

ENVIRONMENTAL RESCUE MOVEMENT IN BANGKA ENVIRONMENT CREATIVE ACTIVIST OF “KAWA” (BECAK) COMMUNITY

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ABSTRACT

The growing impact of environmental disruption on ongoing global conditions and even becomes a special concern in the dominant issues of various countries; is making the need for a review of various fields such as the legal, social, and even religious fields. While, on the other hand, the community has also started to take notice of that matter by establishing an environmental movement such as the Bangka Environment Creative Activist of “Kawa” (BECAK) Community, which is a local community that cares about the environment and is formed by youth religious groups in Bangka Regency. The youths argued that to increase the value of goodness, it must not only be vertical but also horizontal, one of which is by preserving the environment so that it remains balanced and beneficial for human survival. From that, this study looked at how the environmental movement can continue sustainably and what steps they should take to mobilize groups that remain consistent in saving the environment. Until this study becomes appropriate when studied with the theory of resource mobilization from social movements to see the BECAK community.

KEYWORDS: Environment, Social Movements, Resource Mobilization

INTRODUCTION

The environmental conditions are a serious problem for current global development. Moreover, the development of technology and rampant exploitation of natural resources have made the environment to be viewed specifically from various circumstances such as legal, social, cultural, and even religious reviews. Two of the most crucial things, when this kind of issue is associated with environmental conditions, are the emergence of environmental pollution and destruction (Zoeraini, 2009). According to information from the World Economic Forum (WEF), in 2019, the three of five most dominant issues against global risks were related to environmental issues. At the same time, the environmental conditions in Indonesia were no less concerning in terms of environmental issues such as environmental pollution, climate change, waste and garbage disposal, as well as mining and deforestation.

Based on those conditions, over time, the exploitation of natural resources that threaten environmental sustainability has also started to be opposed by various circles of community. People have realized that for the environment to remain sustainable for future generations, the balance between humans and nature should be improved. This concern was then manifested by establishing organizations or

communities to perform various environmental movement activities. Giddens stated that movements are defined as collective actions for common interests and goals out of the scope of an established institution (Suharko, 2014). This case proves that movements seek to create the best possible environmental conditions with the goal of environmental care and improvement. One of them which was conducted by a community that is still actively involved in environmental activities is the Bangka Environment Creative Activist of “Kawa” (BCEKA).

At first, the formation of the BCEKA community was stemmed from a simple discussion of some youth who were members of a religious group. As an association of religious groups, M. Arinda Unugraha had the idea to increase added value in doing good by protecting, caring for, and saving the environment. Furthermore, environmental conditions have always been described as a dominant issue from year to year, and actions are needed to maintain environmental conditions. The presence of this community has also become a new strength in the community’s social life for youths to actively play their role in protecting the environment in action, educational, and economic value. This situation, at least, becomes an interesting topic for an environmental-based movement study.

THEORETICAL FRAMEWORK

In this study, we used a type of social movement theory called resource mobilization. Cohen (Singh, 2010), argued that resource mobilization in social movements starts with the existence of a thesis as a rejection of attention to feelings and roles of fellow members, before then continues with dissatisfaction and psychological categories. However, the resource mobilization theory tends to focus on the social processes that make a movement considered successful or not, it avoids psychological feelings and takes into account the economic and political factors of the organization itself. It explicitly focuses on structural phases in taking appropriate actions for the betterment of the community.

More often than not, social movement studies in Indonesia are mostly based on the theoretical framework of Rajendra Singh's view, which according to him the social movement theory map consists of: (1) Classical, (2) Neo-classical, and (3) New Social Movement (NSM) (Sukmana, 2016). It can be concluded simply that the determinant factors of social movements in resource mobilization are as follows (Febriani, 2017):

1. A Social Movement Organization (SMO), which is a shared value system, feelings of community, norms of action, and organizational structures.
2. Leader and leadership, where a leader is interpreted as a strategic decision-maker who inspires and organizes others to participate, whilst leadership is described as the ability to influence groups through the achievement of goals.
3. Resources and resource mobilization, of which there are five categories of resources in social movements are moral, cultural, social-organizational, human, and material.
4. Networks and participation, where social networks are considered as a sticking factor for most members in a wide variety of organizations.

5. Community opportunities and capacities, these views refer to the ability of local communities to organize collective actions.

METHODS

This study focuses on the BECAK community in Bangka Regency, Bangka Belitung Province, Indonesia, and uses qualitative research with a phenomenological approach. In this study, the purposive sampling technique was used to take the samples with certain criteria as informants. The data collection was performed by using interviews, observations, documents, pictures, and other qualitative data sources methods. Besides, data analysis was used interactively and continuously until it was completed and the data obtained was saturated data (Miles, Huberman, and Saldana, 2014). The data analysis components of the interactive model are as follows:

1. Data reduction, which is the phase of summarizing, simplifying, abstracting, and transforming raw data from written notes in the field.
2. Data display, which is the phase of collecting information that provides possibilities and concluding.
3. Concluding or drawing conclusions, which is the final process in which meaning is taken from the data that has been displayed.

RESULTS

The environmental conditions are now quite the dominant problems in the world order and it is necessary to have serious discussions to overcome them, such as through social movements. Starting from the environmental condition, the BECAK community pays attention to save the environment at the local level. As claimed by McLaughlin (in Sukmana, 2016), the social movements' inherent characteristics consist of the existence of a shared value system, feelings of community, norms of action, and organizational structures. The formation of the community was initiated by several youths who were members of religious groups. With M. Arinda Unugraha as the initiator who has the idea of increasing added value in doing good by protecting, caring for, and saving the environment. The presence of this community has also become a new asset in the community's social life for youths to actively play their role in protecting the environment in action, educational, and economic value.

As for the realization of the idea of creating an environmental rescue group to have a clear division of labor, they eventually formed a management structure in order to give everyone a role and responsibility from each field in their management. At first, the community's particular concern was the problem of waste, and then over time, they focused on three other general areas, namely participation, education, and reforestation.

Their participation was involved in managing waste to be recycled and made into various kinds of handicrafts to generate economic value and became a special income for them, and becoming a community by running programs from local governments for every action in saving the environment.

In education, the community collaborated with several schools to educate about the need to save the environment and provided knowledge on the recycling of various used goods to make them valuable. Additionally, they provided socialization and seminars to the community about the importance of protecting the environment. As for reforestation, they reforested the former illegal tin mining by people who have destroyed the forest and land by replanting trees and using the excavation to be used as fish ponds.

The success of their groups in running and surviving to this point is inseparable from the mobilization of resources in their community. Quoting the opinion of Edwards and McCarthy (in Sukmana, 2016), there are five categories of resources, namely moral, cultural, social-organizational, human, and material. In performing and developing the green movement performed by the BECAK community, they take advantage of existing resources in the surrounding community.

1. Moral resources refer to supports of sympathy and famous people or figures. The sympathy support can be seen from the BECAK community's participation in depositing waste in the waste bank. Moreover, the green movement and "Sahabat Sampah" were also supported by bureaucratic figures, particularly from the environmental service, who also appreciated and supported their activities, and from the local government.
2. Cultural resources can be seen from how the movement utilizes and has special competencies or knowledge that can be of value for a social movement. In this case, the cultural competence that was mobilized by the BECAK community was by involving local youths in mobilizing their organizations and activities. Another cultural mobilization was by performing waste management education in schools where the community conducted education by coaching, training, and collaborating with MTS Nurul Falah Kimak so that students can protect the environment and manage waste from the smallest ones.
3. Social organization resources consist of social networks and organizations. The BECAK community utilizes and mobilizes these resources to develop their movements such as the use of social networks. It is undeniable that they have many networks with organizations both local and global scopes such as the environmental agencies and the private sectors. It is felt that the large number of social networks they have can help the sustainability and infrastructure needed, such as receiving assistance in the form of plants from the environmental services and funds from the private sectors.
4. Human resources that are more tangible and younger are undeniably appreciated more than resources of moral, cultural, and social-organizational. The mobilization of human resources can be seen from the quality of those in the movement, where most of the members of the BECAK community are educated and are currently pursuing an undergraduate education. Therefore, each member has their competencies that match their educational background.
5. Material resources are considered as capital or financial resources. This resource is an important part because its existence can take place from it. The BECAK community material resources were obtained from waste processing, donors, and financial resources. Apart from that, this movement

is also supported by dues of its members where they need to pay a fee of Rp 20.000,- (twenty thousand rupiahs) each month. These fees can indirectly support operational activities conducted by them.

CONCLUSION

Based on the results, the conclusion that can be drawn is that the BECAK community received positive and enthusiastic responses from society. This happened because it provides space and access for the surrounding community, especially those in the Bangka Regency area to care about the environment and be aware of the dangers of the impact of waste. The society's acceptance of the environmental movement and "Sahabat Sampah" performed by the BECAK community is inseparable from their ability to mobilize existing resources.

Resource mobilization refers to the use of existing resources in the surrounding environment, either internal or external to support and develop a social movement. As McCarthy and Zald (in Sukmana, 2016) claimed that the social movement is inseparable from the influence of internal and external factors. The internal factors comprised of leadership, level of resource availability, internal group size, and organizational level. On the other hand, the external factors comprised of the level of repression from the community, the level of external sympathizers, and the number and strength of political groups.

However, if it is focused on the resource mobilization itself, thus the important points of the BECAK community's success can also be seen from the moral, cultural, social organizational, human, and material resources. Moreover, it is until the movement continues and moves to take convenient actions in creating a good and healthy environment for future generations.

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