

## **New Concepts of Ecological-Social Justice:**

### **A Micro-Optic Reflection on Ecological Citizenship Education in Indonesia**

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#### **Abstract**

This study aims to explain how the Go Green Movement at schools initiated by the Indonesian government becomes a starting point for reflection on ecological citizenship education and social justice. Reflection on such an initiative reinforces the importance of citizenship education as citizens are associated with a territorial view of the country based on tangible “land.” Therefore, the state's role in education is to empower its citizens and create new societal behaviors, or habitus, as part of a social justice concept. In the past, the role of habitus within the context of social justice was easily dismissed. Currently, more availability of social facilities and infrastructures implies environmental care by the state, resulting in new habitus. The relational nature of social justice highlights that the state needs to be recognized and respected as a separate entity. Subsequently, encompassing the environment and caring for its citizens embodied in the ecological habitus, the state plays an important role in attaining ecological-social justice.

**Keywords:** *ecological citizenship education, social justice, Indonesia, habitus, micro-optic view*

#### **Introduction**

In 2012, Candida Brady, an English film director, released a documentary on waste titled “Trashed.” Narrated by Jeremy Irons, the film highlights the impact of waste, particularly plastic waste, in many parts of the globe, including Indonesia. In addition to the portrayal of waste accumulation, the film conveyed ways of waste management using conventional and modern methods. Although the information presented in this documentary was not surprising, the film highlighted the urgency of environmental issues depicted in the film, including the ongoing issues in Indonesia. The film’s depiction of waste in Indonesia, particularly in urban areas such as Jakarta, showed how waste has persistently become a social and environmental issue in the country.

Amid numerous complex social problems in Indonesia, environmental issues, especially waste, remain front and center. These issues can be broadly categorized into urban and rural problems.

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Air pollution remains a growing concern in the cities, while rural areas face environmental deforestation and excessive mining. These environmental issues are social problems that have become the consequences and the cause of environmental damage (Kavaz et al, 2021; Tarman & Kent Kukurteu, 2022). In other words, environmental damage reflects the disorganized social management in Indonesia (Sumargo et al., 2019).

Several endeavors signify the government's attempts to resolve environmental issues. One resolution is the environmental care program, a relatively new approach to ecological citizenship education. In addition to law enforcement efforts and more socio-political policies, several socio-educational approaches have been instigated. These efforts include the awarding of Adipura for cities that meet the green-city criteria, the Kalpataru award for individuals who have outstanding and consistent initiatives in realizing a good living environment, and the Adiwiyata School award for schools that meet the green-school criteria (Parker & Prabaya-Sear, 2020).

Within formal education in schools, the Adiwiyata School award is a government program aimed at realizing environmental care in schools through the Go Green Schools Movement (*Gerakan Peduli dan Berbudaya Lingkungan Hidup di Sekolah* or *PBLHS* Movement). According to the Minister of Environment and Forestry of the Republic of Indonesia Regulation Number 52 of the Year 2019, the *PBLHS* Movement is a conscious, voluntary, networked, and sustainably collective action carried out by schools implementing environmentally friendly behavior. If a certain school runs this program and meets the criteria, the school will be awarded as an Adiwiyata School from the regional to the national level (Indahri, 2020).

This article will portray citizenship as a mutual relationship between the state and its citizen, a relationship that should benefit each other within the framework of social justice. From this viewpoint, it will be emphasized how the *PBLHS* Movement can serve as an ecological citizenship education initiative while providing a broad perspective on the meaning of social justice. While the purpose of social justice is stated implicitly, a deeper reflection on the subject points toward the meaning of social justice and its relevance to citizenship education in Indonesia. As stated in the fifth principle of the state ideology, *Pancasila*, "Social justice for all the Indonesians," it remains essential that social justice is emphasized in citizenship education in the country.

This study is a micro-perspective reflection on social movements in the country's school systems. The premise uses a different approach to the well-known macro thinkers, such as Nancy Fraser and Axel Honeth, on the politics, economics, social, and cultural discourse of social justice.

Andrew Sayer and Paul Gomberg had different approaches, i.e., a micro-perspective approach, by analyzing social justice in human works. It leads to their concept of contributive justice (Gomberg, 2007; Sayer, 2009).

A micro-perspective reflection means, in concrete, that it will portray the Indonesian government's efforts in citizenship education from the perspective of ecological social justice. It will put the perspective of contributive justice in a different context. Based on the reflection and analysis of these governments' initiatives, in the first place, it will bring a more meaningful perspective to such efforts. These efforts are closely related to the concept of social justice in Pancasila, the state ideology of Indonesia. The second one is to enrich the meaning of social justice by offering two notions of ecological citizenship and social justice.

### **Research Questions**

Two reflective inquiries are addressed based on the above-mentioned context of ecological citizenship and social justice.

1. How is ecological-civic education, through the Adiwiyata School Program, carried out by the Indonesian government, considering that ecological awareness in Indonesia is still relatively low?
2. How does ecological-civic education cultivate a broader understanding of social justice as stipulated under the fifth principle of the state ideology, *Pancasila*?

### **Literature Review**

Citizenship education recognizes numerous definitions with several dimensions to the terminology “citizen-state.” The word “citizen” is interpreted politically as membership in a political entity called the state, with all its rights and obligations (Lydersen, 2011). Furthermore, “citizen” is seen here within a political relationship between citizens and the state and between citizens and social groups. Citizenship education in this context is an all-encompassing effort to educate the citizen to achieve awareness of rights and obligations, the ability to live together with other citizens, and participation in social activities in a proper manner. The said objective is based on the assumption that good citizens are “made,” not born (Galston, 2001). Consequently, the debate is on the

comprehension of the word “good” as it is associated with relational perception and its ideal (Light, 2006; Sandel, 2009).

Meanwhile, such a concept has developed in an ecological context, so there is a relatively new concept of ecological citizenship. There are various definitions of ecological citizenship, with some contradictory descriptions (Latta & Wittman, 2010). According to Melo-Escrihuela (2008), some terms reflect these meanings, such as 'ecological citizenship' (Christoff, 1996; Curtin, 1999, 2002; Dobson, 2003, 2006; Smith, 1998), 'green citizenship' (Dean, 2001; Smith, 2005), 'environmental citizenship' (Dobson & Bell, 2006; Luque, 2005), 'sustainability citizenship' (Barry, 2006), 'environmentally reasonable citizenship' (Hailwood, 2004; Hollstein, 2022; Hollstein & Smith, 2020) or 'ecological stewardship' (Barry, 1999, 2002)" (p. 114). In Dobson's piece, for instance, the writer makes the distinction between environmental citizenship and ecological citizenship. As he emphasized it, "the former concerns the enjoyment of rights in the public sphere, while the latter relates to enjoyed rights and responsibilities both in private and public" (Melo-Escrihuela, 2008, pp. 120–121). This distinction is temporarily ignored, and ecological citizenship is closer to the understanding of environmental citizenship.

The perspective and terminologies mentioned above were comprehensively formulated by the European Network for Environmental Citizenship (ENEC). According to ENEC (2018), ecological citizenship education is "the type of education, which cultivates a coherent and adequate body of knowledge as well as necessary skills, values, attitudes, and competencies that an environmental citizen should be equipped with to be able to act and participate in society as an agent of change in the private and public sphere, on a local, national, and global scale, through individual and collective actions, in the direction of solving contemporary environmental problems, preventing the creation of new environmental problems, in achieving sustainability as well as developing a healthy relationship with nature."

The concepts of citizenship are broadly related to the meaning of social justice with two distinct approaches. On the one side, some philosophers, such as Fraser (1995, 1996, 1998), Honneth (1995, 2004), and Benhabib (1992), emphasized redistribution and recognition, focusing on the rights of the people, or the obligation of the state, though there is a dilemma on those two concepts (Lazzeri, 2009; Panigassi, 2020).

On the other side, some emphasized the obligation of the citizens, which includes contributive justice, as "what people are expected and able to contribute in terms of work" (Sayer, 2009). This

connotation is in line with Gomberg (2007), who claimed that “contribution to a social group with which we identify is central to our well-being” (p. 151). Although Gomberg initially defined the meaning of “work” within the context of economic justice, it was later revised as an integral component of cultural justice, as “work” is associated with not only labor but also a part of an individual’s wider work effort. Hinged upon this view, changes in behaviors are closely related to the concept of justice, specifically in the new behavior process requiring effort and time. Timmerman's (2018) study further broadened this perspective. In his study, ecological citizenship education has an empowering dimension that uniquely underlines citizenship obligations rather than formal rights. In other words, they reflected the concept of social justice from a communitarian perspective, in which the mutual relationship between the citizens and the state is highlighted. The concept of contributive justice offers a new perspective on how citizens participate in social justice not just through their habits, but through their works. The efforts to realize social justice do not only depend on the initiatives of the state. It should involve the citizens' efforts, and one of these efforts is to form a social habit or habitus.

In this regard, Bourdieu's habitus concept will help deepen the reflection. Through his lens, we can analyze the formation of environmentally friendly behavior in which an occasional act gradually becomes a social habit to better society (Bourdieu, 1977; Maton, 2008). Critics on this matter are associated insufficiency with social change (King, 2000; Lau, 2004). However, it is worth referring to habitus in a broad sense as a social habit signifying a socially engineered practice (Ambrasat et al., 2016). Two fundamental points are implied from Bourdieu's view. First, constant repetition is required to achieve spontaneous action or behavior. Habitus is not a natural, spontaneous action but the result of the personal formation of practices in a social context. Also, it cannot be assumed that the initiative to modify existing behavior arises spontaneously.

Therefore, habitus needs to be created, even exerted on a certain scale. This is where the state plays a prominent role by issuing regulations, providing guidance, and enforcing citizens to act repetitively, thus becoming a habit. Consequently, the participation of both citizens and the state in implementing these desired behavior changes are necessary. Moreover, ecological citizenship education should not only provide awareness but also lead to behavior changes or the formation of new habits. Although the state’s role is vital, it is not the sole contributing factor in habitus formation. The involvement of individual citizens communities and non-government organizations

remains imperative. Caring for the environment as our home will make the essence of citizenship more profound.

Based on the above literature, there is a very close relationship between ecological citizenship, social justice, contributive justice, and habitus. However, there is no study yet about it to deepen the theoretical reflection. The studies by Sayer and Gomberg as mentioned above reflected the meaning of work in the context of contributive justice, but they did not mention yet about habitus.

Several studies have also been written examining citizenship in Indonesia (Hefner, 2001; Hiariej & Stokke, 2017; Lydersen, 2011; van Klinken, 2019). However, such studies derived a political stance and are associated with individual and group rights. According to Stokke (2017), citizenship has the following four interrelated elements: membership, legal status, rights, and participation (p. 5) relating to membership and its associated entitlements and responsibilities (p. 14). Nonetheless, Stokke's portrayal of entitlements and responsibilities is inadequately depicted. Likewise, the other three books portray the nuances of politics as overbearing

The above studies show that although a tinge of culturalism exists in citizenship education in Indonesia, political elements remain dominant. State politics dominate the discourse revolving around citizen education, while the small-politics or neighborhood politics education, such as Neighbourhood Community (*Rukun Tetangga*) and Citizens Community (*Rukun Warga*), are generally side-lined. Moreover, as state politics are emphasized over "community politics," social justice education overly focuses on macroeconomic and structural effects (Casmana, 2018; Lydersen, 2011; Nurdin & Dahliyana, 2018). Hence, Indonesia requires a broader political education system urging greater involvement of its citizens in smaller-scale community political units.

Another area that has been generally neglected is the subject of ecological citizenship education. One of the most pressing challenges facing citizenship education in society at the time of this writing is the issue of global warming and environmental damage, which incidentally also pose a grave national threat. Environmental damage, especially the problem of waste in urban areas, reflects the weakness in the sense of citizenship in Indonesian society. The lack of proper waste disposal etiquette and recycling indicates a weak sense of belonging among Indonesian citizens. To improve citizenship education in Indonesia in this context, the central government, under the

direction of the Ministry of Environment and Forestry, launched the Adiwiyata School program or “go-green school” in 2009.

This article will reflect the meaning of habitus in the context of social justice by reflecting on the Adiwiyata School Program or the Go Green Movement in Indonesia. There are many studies on the relationship between ecological citizenship education and the change in ecological behavior among students through that program. But those studies show only how the program is implemented to change the student's awareness and behavior (Adawiah, 2019; Anggraeni et al., 2021; Bahrudin, 2017; Handayani et al., 2020; Iswari & Utomo, 2017; Jannah, 2019; Juraid et al., 2019; Kusuma & Kusuma, 2020; Kuswantoro, 2018; Munawar et al., 2019; Nikasari & Purnomo, 2022; Nuzulia et al., 2020; Pahru et al., 2021; Rotari & Komalasari, 2017; Syah et al., 2021; Tompodung et al., 2018). Some articles focused on a pedagogical viewpoint only (Aprilianto & Arief, 2020; Murdani et al., 2018; Sagala, 2019), while some more articles analyzed how the Adiwiyata School Program supports ecological citizenship (Amini et al., 2022; Fahlevi et al., 2020; Nada et al., 2021; Pratiwi, 2022; Wulandari, 2019; Yusuf et al., 2020). There is no conceptual study yet which reflects the program from a broader perspective, i.e. social justice. This article, then, will offer a broader conceptual reflection on the program which can be used to deepen its meaning.

## **Method**

### **Research Design**

This research will use a hybrid method, i.e. systematic literature review and the grounded theory method, as an inductive methodology that provides systematic guidelines for gathering, synthesizing, analyzing, and conceptualizing qualitative data for the purpose of the theory construction (Charmaz, 2015). It uses systematic literary review because it will analyze the reports and articles published concerning the topics. It will use the grounded theory method in the steps it follows. In other words, it is a qualitative constructivist research, whose goal is a social philosophical (Creswell & Poth, 2018; Spencer et al., 2014), not merely a program evaluation (Quartaroli, 2012) that is technical in character. The data, primary and secondary, will be reflected and interpreted inductively, through a philosophical lens, to gain a broader understanding.

The design will follow Berg model (2001) and is developed by Creswell and Poth (2018). It will start with some ideas, then the data collection and description follow. This data will be reflected, analyzed, and interpreted further through a coding system (open coding, axial coding, and selective coding) with the help of some more philosophical views. Based on this analysis and reflection, we will get some findings that show the new notion of the reflected topic.

### **Population and Participants**

The primary data are collected through interviews with six teachers in Jakarta who get involved actively in the Adiwiyata School Program and with two officers of the Ministry of Environmental Affairs and Forestry. The secondary data are collected from the internet, both the news of social media and the reports or articles published about this topic during the last six years (2017-2022).

### **Data Collection Tools**

The data are collected from the internet by Google search engine, using some keywords such as 'Adiwiyata', 'Go Green School Indonesia,' 'Adiwiyata and citizenship education,' and also 'ecological citizenship education in Indonesia.'

### **Data Collection**

There are 45 reports and articles found, and mostly (29) from Java (15 from East Java, 6 from Central Java, 3 from Yogyakarta Special Region, 3 from West Java, 1 from Banten, and 1 from Jakarta Special Region). The rest are from other islands (5 from Kalimantan, 8 from Sumatra, and 3 from Sulawesi). Most of them (42) are written based on field research.

### **Data Analysis**

As the data are collected based on the focus on citizenship education and social justice, the documents and reports of the program will be described with existing theoretical comprehensions, following the shortened model of Charmaz, Thornberg, and Keane (2018). The collected data will be analyzed step by step, first by making open coding, then axial coding, followed by selective coding.



The first step is open coding, used especially to understand comprehensively the topics. This first step was conducted by investigating the existence of Adiwiyata as one of the government programs to generate students' ecological awareness amid the ecological crisis faced by Indonesian society and on the other side to bring ecological citizenship education for the students. This second goal should be based on the values of *Pancasila* as the official state ideology. *Pancasila* has an important role as it is the philosophy of life and the main idea of all policies. Because of this assumption, the second step reflects further the close relationship between the program and *Pancasila*, especially with the idea of social justice value contained in the 5th principle, from the perspective of citizenship education

Finally, the third step of this study examines the extent to which Adiwiyata School Program implementation is related to the broader understanding of ecological-social justice and then suggests a broader conceptual understanding of the issue. The first and second steps will answer the first research question but on the other side, they will become the basis for further reflection in the third step which will answer the second research question.

## Findings

### *Ecological-Civic Education Through the Adiwiyata School Program*

The necessity to implement citizenship education in Indonesia is based on a socio-cultural perspective. Indonesia is an archipelago encompassing 17,000 islands, 270 million people, 1,340 different ethnic groups, and six officially recognized religions. This diversity stems from the former Dutch East Indies colony, which has been described as an imagined community by many scholars, including Anderson (2006). Rooted in such diversity, Indonesian citizens undoubtedly face a variety of socio-cultural challenges.

The *Pancasila* ideology is symbolized by the *Garuda* bird called the *Garuda Pancasila*. At the feet of the *Garuda* bird, there is an inscription stating *Bhinneka Tunggal Ika*, which translates to "Unity in Diversity." The ideology of *Pancasila* was built on this premise and embodies five precepts or principles, which include "Social justice for all Indonesians." In this context, social justice differs from personal justice embodied in the second principle, which expresses a "just and civilized humanity." Taking this into account, citizenship education in Indonesia also incorporates the meaning and purpose of social justice.

The uniqueness of Indonesia is an interesting topic for academics. Besides Benedict C. Anderson, Indonesianist George McTurnan Kahin (1952) from Cornell University describes how nationalism was instilled in young Indonesian citizens. Jacques Bertrand (2004) further elaborated on this concept by explaining ethnic conflicts as part of a wider struggle to agglomerate nationalism in Indonesia. In other words, the idea of Indonesians and citizenship becomes a struggle.

Thus, the uniqueness of Indonesia formulates citizenship beyond the idea of classical nationalism. Provided that nationalism is conventionally associated with place of birth (*natus sum*), and the concept of a nation is related to blood or lineage, Indonesian nationalism is, therefore, above and beyond traditional comprehension. This is the basis of Anderson's description that Indonesian nationalism is imaginary. Indeed, promulgating the idea of nationalism is a constant process.

Following a long-drawn-out process of citizenship education during the reign of President Soekarno (1945–1965), President Suharto (1965–1998), and the Reformation government (1998 until now), the problem of ethnic diversity, after 77 years of independence, can certainly be resolved. The idea of Indonesia has now advanced to tribal ideas. Two major indicators showcase this point. First, the country's distinct "ethnic tribes" have accepted Indonesian as the national language without lawsuits or objections. Second, the issue of interracial marriage is practically non-existent in Indonesia.

Under this broader sociological and historical perspective, the decision of the central government, under the direction of the Ministry of Environment and Forestry, to launch the Adiwiyata School program in 2009 can be understood as a citizenship education as well. Since 2019, the program has been formally implemented under the Go Green Schools Movement (or *PBLHS Movement*). The *PBLHS* Movement has collaborated with several other ministries, including the Ministry of Education and Culture, the Ministry of Religion, and the Ministry of Home Affairs, to formulate a conscious, voluntary, networked, and sustainably collective action force carried out by schools to build environmentally friendly practices across the country. While the *PBLHS* movement is still relatively new, its agenda includes formalizing all remaining goals of the Adiwiyata School Program.

Before it became the basis for the *PBLHS* Movement, the Adiwiyata School program was commonly known as an award for schools that meet the green school criteria set by the government. The program has also placed a heavy focus on the process of meeting its goals, in

addition to the program's outcome. Most strikingly, the program has gradually changed its focus and objectives since it was formally implemented.

In comparison to the focus last set out in the Regulation of Ministry of Environmental Affairs and Forestry No. 5 the Year 2013 on Guidelines of the Adiwiyata Program, the new policies mentioned in the Regulation of the Ministry of Environmental Affairs and Forestry No. P.52/MENLHK/SETJEN/KUM.1/9/2019 on The Environmental Care and Culture in Schools Movement (*PBLHS*) and P.53/MENLHK/SETJEN/KUM.1/ 9/2019 on the Adiwiyata School Award, have several important changes that are evident in the goals of the Adiwiyata Schools which are closely linked to the *PBLHS* Movement. Most notably, the criteria and objectives in the 2019 policy included changes in environmentally friendly attitudes and behavior. Behavior, in this context, refers to personal behavioral changes, which differ from previous policies, emphasizing top-down structural-institutional reforms, as stated in article 1. Under the new focus, the education dimension is increasingly visible because community behavioral changes require synergistic and continuous efforts over a significant period, as mentioned in a speech by Siti Nurbaya Bakar, the Minister of Environmental Affairs and Forestry (Bakar, 2021).

The collected data confirm this focus. Both the activists and the researchers appreciate the government program. The program is very important in educating students on ecological knowledge and awareness and in changing their behavior. Many activities were generated to support this program, such as planting trees and managing the water. The other important activity is to manage waste or garbage. Both the activists and the researchers noticed that many schools got involved in this *PBLHS* Movement and they need the greater involvement of other elements of society, such as religious organizations because such a program is also in line with the values of Pancasila as the state ideology and can be regarded as an ecological-civic education.

In 2019 there was a policy change in the emphasis on waste-related issues. Attention to waste management, both on a community scale and institutionally, is related to urgent national issues and the importance of changing personal attitudes and behaviors to tackle these problems. It is now well understood that waste is not only a structural problem but also an increasingly personal problem for citizens. In this sense, it would be safe to say that the *PBLHS* Movement is an environmental awareness education program with particular emphasis on changing attitudes and behavior toward more environmentally friendly practices. However, the *PBLHS* Movement does

not explicitly include any context regarding citizenship education, making it difficult to ascertain whether it is accurate to refer to the movement as an ecological citizenship education program.

Regarding this matter, during the Adiwiyata Mandiri and the Nasional Adiwiyata achievement awards held in Jakarta on December 13, 2019, the Minister of Environmental Affairs and Forestry of Indonesia stated his hopes for the Adiwiyata schools to educate and produce a generation of environmentally conscious children that also excel academically to aid the nation's progress. In 2021, the Minister also stated that since the start of this program (around 16 years ago), there have been 4726 schools that received the Adiwiyata Mandiri and National Adiwiyata award, with about 26,770 schools participating (Bakar, 2021). The increase in schools participating in this program throughout 2017–2021 is evident since only 7,278 schools participated from 2006–2016. This signifies that there is a positive response from schools toward this movement. On average, before 2017, only 661 schools were joining annually, while from 2017–2021 (in a period of 5 years), 3,898 schools joined yearly.

It must be noted that there are participants at all levels, from the city, province, to national levels. In 2021, the Environmental Service proposed 932 schools from 150 regencies, 34 cities, and 24 provinces to receive the National Adiwiyata and Adiwiyata Mandiri awards. Three hundred and forty-four schools met the criteria and received the National Adiwiyata award. Meanwhile, 77 schools met the criteria and won the Adiwiyata Mandiri school award (KLHK, 2021).

Furthermore, the report also states that between 2006–2021, Adiwiyata schools actively implemented waste management practices with 3R (reduce, reuse, and recycle) amounting to 42,534 tons per year, planting and maintaining 354,450 trees/plants, 70,890 biopore holes, 14,178 infiltration wells, and electricity and water savings on average 10 – 40 % per school. There are no accurate reports detailing the occurrence of behavioral changes because they are very difficult to measure. The quantitative data above slightly reflects how changes in behavior (*habitus*) begin to occur.

In this first step, it is worth noting that according to some activists and researchers, the Adiwiyata School Program is a very good tool to generate ecological awareness among students, especially in facing ecological challenges in Indonesia. For this, changing behavior has become their focus. They mentioned that behavior reflects awareness and knowledge, which are brought not only theoretically in the classroom, but also via concrete activities. It means that the educational

dimension of the *PBLHS* Movement is very dominant. These highlighted points collected from the data can answer the first research question,

Furthermore, for such an education, the supporting values of religions and also from Pancasila as the state ideology are important to offer perspective and to motivate students. The importance of the values of Pancasila gives a deeper meaning to *PBLHS* Movement. It is not only an ecological education in technical terms, but it is an implementation of Pancasila's values. This meaning will be reflected in the second step below.

#### *Ecological-Civic Education Cultivated in State Ideology Pancasila*

According to the short study concerning ecological citizenship, the *PBLHS* Movement indirectly supported ENEC's definition as it specifically mentioned the element of a relationship with nature. This relationship with nature can be reinforced as citizenship cannot be separated from land and water (*conditio sine qua non*). Simultaneously, the concept of a state includes a certain territory comprising land, water, and air. In Indonesia, the word *tanah-air* has a deeper meaning. Though the word translates to land-water in a literal sense, it also suggests homeland. The *PBLHS* Movement aims to form environmentally friendly attitudes and behaviors that correlate to the concept of “homeland,” thus, conforming to the concept of citizenship. Within this frame of reference, citizenship education is immensely associated with the concept of homeland.

Consequently, being environmentally friendly implies caring for the land (“*tanah*”) and water (“*air*”), which constitute the foundation of life, both personally and socially. Under these circumstances, the state is an abstraction and embodiment of the “land” and “water.” From this perspective, ecology is an integral dimension ingrained with citizenship education, alongside political, economic, and cultural spheres.

Some teachers shared their experiences in putting the ecological dimension in the PPKn (*Pendidikan Pancasila dan Kewarganegaraan*, or Pancasila and Citizenship Education). The focus is on the second and fifth principles of Pancasila. The second principle mentions the importance of just and civilized humanity, while the fifth one mentions the importance of social justice for the people. Some reflections are also written on this matter (Asrori, 2020; Aulia et al., 2018; Fahlevi et al., 2020). They highlighted the meaning of ecological citizenship in the context of civilization and living together well in society.

In this case, some of the teacher-activists highlighted more on the second principle of Pancasila. They assumed that caring for nature and proper personal behavior in managing garbage are important indications of modern civilization. For this, they referred to some modern countries such as Japan and Scandinavian countries. Some others highlighted the fifth principle more than the second one because caring for nature is closely related to social justice. For them, a good society could not exist without good nature, something which needs a deeper reflection.

This second step concludes that the Adiwiyata School Program has a further goal, i.e. citizenship education. It is not only a practical program to educate students about ecological awareness and skills, but also an ideological program that educates students to love their homeland concretely. The teachers ask the students to implement Pancasila values in ecological caring for the homeland. This second step has added some more reflective points to answer the first question of this research. However, the further question is how such activities on the other side enrich the values of Pancasila, as mentioned in the second research question mentioned above. To answer this question needs a conceptual reflection which will be done in the third step.

### *Habitus in the Context of Social Justice*

Further reflection explores how *PBLHS* contributes to the conceptual relationship between ecological citizenship education and social justice. In this matter, factors to consider are as follows. First, *PBLHS* Movement is regarded as an individual approach as such movement advocates for changing an individual behavior or forming new habitus, commonly known as the micro approach. It emphasizes how individuals participate in society or the state through their behaviors. With such an interpretation, an “obligation dimension” is emphasized. Such a micro approach is distinct from the structural macro approach implemented by philosophers, including Nancy Fraser, whose analysis applies a macro perspective in society's political, economic, and cultural realms. Second, the micro approach focuses on the obligations of individuals or groups of people with social justice as justice for society.

Meanwhile, the focus of the macro approach is on the rights of individuals or groups, highlighting social justice as the state's responsibility. Society or state in this context is identified as an entity separate from individuals, instead of merely being an aggregate sum of its citizens. On that account, social justice is not just for the welfare of individuals or groups but also for the welfare of society or the state.

The above-mentioned points are important considerations that justice is not solely an assurance and fulfillment of a subsistent life, but a good life. Based on this interpretation, justice can then be formulated as appreciation, recognition, and good life treatment. Appreciation is related to the dignity of life, conveying morality, and is recognized under the domain of recognition (Honneth, 1995). In that respect, the existence of the rights and obligations of individuals or groups are guaranteed by the state. The citizens receive an official identity card from the state, and the citizens reciprocally acknowledge and recognize state authority. For that matter, the most tangible manifestation of justice is life treatment or fulfilling the rights and obligations, as best determined by the law.

Are individuals and groups the only ones who are valued, recognized, and treated well? This simply cannot be answered in Nancy Fraser's work. When obligations are fulfilled, individuals act under the assumption that the appreciation, recognition, and good life treatment will be fulfilled by the community, or the state, which accordingly implies a specific tangible piece of land or territory. This conveys that social justice is an appreciation, recognition, and good life treatment from citizens to the state or vice versa.

Another conception of social justice can be done by analogizing the state, as an entity with its rights to life, to an organism. This traditional metaphor of a society which was used by Spencer (1901), and revived by Dunn (2016), will help understand this concept of social justice. For an organism to live well, it needs external support, such as the aforementioned appreciation, recognition, and good life treatment. However, these support systems need internal requirements relating to the fulfillment of life. Like an organism, society needs a head, heart, lungs, blood vessels, and nervous system. In this context, the head is the government, the heart, and blood vessels are the economies, the lungs are the green open spaces, and the nervous system is the communication and transportation infrastructure. Much more could be added to this analogy, but this is an attributive attachment to a fundamental piece of justice. Without such attributes, the quality of justice can be interpreted as insufficient, far below what is needed in a "fair society."

Considering this analogy and the analysis above, the context of social justice from a micro-perspective becomes clear and comprehensible. As mentioned earlier, from a macro-perspective viewpoint (Roark, 2015; Schmidtz, 2006), four essential elements comprise the notions of social justice: 1) economic welfare (with its social structure and system), 2) general welfare, both

physical and psychological (public health, stability, peace, tranquility), 3) recognition of groups in society, with special attention to minority groups, and 4) provision of social facilities and their related infrastructure. These elements are broader than what was mentioned by Hobhouse (1922) a century ago. However, according to Gomberg (2016), it needs deeper reflection because of the insufficiency of the so-called distributive justice. He mentioned the importance of contributive justice, though there is also insufficiency in this matter because the study on this topic is limited to the socio-economic context, as analyzed by Chuang (2018) in his thesis. A micro-perspective analysis of the *PBLHS* Movement reflects the existence of social justice content that is regularly overlooked, including most notably, behavior or habitus of the community.

The existence of a communal or social habitus in accordance with the available infrastructure is important in the context of modernity. The availability of modern facilities and infrastructure without appropriate habitus makes modern facilities and infrastructure less meaningful. For example, technological developments that provide higher speeds in vehicles require more advanced road facilities and traffic systems compared to facilities during the era when vehicles could go a maximum of 30 km/hour.

A new habitus is needed from the community for the facilities and infrastructure built to function optimally. Likewise, the change in environmentally friendly behavior targeted by the *PBLHS* Movement is the focus of social justice in modern society. One of the desired behavioral changes is caring for trash, which is a cornerstone for social justice. Garbage in modern times has vastly different characteristics from ancient waste because the time required to decompose materials back into small particles is much longer than those in the past, thus requiring significant personal and structural investments in management and time.

Habitus becomes a part of the focus of social justice for two primary reasons. First, habitus is a "good" condition for constructed facilities and infrastructure. Second, the formation of habitus is a process (Reay, 2004) that requires an active role of the government. Forming a habitus is a relatively long process involving all sectors of society. In addition to providing understanding and insight, certain segments of the populace must be "forced" to comply. Thus, enforcement in the context of society requires compliance with the law. In this context, the government solely possesses the right, and even the obligation, to force citizens. This mutual relationship between the state and the citizens, in a certain sense, is missing from Sayer's and Gomberg's views on contributive justice. The necessary mutual involvement of the state and citizens in forming habitus



gives an additional element to the understanding of the contributive justice (Timmermann & Félix, 2015).

This additional element of contributive justice shows that habitus is an important notion of social justice which rarely mentioned explicitly. As mentioned earlier, some thinkers like Honneth and Fraser reflected on the meaning of social justice from a macro-optic view so that in a certain sense ignored habitus as part of social justice. Implicitly, they only mention the four notions of social justice: 1) economic welfare (with its social structure and system), 2) general welfare, both physical and psychological (public health, stability, peace, tranquility), 3) recognition of groups in society, with special attention to minority groups, and 4) provision of social facilities and their related infrastructure. Now, this micro-optic reflection based on the making of habitus in the *PBLHS* movement shows the close relation of habitus with other notions of social justice. It means that the habitus of the people is the fifth notion of social justice.

This third step reflection answers the second research question above that the close relationship between habitus which is one of the goals of the Adiwiyata School Program, citizenship education, and social justice. A deeper reflection, through the micro-optic lens of the Adiwiyata School Program and conceptual analysis, shows that habitus is an integral part of social justice, which is ignored by many scholars.

### **Conclusion**

Based on the above discussion, especially from the first and second steps of this reflection, we can answer the first research question that the *PBLHS* movement or the Adiwiyata School Program in Indonesia has succeeded in stimulating many schools in Indonesia to be more ecological in character and in generating new habitus for the students. It has motivated many people to work together. Besides, it has become a good tool for ecological citizenship education. Though the documents of the *PBLHS* movement do not explicitly mention this second goal it goes beyond expectation.

A deeper reflection of ecological citizenship education itself, to answer the second research question, reflects the micro-optic view of justice in conjunction with the common perspective of ecological citizenship education and social justice. The most important to highlight is the notions of habitus which is reflected from the social justice point of view. Habitus or social habit as one of the main goals of the *PBLHS* movement is important not only for the individuals but also for

the society and the state as an entity. Habitus is a *conditio sine qua* or is a necessity, to get social justice. It is the new important notion of social justice which is frequently neglected.

Regarding ecological citizenship education, the *PBLHS* Movement in Indonesia reinforces the importance of education as citizenship is inseparable from the state. Considering the natural limitations of citizens as human beings, the government needs to administer an active role in this education by empowering citizens and collaborating with non-government organizations.

Apart from the factors mentioned above, social justice includes a reciprocal relationship between citizens and the state that requires respect, recognition, and good life treatment. The state recognizes the rights of the citizens, and the citizens recognize the right to life of the state.

The disposition recognition of citizens to the state is the basic element of contributive justice and can be manifested by implementing social habits that contribute to the state's welfare. Without the new habitus, newly built social facilities and infrastructure will be inconsequential. Theoretically, the importance of habitus as part of social justice conclusively complements the notions of contributive justice.

Furthermore, for Indonesia, this perspective enhances the meaning of social justice in *Pancasila*, in the fifth precept of state ideology. Moreover, the significance of the environment for humans, as emphasized in the United Nations resolution dated July 28, 2022, stating "clean, healthy and sustainable environment" as a human right, can be proposed to the Indonesian government to transpose the fifth precept of *Pancasila* from "social justice for all Indonesian people," to "ecological-social justice for all Indonesian people." Such a formulation could stimulate the people better, especially the students at schools, to build a sense of ecological citizenship for future Indonesia.

### **Limitation and Suggestions**

This study is a conceptual reflection of an ecological movement in Indonesia, as an academic effort to understand the movement better. It reflects further the relationship between ecological habitus, citizenship, and social justice in the Indonesian context from a micro-optic view. It is the limitation. So, for future research, a similar study on the topics of ecological habitus, citizenship, and social justice from different contexts could enrich this conceptual reflection. Besides, this deeper reflection could enrich other future research on the *PBLHS* movement in Indonesia to get a more meaningful program.

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