri Village to the east, Yokiwa Village to the south, and Abar Village to the west (Kampungkb.bkkbn.go.id, 2025).

2. RESEARCH METHOD

This study employed a qualitative approach. The rationale for using a qualitative approach in the study of the Synergy of Pancasila and Politics on Ecological Civic Education in Puay Village, East Sentani District, Jayapura Regency was to obtain concrete data from the Puay community, thereby achieving the objectives of this study. The research method used in this study was a case study. The cases examined were programs, events, and individual or group activities.

This type of research was chosen to gain a deeper understanding of the programs and activities within the research object. The data sources used in this study were primary and secondary, with primary data sources coming from interviewed informants. The informants selected by the researcher were people directly involved in the Synergy of Pancasila and Politics on Ecological Civic Education in Puay Village, East Sentani District, Jayapura Regency, such as the village secretary, school teachers in Puay Village, and community members. Therefore, the hope is that the data related to the Synergy of Pancasila and Politics on Ecological Citizenship Education in Puay Village, East Sentani District, Jayapura Regency is obtained in a complex manner. In this study, to answer how the Synergy of Pancasila and Politics on Ecological Citizenship Education in Puay Village, East Sentani District, Jayapura Regency, the data analysis technique that the researcher used was the Miles, Mathhew, and Huberman model (Miles, 1994). In the data analysis technique model in the Synergy of Pancasila and Politics on Ecological Citizenship Education in Puay Village, East Sentani District, Jayapura Regency, it consists of three stages when conducting data analysis, namely data condensation or data condensation, data presentation or data display, and conclusion drawing or conclusion drawing.



3. RESULT AND DISCUSSION

First, in Puay Village, the school plays a role in supporting environmental sustainability in Puay Village through its educational institution, State Elementary School 5, Puay Village. In Puay Village, State Elementary School 5, Puay Village, contributes to environmental preservation by helping plant mango trees donated by the Jayapura Regency Agriculture and Plantation Office. This initiative serves as a learning platform for students to care for trees through the planting process. The school's role in supporting environmental sustainability in the Puay Village community, particularly for students at State Elementary School 5, Puay Village, demonstrates that this initiative is beneficial for the natural environment of the Puay Village community, thus aligning with the values of Pancasila. This finding aligns with Kaelan's (2016) assertion that etymologically, Pancasila is composed of two words: Panca and Sila. Panca means five, and Sila means principle or foundation, which is very important in determining good and proper actions (Hadi et al., 2022).

The activity of planting mango trees in the Puay Village community is expected to improve community welfare when the harvest season arrives. This aligns with the concept of Pancasila, which contains good values for the welfare of society. This aligns with what Wardana et al. (2021) stated that if a Pancasila philosophy of life is properly practiced in national and state life, it can make the Indonesian nation and state orderly, harmonious, safe, and peaceful, as guided by Pancasila. Pancasila is the basic values that form the foundation for regulating the lives of Indonesian society, nation and state (Hadi, 2025).



Figure 1. Public Elementary School 5 Kampung Puay

The planting of mango trees by schoolchildren in Kampung Puay has increased the number of trees, thereby enhancing environmental and economic resilience. This aligns with Sari et al.'s (2020) argument that ecological citizenship is a concept with important implications for environmental conservation efforts to create environmental resilience. Public awareness as a form of ecological citizenship, whereby people are obliged to protect the environment and have the right to enjoy a clean environment, is a manifestation of environmental resilience. One concrete example of environmental preservation to achieve environmental resilience has been implemented by Kampung Gambiran, a Green Village in Yogyakarta City, through various environmental conservation programs, including the Gajah Wong River management, tree planting, independent waste management, a communal Wastewater Treatment Plant (IPAL),



Green Open Spaces (RTH), a krida park and a cross-cultural park, a library and Wi-Fi park, and the use of alternative energy.

The role of Kampung Puay 5 Elementary School in contributing to environmental awareness learning as part of a state institution makes the school a facilitator of ecological citizenship. This is in line with Mas & Wibowo's (2025) argument that civic ecology positions citizens as ethical and ecological agents who play an active role in maintaining environmental sustainability. The state is positioned as a facilitator, shaping a socio-political system that supports ecological justice, while civic education serves as a strategic instrument for instilling ecological values from an early age. By integrating ecological awareness into civic practice, this approach offers a foundation for creating a society that is socially just, politically democratic, and ecologically sustainable. A citizen is a person who is officially a member of a country and has rights and obligations that must be carried out according to the country's regulations (Jamal & Hadi, 2025).



Figure 2. Photo of the Vision and Mission of State Elementary School 5, Kampung Puay

Second, to support the students' knowledge of Kampung Puay 5 Elementary School, teachers introduced them to the environment of Lake Sentani by drawing pictures of Lake Sentani and planting flowers around the school grounds. Furthermore, teachers at Kampung Puay 5 Elementary School also taught students to draw trees around Lake Sentani and to identify their colors. This was done with the aim of fostering a fundamental understanding of nature in students and fostering a love for it. Therefore, this can also be considered a school program that can be part of ecological citizenship. This is in line with what was proposed by Subarkah et al. (2024) who stated that the concept of ecological citizenship is offered as a solution to the environmental crisis, which has now become a global issue. This concept combines citizenship with environmental stewardship. It emphasizes the view that society, as citizens, must protect and preserve the environment in which they live. The concept of ecological citizenship emphasizes the ability of individuals to actively participate in environmental conservation efforts. This step is taken by fostering environmental awareness through programs based on environmental stewardship. Ecological citizenship can also be linked to the values contained in Pancasila. Third, in Puay Village, every time the Gospel arrived in Puay Village in 1933, the people of Puay Village held a cleanup of the rubbish on the banks of Lake Sentani around Puay Village. The community's cleanup of the banks of Puay Village in 1933, commemorating the Gospel's arrival in Puay Village, demonstrates that religion plays a vital role in regulating the betterment of life for the Indonesian people, as part



of Pancasila. This finding aligns with Ningsih's (2021) assertion that Pancasila is a product of the nation's past. The values contained in Pancasila are derived from and derived from diverse aspects, including religion, culture, and customs within the Indonesian nation. Pancasila is a collection of noble values that are used as a basis for regulating the life of the Indonesian state (Hadi, 2024). Civic education Forming citizens who have a love for their country, discipline, and responsibility (Jamal & Hadi, 2025a).



Figure 3. Photo of Lake Sentani around Puay Village

The activities of the Puay Village community led to the integration of individual awareness into a collective awareness of environmental preservation, commemorating the arrival of the Gospel in Puay Village in 1933 by cleaning the outskirts of Puay Village. This is in line with the statement by Kiptilah et al. (2021) that ecological citizenship addresses how humans, as individuals with a self-identity (moral identity), adapt to the community environment, both internally (in activities) by accepting authority from the community, and externally by forming/involving in shaping the constitutive community. Environmental awareness stems from knowledge and understanding of the natural environment as a system, and the human role as a responsible manager. Ecological awareness does not interfere with nature's ability to sustain life. The primary step in this effort is understanding the organizational principles of the ecosystem as a web of life. This understanding is what is called ecological literacy. An ecologically literate society not only values and values the natural environment, but also life itself. Pancasila is the philosophical basis of the Indonesian state which guides the direction of the nation's goals (Hadi et al., 2025). Civics Education is a lesson that discusses the rights, obligations, and roles of citizens in national and state life (Jamal & Kobak, 2024).



Figure 4. Group photo with the Puay Village Secretary

Fourth, during heavy rains, Lake Sentani sometimes overflows, causing the accumulated waste to rise. When this happens, the residents of Kampung Puay, along with the Sanitation Department, clean up the waste that rises during the heavy rains. Collaborating with the government and the community to manage this waste can provide a forum for the community to communicate with the government about future environmental improvements so that waste no longer pollutes the lake. This is in line with what Fatikhah & Rejekiningsih (2024) stated that improper waste management can cause various problems, not only for the local government but also for the wider community.

However, government action alone may not be successful if it is not accompanied by complementary preventative measures, such as fostering a community characterized by ecological awareness, often referred to as ecological citizenship. Encouraging and strengthening behavior based on ecological awareness is crucial to fostering a community that is knowledgeable and invested in environmental sustainability. Pancasila merupakan ideologi bangsa Indonesia yang menjadi landasan dalam menjalankan pemerintahan dan kehidupan masyarakat (Hadi & Saputra, 2024). (Jamal & Marbo, 2024) Civics Education is education that aims to form citizens who understand their rights and obligations and have an attitude of love for their country and responsibility towards the state. Pancasila serves as the foundation of the state, the nation's outlook on life, and the source of all law in Indonesia. Pancasila serves as a guide for the public in their attitudes and actions, and serves as the basis for governance and national and state life, ensuring unity, justice, and prosperity for all Indonesians (Hadi & Jamal, 2025).

4. CONCLUSION

In the community of Kampung Puay, Papua Indonesia, people protect nature, especially around the Lake Sentani environment which is the lifeblood of the people of Kampung Puay. Efforts to protect the environment which are part of the civic ecology carried out by the people



of Kampung Puay include planting trees, cleaning the edges of Lake Sentani in Kampung Puay when commemorating the arrival of the Bible in Kampung Puay, and introducing the nature around Lake Sentani to students at SDN 5 Kampung Puay.

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