

Coastal Communities Environmental Concerns Based on Civic Culture

Mariatul Kiptiah¹, Wahyu², Rabiatal Adawiah³, Muhammad Elmy⁴

^{1,2,3}Universitas Lambung Mangkurat, Banjarmasin, Indonesia

Email: mariatulkiptiah@ulm.ac.id

Abstract

In the context of coastal communities, the need for civic culture arise as an idea related to the moral or ethical identity of citizens in their relationship with the environment. Community participation in protecting the environment is extremely important, the study of cultural issues in Indonesia cannot be separated from the knowledge of national values. Environmental concerns of coastal residents in Tanah Laut Regency, South Kalimantan, Indonesia in relation to their integrated coastal natural management, including the control, benefits and functions of utilizing coastal natural resources. Utilization of coastal resources includes biological resources. Not only the utilization of biological natural resources, but also ecological services of the coastal natural environment, building intelligence and artificial resources, in terms of managing coastal area resources that bring numerous benefits to human life and other living creatures. Coastal communities, not only makes a living by being fishermen, but also as traders and farmers, because of the biographical nature of the people who also live in the highlands. They can be called agrarian communities or local farmers. Likewise with the topography and the elevation map of the study area, it increase environmental awareness amongst coastal communities and enable them to improve the welfare of the community.

Keywords: *Civic Culture, Environmental Concern and Coastal Communities.*



A. INTRODUCTION

The environment is a physical condition that includes the state of natural resources in a circular manner. According to (Kirk, RE, et.al: 1979), the environment is the natural environment which includes humans in community life. These communities affects the people as its members of the society in their daily lives and cultural values. The environment is everything that exists around humans outside the organization and affects the development of human evolution, including:

1. The Abiotic (non-living) environment is everything that is not inanimate, such as: the environment outside the body, consisting of non-living objects or natural factors:soil, air, water, climate, humidity, light, sound, gravity etc.
2. Environmental components of life (biotic), are all living things such as: plants, animals, humans and micro-organisms (viruses and bacteria) are also called different environments and are outside the organization of living things: humans, animals and plants.

One of the factors influencing environmental awareness is humanitarian action; Humans are one of the factors that heavily influence the sustainability of our environmental development. Human creations such as their decisions on how to use the physical environment impacts its sustainability. The environment can also be interpreted as everything that is around humans and affects the development of

human life. This is due to humans ability to protect or damage the environment according to their choice. Human nature have common trait of greed. Some to the extent demanding to make big profits by recklessly manipulating the environment.

Damage to the environment occurs due to two factors, which is either natural factors or human ignorance. The importance of a well-maintained living environment is sometimes forgotten by humans, and such creates an ecosystems that are far from optimal for human living condition. Responding to environmental problems the wrong way can destroy the environment sustainability.

Men can easily do what they wish as long as their desires are satisfied. Generally, people are never truly satisfied for the rest of their lives. Humans as intelligent beings and have higher abilities compared to other living creatures. They will continue to develop as such that the central role of lifestyle changes to equip with that of a modern life. With the development of such existence, the need to grow and evolve will involve forms of exploitation natural resources that to some extent becomes excessive.

Behind that, humans as living beings think of themselves as the most perfect creatures that God has created on this earth. Thus are able to denote other creatures created by God as inferiors. Therefore, humans arbitrarily call other living creatures as examples of environmental destruction. Because of that, to increase people's environmental awareness, it is necessary to restore the correct ideal environmental behaviour that is in accordance with the laws of his religion, such as Islam. Because Islam teaches to protect the environment and it is forbidden to destroy it. Before humans can return to this environmental protective behavior, one cannot expect nature to become stable and return to its state of balance.

In relation to correct human nature attitudes towards the environment, first of all, it is necessary to enact restoration towards the ecological balance in the environment. This is done to engage the community. The best way to awaken people is to bring them back to the teachings of their religion. According to Fauzia (2020:563), concern for the environment is manifested in respect of nature. The essence of respect for nature lies in the awareness that humans are part of it, therefore loving nature is also regarded as loving the human life.

Based on this, the people of the coastal area as the main subject of concern for the development of ecological areas which can play a role in the fields of art, culture, and community welfare. One of them is the sense of civic culture in the development of environmental awareness. Thus, we can conclude that compassion for the environment is the level of concentrated act of love in the place where living things grow, which includes important elements such as soil, water and air, all which are important in the life of every living being. Act of compassion towards the environment also occurs when a person affects the quality of life and well-being of other people and living organisms, including the nature, the built or built-in environment, and the cultural or social environment.

B. LITERATURE REVIEW

1. Environmental Care Concept

The environment is the natural environment, including humans in their social life, which affects humans as members of society in their life and culture (Kirk et al., 1979). Factors Affecting Environmental Awareness include:

a. The Ignorance Factor

Ignorance here means that people do not understand the importance of the environment and the survival of society in the future. And it is also possible that people lack the knowledge about environment protection, knowing the correct way to use nature, pollution, the possible impact of community actions towards the environment, and so on. Therefore, there need to be socialization to the community about preserving the environment by the government.

b. Poverty Factor

Poverty is the state of a person's inability to meet minimum needs. Poverty arises as a result of food shortages. Food shortages are caused by several causes, including population explosion and poor management of natural resources. Therefore, to reduce poverty, a state program is needed to reduce the birth rate by providing counseling about family planning programs in the community, especially in rural areas, as well as awareness programs on good management and efficient use of natural resource among the community. Most likely they do not understand the importance of reducing child numbers, assisted conception in fertility programs and acquire access to sustainable land management options.

In addition, we as the members of community must also help alleviate poverty which is now increasingly widespread, especially in rural areas which are less able to control birth rates that have now exceeds the death rate. The government should also help alleviate poverty, not only by developing programs, but taking it a step further to achieve better standard of community welfare.

c. Human Factor

The human factor also has a very large influence on the sustainability of environmental development around us. This is due because it is humans who are given the options to either protect or create a damage to the environment. Due to human greed, large margins and big profits are attained by excessively exploiting the environment for its resources wrongfully as such it creates damages and affect environmental sustainability. Men tend to fulfil their desires by doing whatever is necessary. Hardly they are satisfied in fulfilling those desires for the rest of their lives.

Behind that, humans consider themselves to be the most perfect creatures of God's creation, so they consider other God's creatures to be inferior, so they arbitrarily call other creatures as examples of environmental destruction. So that people are aware that they are more aware of the environment, restore their behavior in accordance with the laws of their religion, such as Islam. Because in Islam they teach to protect the environment and it is forbidden to destroy it.

Men can easily do what they wish as long as their desires are satisfied. Generally, people are never truly satisfied for the rest of their lives. Humans as

intelligent beings and have higher abilities compared to other living creatures. They will continue to develop as such that the central role of lifestyle changes to equip with that of a modern life. With the development of such existence, the need to grow and evolve will involve forms of exploitation natural resources that to some extent becomes excessive.

Behind that, humans as living beings think of themselves as the most perfect creatures that God has created on this earth. Thus are able to denote other creatures created by God as inferiors. Therefore, humans arbitrarily call other living creatures as examples of environmental destruction. Because of that, to increase people's environmental awareness, it is necessary to restore the correct ideal environmental behaviour that is in accordance with the laws of his religion, such as Islam. Because Islam teaches to protect the environment and it is forbidden to destroy it.

Before humans can restore their behavior to being the protector of the environment, one cannot expect life in nature to be sustainable and return to its state of balance. In order to do so, the first thing that is required is to restore the ecological balance to trigger human sense of engagement. When engaged, this will then pave way for correct actions to sustain the environment. The best way to engage people is to reinforce the values and teachings of their religion.

2. Coastal Society

Ethnic communities that coexist with generalities in accordance with the process of adaptation. Ethnic community groups are defined as a population, namely: (1) biologically capable of reproduction and survival, (2) possessing cultural values and aware of a sense of community in a cultural form, (3) their own form of communicative and interactive network, and (4) determine their own characteristics and are among members of other population groups (Barth, 1988:11). In art, some ethnicity is correct about themselves through several factors. Here the formation of diversity means that socially formulated ethnic groups lead to a pluralistic society (Naroll, 1988:12).

A pluralistic society is a topic of discussion on the very first original society that is divergent. Such a society meets the existence of a case of development or consensus, occurs in most ordinary people, occurs in the individual case of the development of a system of individual units, occurs in individuals, with strict adherence to the individual group of his personality with respect to strict forms, as well as frequent exceptions to cases. cases of sociocultural disclosure or, the absence of assertion of self-dependence between the social units that surround it (Nasikun, 2007: 40).

Cultural prudence in high anthropology is a cultural terminology and can be interpreted as knowledge that goes beyond the cultural uniqueness of the community, which has a relationship with nature and history, adapts to the density of the natural environment, and is dynamic and always open to increasing new knowledge. Indigenous culture, local culture, and local heritage are very important to use in various types of living heritage as resource development, technology and

management to realize the economy in a pluralistic society in the future (Revelation 2007:18).

As stated by Nasikun (2007: 42), there are several factors that cause pluralism in Indonesian society as follows: First, geographical conditions that divide the territory of Indonesia into approximately 17,000 islands scattered in an equatorial area of approximately 3,000 miles and more than 1,000 miles from north to south. This condition fosters ethnic unity which is more or less isolated from other ethnic groups. Each ethnic group consists of a number of people who are united by emotional bonds, and see themselves as one of a kind. Second, Indonesia is located between the Indonesian Ocean and the Pacific Ocean. This condition greatly affects the creation of religious plurality in Indonesian society through the influence of other nations' cultures that touch Indonesian society. Third, Different climates and soil structures in various regions of the archipelago are factors that create regional plurality in Indonesia. Differences in rainfall and fertility are conditions that create different ecological environments, namely rice fields.

From a biophysical point of view, the area, coastal and marine space and the resources they contain are unique, so human intervention in these areas can cause significant changes, such as landscapes that are difficult to change, the process of encountering fresh water. and seawater, which creates some unique ecosystems and others. In terms of ownership, coastal and marine areas and the resources they contain are often regarded "open access".

3. Civic Culture

Various "social-cultural" aspects need to be strived for so that it can become a national culture with the ideology of Pancasila, one of its missions is to build national unity and integrity. The substance and values contained in Pancasila are what in this thesis is referred to as civic culture, not communitarian culture with an ethnic core (Benjamin & Maftuh, 2017:104).

Discussing civic culture cannot be separated from culture, according to Luth (1994: 8), in a cultural system, values as the first level are the most abstract and broad in scope. Cultural systems at this level are ideas or ideas that conceptualize the most valuable things in society. Such conceptions are usually broad and vague, emotionally rooted in the human mind and heart. This level of a cultural system is called a cultural value system.

Anthropology C. Kluckhohn in his work entitled *Universal Categories of Culture* has described the universal culture that can be found in every culture (Soekanto, 2007:154). The seven elements of culture that are considered as cultural universals are:

- a. Equipment and supplies for human life (clothing, housing, household appliances, etc.)
- b. Livelihoods and economic systems (agriculture, livestock, trade, etc.)
- c. Social system (kinship system, political organization, legal system, marriage system)

- d. Language (oral or written)
- e. Arts (fine arts, sound arts, motion arts, etc.)
- f. Knowledge system
- g. Religion (belief system).

Each element of universal culture of course also manifests in the three forms of culture above, namely in the form of a cultural system, a social system, and in the form of elements of physical culture. Thus, the economic system has a form as concepts, plans, policies, customs related to the economy, but also has a form in the form of actions and patterned interactions between fishermen, traders and farmers. The order of social values that is formed has its own peculiarities so that it forms a different culture in each place. Important elements of the culture of a society include the belief system, economic system and kinship system which can be seen in the picture of the cultural community that supports citizenship with the aim of forming citizen identity in coastal communities.

Edward Burnett Tylor (in Koentjaraningrat 1987) explains that culture is a complex whole, which includes knowledge, belief, art, morals, law, customs, and other capabilities acquired by a person as a member of society. The culture studied by the researcher is about the 'bahuma' (farming) livelihood system. Matters relating to the Banjar community as stated by Fatih (2014: 18): What about the Banjarese people's livelihood system? Banjarese people are known as water people because most of the people who live around rivers use rivers as their source of activity, coupled with floating market activities, making their lives more familiar with water, and trading activities are carried out on boats. Most of them live by from farming and fishing activities. Currently there are also those engaged in trade, transportation, mining, development, education and banking.

According to Kiptiah (2020:17), explaining that civic culture must be nurtured as a process of nationalization/Indonesia. The main element of civic culture is civic virtue which includes active citizen involvement, egalitarian or egalitarian relationships, mutual trust and tolerance, cooperative life, solidarity, and community spirit.

C. METHOD

This study aims to create an environment that can be used to increase public understanding of the environment which is classified as culturally beneficial for coastal communities. This research is an empirical study that aims to identify and observe the development of people's ability to control through habits (Fraenkel & Wallen, 2006).

The study of ecological awareness of coastal communities is carried out by researchers from a qualitative approach method with data collection in the form of observations, interviews and documentation, as well as research videos to identify and observe events, which will be carried out using field observations recorded in interviews, documentation (photos) and research sessions. as well as videos to be used as evidence of research results. Interviews were conducted in an open and structured

manner with informants and the results of this study. The data analysis method used in this research is qualitative data analysis proposed by Miles and Huberman. Qualitative research is conducted interactively with experts directly in coastal communities such as: farmers, fishermen, traders and visitors. Research and observations are carried out continuously until the data obtained are complete and saturated. Data analysis includes: data processing, data presentation and summarization.

D. RESULTS AND DISCUSSION

Development of concern for the environment in coastal communities based on civic culture, which is an idea related to the moral or ethical attitude of citizens towards the environment. Community participation in the development of environmental care is very important, as part of the arts and culture and community welfare due to the geographical conditions of the South Kalimantan region. The environment is formed from the word *lingkung*, which is around and around. Environmental concerns of coastal communities in Tanah Laut Regency in relation to integrated coastal management, including the utilization and control of coastal resources. Utilization of coastal resources includes biological and non-biological resources, coastal ecological services, artificial or artificial resources in terms of coastal resource management. Another consideration is that, in terms of topography, Tanah Laut Regency is a high and mountainous area located in the north and east, which extends into the Pelaihari, Jorong, Batu Ampar, Repiti and Kintap sub-districts. So that some coastal rice farming communities raise cattle and animal feed because of the biographies of the people who are also in the highlands, so it can be called agrarian or peasant society.

The role of coastal resources in supporting national, regional and local economic development is expected to increase in the future. Thus, to be able to utilize the space and resources of the coastal area optimally and sustainably, a deep understanding of the meaning and characteristics of this area and the people who inhabit it are required. Integrated coastal area management means that the management of natural resources and coastal ecological services is carried out through integrated assessments, determination of utilization goals and targets, then planning and management of all types of utilization activities (Bengen, 2004: 87).

From observations made by researchers who we have met several times in the field with coastal communities in Tanah Laut Regency. This is carried out in order to find out about how coastal communities take care of their environment, both mountains and coasts. Characteristics of coastal communities are different from agrarian or agrarian communities. In terms of income, farmers have a controlled income because the harvest pattern is controlled so that it can be determined that the food or livestock they have produce the desired income. In contrast to coastal communities, which are dominated by housemaids. Servants are scrambling across the ocean to earn income, so the income they want cannot be controlled.

Based on interviews with the reporter, the coastal community leader, he is a coastal community leader in Tanah Laut Regency: "The ecological conditions of settlements for coastal communities, especially fishermen, are still not well organized and seem dilapidated, but for lodging and trading places, coastal communities have started to organize themselves with the role of fishermen. tourism government. However the community did all the house repairs on their own, without any help from the state. The tourism government provides other facilities for visiting visitors such as a pavilion, a prayer room, and a resting place to enjoy the beach. So, to increase the economic income of coastal communities, most of them also choose to work as breeders and cultivate rice fields as farmers."

While the interview above is supported by other community whistleblowers, namely as follows: "The concern for coastal communities, especially the construction of houses for fishermen, is still not well organized because fishermen only gain income from catching fish as the only and main source of their livelihoods. The fishermen contest each other over the sea coverage area to secure their income, thus their income cannot be controlled to meet their satisfactory level. Because of that, their welfare can be categorized as average or low, which makes rundown of many developments tend to be disorganized".

The results of the research from the response were added by other coastal community informants as follows: "With the government's role in tourism and continuous improvement of the coast, the awareness to protect the environment by coastal communities also plays an important role in increasing income from the economic perspective of the community with cooperation that is always carried out for mutual prosperity in maintaining and preserving coastal nature. , local cultural practices that are continuously maintained, such as mutual cooperation, unity and solidarity in forming environmental care for coastal communities in order to remain sustainable".

Most of the Coastal communities population, in general live in sectors based on marine resources such as fishing fishermen, fish keepers, mining and sand diggers and sea ferry transportation. The level of education from generation to generation in coastal communities is still relatively low. The natural conditions of coastal communal settlements, especially settlements for fishermen who catch fish in the sea, have not developed rapidly and seem to be still slums. With the socio-economic conditions of the community at a relatively low level of welfare, the pressure on resources will be even greater to meet the needs of the community. Utilization of resources includes biological and non-biological natural resources, ecological services to coastal residents, artificial resources in terms of managing marine coastal area resources. Another consideration is, from a topographical point of view, Tanah Laut Regency is a high and mountainous area located in the north and east, which extends into the Pelaihari, Jorong, Batu Ampar, Repiti and Kintap sub-districts. Therefore some coastal rice farming communities raise cattles and animal feed because of the biographies of the people who are also in the highlands, they can be called agrarian or peasant society. The nature and character of the coastal community are as follows:

1. The type of activity is considered important. For example, the business of growing rice as a farmer, the business of cultivating animal feed, and the business of managing livestock products, which are currently carried out most.
2. Very dependent on the state of the environment, nature, seasons, festivals and markets.
3. The community structure is still simple and has not been infiltrated by outsiders. This is because both culture and the order of life and social activities are relatively homogeneous, and everyone feels they have the same interests and responsibilities in implementing and supervising the laws that have been mutually agreed upon.
4. Most coastal communities work as fishermen. Fishermen are individuals who are Indonesian citizens or legal entities whose livelihoods or business activities are related to fishing.



Figure 1. Environmental Concerns of Coastal Communities

Environmental concerns of coastal communities in Tanah Laut Regency in relation to coastal management include integration of utilizing and controlling coastal resources. Utilization and the use of coastal resources including biological and non-biological resources, coastal ecological services, artificial or artificial resources in terms of managing other coastal resources is, from a topographical point of view, Tanah Laut Regency is a high and mountainous area located in the north and east, which extends into the districts of Pelaihari, Jorong, Batu Ampar, Repiti Mine and Kintap. Thus, with concern for the environment, some coastal communities can be used to grow rice, livestock, and grow animal feed because of the biographical nature of the people who also live in the highlands, so it can be called agrarian or peasant society. Likewise with the topography of the study area so that it can address community problems and expand opportunities to improve community welfare.

Kiptiah & Ruchliadi (2020), Applying Citizenship Skills in Community Environmental Development in Coastal Communities in Banjarmasin City. Conclusion about the environment People on the riverbanks in Banjarmasin City

always conduct mutual cooperation or mutual cooperation in cleaning and taking care for the river banks and its surrounding on average from once a week to once a month. Concern for the environment of the coastal community of Banjarmasin is also manifested in the form of associations or communities that specifically deal with river cleanliness, such as the formation of coastal communities, melingays and others.

Based on applicable laws and regulations, customary law and the rights of indigenous peoples, the right to manage water resources based on local customs and laws (Laynurak, 2008). Javier (2015) mentions that coastal and marine issues must be addressed through cross-sectoral initiatives, namely. in vision a general and comprehensive problem depends on the cause, and not just a temporary symptom. Hoagland et al. (2016) note that coastal development decisions should be based on economic analysis, but they should also take into account equity issues for existing users and the possible value of the resource for future generations, impacts of coastal habitat degradation and zoning resources should also be considered.

From observations made by researchers during several field meetings with coastal communities from Tanah Laut Regency. We are able to find out how coastal communities protect the environment with topography mountains and coast. Coastal communities are different from agrarian communities or farming communities. The difference is in the income, farmers have a controlled income because the harvest pattern can be predicted and be used to determine the quantity of food or livestock needed in order to produce the desired outcome. Thus reaching their targetted income. In contrast to coastal communities, which are dominated by housemaids. Fishermen scramble to wrestle the ocean to wade, catch fish and other water catches, so the income they want to achieve cannot be obtained.



Figure 2. Environmental Concerns of Coastal Communities

The characteristics of coastal communities are very distinctive. Coastal communities are a group of people who live together in coastal areas to form a distinctive culture related to their dependence on the use of coastal resources (Satria,

2004). Aheto et al. (2012) suggest that high levels of exploitation of fishery resources generally do not provide an increase to the economy in increasing long-term investment. With the government's role in tourism and continuous improvement of the coast, the environment protection of coastal communities also plays an important role in increasing income from the economic perspective of the community with cooperation that is always carried out for mutual prosperity. In maintaining and preserving coastal nature, local cultural practices are continuously supported, such as mutual cooperation, unity and solidarity in the formation of environmental protection for coastal communities in order to remain sustainable.

Environmental concerns of coastal communities in Tanah Laut Regency in relation to coastal management integrated, including the use and control of coastal resources. Utilization of coastal resources only includes biological and non-biological resources, as well as coastal ecological services, artificial or artificial resources, in terms of managing coastal area resources. Coastal communities not only make a living as fishermen, but also traders and farmers, because of the biographical nature of the people who are also in the highlands, so they can be called agrarian or peasant society. Likewise with the topography of the study area so that it can solve the problem of public awareness of the environment and expand its possibilities to improve people's welfare. Thus, we can conclude that concern for the environment is the level of concentration in a place where living things can grow, which includes the most important elements, such as soil, water and air, which are necessary in the life of every living thing in which a person is located. underlies and affects the survival and well-being of humans and other living creatures, including the natural environment, the built or built environment, and the cultural or social environment.

E. CONCLUSION

Environmental concerns of coastal communities in Tanah Laut Regency in relation to coastal management includes the integration of its coastal resources utilization and control. The utilization of coastal resources not only includes biological and non-biological resources, but also coastal natural environmental services, which are artificial or built-in such that they are competent in terms of managing natural resources and the environment of coastal communities. Coastal communities not only make a living as fishermen, but also traders and farmers, because of the biographical nature of the people who are also in the highlands, they can be called agrarian or peasant society. Likewise with the topography of the study area, it can resolve the problem of public awareness for the environment and expand the possibilities to improve people's welfare.

REFERENCES

1. Aheto, D. V. (2012). Profitability of small-scale fisheries in Elmina, Ghana. *Sustainability*, 4, 2785-2794.

2. Bengen, D. G. (2004). *Synopsis of Coastal and Marine Ecosystems and Natural Resources and their Management Principles. Center for the Study of Coastal and Ocean Resources, Bogor Agricultural University, Bogor.*
3. Benjamin, M. (2007). *Value Education Learning Model.* Bandung: Maulana.
4. Fatih. (2014). *Development of Electronic Workshop Work Learning Module Based on Problem Solving Class X Mechatronic Engineering Skills Competence at Ki Ageng Archery Vocational High School Bantul. (Thesis: Yogyakarta State University).*
5. Fauziah. (2020). *Family Planning (KB) Care Practices.* Persada Pen.
6. Fraenkel, J. C., & Wallen, N. E. (2006). *How to Design and Evaluate Research in Education.* New York: McGraw-Hill, Inc.
7. Hoagland, D. T., Liu, J., Lee, R. B., & Lee, R. E. (2016). New Agents for the Treatment of Drug-Resistant Mycobacterium tuberculosis. *Advanced Drug Delivery Reviews, 102*, 55-72.
8. Javier & Calalang, V. H. (2010). *Standards of effective communication.*
9. Ministry of Maritime Affairs and Fisheries of the Republic of Indonesia. (2015). *Ministry of Marine Affairs and Fisheries Strategic Plan 2015-2019.*
10. Kirk, R. E., & Othmer, D. F. (1979). *Encyclopedia of Chemical Technology.* New York: The Inter Science Encyclopedia, Inc.
11. Kiptiah, M., & Ruchliadi, D. A. (2020). Implementation of Student Independence at Riverside Elementary School, Banjarmasin City. *Journal of Citizenship Education, 5*(1), 57–65.
12. Laynurak, Y. M. (2008). *Coastal Community Business Diversification Model and Its Implications for Coastal Welfare and Resource Conservation in BELU-NTT District. (PhD Thesis Postgraduate Program in Coastal Resource Management, Diponegoro University).*
13. Naroll, R., & Cohen, R. (1988). *A Handbook of Methods in Cultural Anthropology.* New York: Columbia University Press.
14. Nasikun. (2007). *Indonesian Social System.* Jakarta: RajaGrafindo Persada.
15. Knight. (2004). *Introduction to the Sociology of Coastal Society.* Jakarta: Cisendo Library.
16. Soekanto, S. (2007). *Introduction to Sociology.* Jakarta: Raja Grafindo Persada.
17. Revelation. (2007). *The Importance of Local Wisdom in the Management of Natural Resources and the Environment in South Kalimantan. (Scientific speech at the inauguration of a professor of sociology at Lambung Mangkurat University).*