

## **PARTICIPATION OF LOCAL ORGANIZATIONS IN THE MANAGEMENT OF THE CITARUM RIVERBANKS**

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### **Abstract**

*Environmental Problems The Citarum River is very complex. Now, it cannot be used as a water resource for the lives of surrounding communities. As a result of this complexity, the Citarum River has been named the dirtiest river in the world according to the World Bank. Citarum problems can now no longer be handled sectorally or separated, but must be done together, cross-sectoral, coordinated and integrated. Handling the Citarum River problem does not only involve intergovernmental organizations, but also the involvement of local organizations that help to realize it directly from the complexity of Citarum. This study uses descriptive qualitative methods with data collection techniques through interviews, non-participatory observation and literature review through journals, books or other scientific works that are relevant to this research. The results of this study indicate the participation of local organizations on various banks of the Citarum River. These forms of participation are still protected by community elites who have power and authority in managing the Citarum Riverbanks.*

*Keywords: Community Development, Participation, Local Organizations, Environmental Management of the Citarum Riverbanks*

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### **Preliminary**

**C**itarum River is the longest river in West Java province. The river stretches approximately 270 km from the Gunung Wayang Bandung District flows north and rises in the Java Sea (Greenpeace, 2009). Historically, the river is part of the history of the Kingdom of Tarumanegara, the Kingdom of Galuh and Sunda kingdom, and also the history of human civilization in West Java. In the first, the river can still be utilized as a fishery resource for the surrounding community, such as fishing or fishermen, and can even cultivate fish in the floating nets in this river. Not only that, the amount of water discharge flowing by the Citarum River, the river was used as a hydroelectric power (PLTA) and irrigation agriculture by constructing three reservoirs, namely Saguling Reservoir, Cirata, and Jatiluhur (Citarum.org, 2014). So this river can increase its usefulness to the surrounding community.

The river sustainability in the past, ironically, is not balanced by good maintenance for future river functions. Rapid growth in population, lack of human behavior in the maintenance of natural resources, industrial actions that conduct environmental pollution by removing plant waste directly into the river flow, high sedimentation, Land deforestation, misuse of spatial space in the river and flood disaster that often occurs in the rainy season is a problem that increasingly complicates the current condition of Citarum. Such as environmental pollution according to the Indonesian Institute of Sciences (LIPI) expressed between 60-70% of the pollution burden of Citarum river derived from household waste (domestic), such as household waste, human waste, agricultural garbage and Livestock (PSDA, 2010). So great danger from the Citarum River, finally on various pollution the Citarum River was crowned as the dirtiest River in the world (World Bank, 2009).

The Citarum River problem became a work that was not completed, the changing generations, the government changed, the community moved, but Citarum has not been fragrant. Various efforts have been made by various parties to the community around the river independently or through outside support, by local governments at the village level to the national level with various regulations and activities programs, and Other parties such as government agencies and non-governmental agencies. West Java provincial

Government itself has implemented at least two programs to restore the river ecosystem. In 2000-2003 there has been a "Citarum Bergetar" which focuses on pollution control. In 2013 appeared "Citarum Bestari" that wanted to water the Citarum River was worth drinking in 5 years, but the target eventually failed to be fulfilled. Pollution against Citarum River continues to occur and increasingly complex.

Not to complete the completion of the Citarum River resulted in the management of the Citarum River. Year 2018 government ratified policy through presidential Regulation No. 15 year 2018 on accelerating pollution control and destruction of Citarum River area, with program Executor led task Force Commander namely the Governor of West Java, while the deputy Commander of Task Force held by Commander Kodam III/Siliwangi, as many as 1,700 TNI personnel were handed down which is divided into 22 sectors. This government Program has attracted the Community initiative in the management of the Citarum River and began to show a change of good slowly. However, it still needs to be supervised continuously when implementing the program and after the program is completed in the year 2025.

According to Yogantara (2019), the Chairman of the Environment Citizen Cares Foundation said the Citarum problem was in the upstream, the state of the increasingly dense demographic of the river that resulted in the estuary of human life civilization becomes damaged. The incorrect behaviour of the environment is not detached from the culture of society, such as individual deviant habits, norms, cultures and institutions of society that are also perpetuating behaviors that harm the environment. This means that the problem is changing people's behaviour to its environment. In addition, the high complexity of Citarum problem requires handling is no longer sectoral and separate, but requires joint efforts of cross-sector, stakeholder coordination and carried out in an integrated (Citarum.org, 2016). Involvement not only between government but also with local organizations that feel the direct impact of pollution and disaster in the Citarum River.

Since the year 2000, the Citarum River settlement effort has been carried out through the community activists around the Citarum River which is incorporated in community or social groups such as waste management action, planting of tree seedlings to community awareness education in managing the environment. In the perspective of development, the group is a strategic approach in increasing community social participation in the resolution of environmental problems (Hadi, 2015). Participation can encourage every community to exercise its own right of opinion in a decision-making process that concerns common interests. Community participation in the management of the Citarum River is very important so that the efforts that have been done either in the program or self-reliant do not depend on the outside assistance, and will also be the beginning of the process of Community empowerment Real.

Community participation was also expressed by Isbandi (2007:27) as a community participation in identifying the problems and potential in the community, selection and decision making about the solutions to the problems faced. This means that the activities of the Citarum River Management program are the result of the decision of the community. According to Chavis and Wandersman (1990:58) The approach of participation through collective action will also result in action oriented to coping with problems, cultivating a empowered person, achieving common goals, lasting and Sustainable. Therefore, it is important to know the efforts or participation of the community in the management of the environment on the Citarum River.

## **Research Methods**

The type of research used in this article is a descriptive method with a qualitative approach. Qualitative descriptive method can be interpreted as a procedure to describe the state of the subject and object of research based on the facts that seem as it is. Research location is conducted in the seven sectors of Rancamanyar village of Baleendah district of Bandung. With the research subject of local organizations or communities that are located around the area of Rancamanyar village and the object of this research is community participation in the Organization in the efforts to manage the Citarum River. The research technique is done by purposive sampling technique, which is intentionally according to the selected criteria relevant to the research and snowball sampling problem that initially the data source with a slight amount then enlarged through the informant that settled around Citarum River flow. Data collection is done by doing non participatory observation by observing the physical condition of the Citarum River Environment and conducting interviews to the informant that has been determined in the environment management of Citarum River. In addition, researchers use secondary data as supporters of this research such as articles, journals or other scientific works that are relevant to this study.

## Discussion

### 1. Community participation

Community participation is also a form of empowerment. Empowerment is very related to democracy or freedom of the individual or society that begins with the awareness of its needs and its potential so that the Community is able to actively participate in the resolution of problems in its environment (Anwas, 2013). Participation is also directly related to the process of community empowerment because it directs people in self-reliance. In community participation was encouraged to get used to moving the initiative in overcoming the problem began with the planning process, implementation to the evaluation of activities (Deviyanti, 2013).

Participation according to the Great Dictionary of Indonesia language is as an act of decision making or participation. According to Hadi (2015) participation can be interpreted as an active and voluntary act of involvement and participation of the community, both for reasons from within him and outside of himself in any process of interested activity with the community. Participation is also a process and purpose in achieving development objectives that contain the meaning of involvement of awareness to change, the process of learning towards the improvement of the quality of life better (Anwas, 2013). This is in line with the opinions of Sulistiyorini, Darwis, and Gutama, (2016) which emphasize participation as a tool to achieve a defined goal, as well as more emphasis on the psychological aspect that encourages a person or individual to perform certain actions in achieving the objectives.

While the meaning of participation in empowerment according to Asngari (2006) in Anwas (2013) is an individual or society actively involved in: 1) involvement in decision making, 2) involvement in supervision, 3) involvement in which Community benefit and appreciation, 4) participation as the empowerment process and 5) participation as a result of the partnership with stakeholders. Based on the opinion, community participation can be interpreted as community involvement consciously and voluntarily in decision-making and self-reliance actions to achieve remedial objectives.

According to Uphoff, Cohen, and Goldsmith (1979) in Sulistiyorini, Darwis, and Gutama (2016) divide participation in several phases, namely: 1) planning stage, marked by community involvement in the program of work, 2) implementation stage As a real form of community participation in giving ideas, materials or their energy in the implementation of the program, 3) phase enjoy the results with the successful success of community participation at the planning and implementation stage of the program, and 4) Evaluation phase, it is considered important to reflect the limitation of community participation in the implementation of the program as an effort to improve.

The indicators of success in seeing the level of community participation in the process of empowerment according to Ife and Tesoriero (2008) in Anwas (2013) are as follows:

- a) Community capacity growing in action organizing;
- b) Growing support and a strong network within the community;
- c) Improving community skills about administrative matters such as finance and project management;
- d) People's desire to be involved in decision making;
- e) Increased ability to turn decisions into action;
- f) Increase the reach of participation in projects of other organizations;
- g) Leaders who appear in the community;
- h) Increased network of projects, communities and other organizations; and
- i) Start affecting policies.

Based on the indicators of the participation can be a reference in the measurement of effective community participation in the empowerment effort. In the context of Citarum participation of different interpreted as an effort to build awareness of the environmental problems surrounding, improving the ability and knowledge of the environmental health of the river and local communities, Development of resources or potential of the region to encourage employment opportunities in the environmental sector, as well as to help

build facilities that are beneficial for the community to be seen as a home page that must continue to preserved and maintained its usefulness to the surrounding.

## **2. Local organization of Citarum Riverbank**

Increasing the community participation in this millennial era is increasingly difficult, as the values of mutual and local wisdom are increasingly degraded. To overcome this, according to Slamet in Anwas (2013) the need to grow various formal and non-formal organizations that exist in the community such as Karang Taruna, Posyandu, Taklim Council, and so on. This is also supported by Hadi (2013) that the group's approach is considered strategically in improving community participation, facilitating the learning process as well as a container in channeling common aspirations.

Social organizations are associations formed by people both legal and unincorporated entities that serve as a means of community participation in carrying out social activities in the community. The sense of participation in this regard as self-involvement or organization is not physically but also psychologically encouraging awareness accompanied by responsibility to achieve a common goal (Kurniasari, 2006). Local organization participation is defined as an approach that uses community-based development concept. Community-based development is considered as co-management, which is the development conducted by the community together with the local government that aims to involve the local community actively in the planning and implementation of a development and management (Brontowiyono, Lupiyanto, and Wijaya, 2010:12).

In a sociological perspective according to Ife (1995) in Nasdian (2014) Local communities can be distinguished as associations of locals who have a high level of interaction (a community of interest) and have the same needs (Common needs), without The same needs cannot be said by a community. The conclusion of a local organization can be interpreted as a local community association that performs interaction with the other to achieve certain objectives. The local organization in the context of Citarum is a group of community that interacted long enough, has a feeling of death in the face of problems and interests, and motivated to achieve a goal together.

## **3. Local organization participation in Citarum Riverbank management**

Addressing the environmental problem on the Citarum River as the dirtiest river in the world has attracted the initiative environmental activists for a long time to strive for countermeasures and prevention of environmental harm for the surrounding community. However, community participation is defined as the jargon of development in the effort to support government programs and early efforts and the concept of implementation from the Government. Like all decisions from the above and the community in the implementation of it. For more details the author is exposed as follows:

### **a) Local organization of youth information Forum and KB agent**

This local organization is a means of coaching and healthcare services through the system of family acceptors that are formed based on the initiative and public awareness of Rancamanyar. The youth Forum is one of the groups of Target youth formed by the KB cadre. This local organization is one of the local institutions that is directly involved in the management of the Citarum Harum. This involvement has actually been done by the Institute through EcoVillage activities from the government of Bandung regency by doing clean-up Citarum River regularly. In addition, in planning the program activities of local organizations is now encouraged to make environmental maintenance activities one of which is waste management. However, the involvement of this institution is still dominated and followed programs from outside such as the Citarum Harum program which is currently in the process of implementation.

In response to the Citarum Harum program in Sector 7, the local organization showed a positive response to the program because local people could experience the impact of such programs such as the making of jogging track, the clearing of the rivers from wild buildings, sedimentation processes, and more. The presence of this fragrant Citarum program is welcomed by local people. TNI as a direct institution appointed by the President of INDONESIA received a good response. According to KA (July 2019) "the good of this program, agreed with the existence of TNI."

In addition, the participation of local communities in supporting the existence of this program is like participating in the work and mutual assistance to help Dansektor to clean the Citarum river. Before the existence of the program, there is actually an effort done by local people such as examples by the PKK community by doing planting tree seedlings, then mutual cooperation routine, Warung hidup, and Biopori making is a program of Ecovillage. However, this activity is partial and unsustainable until now.

The failure of community development according to Aam Muharam in Adi Fahrudin (2011) refers to participation that is limited to the elite of the community who are able and have opportunity to make policy and decision making. So often the implementation activities that do not have the continuity of community development. Similar to this local organization, the participation of the community has not maximised the role of the community in deciding and determine the completion efforts of the Citarum River. The role is more dominant towards the local elite of society that has current power and authority.

#### **b) Warga Peduli Lingkungan Community**

The community cares communities are one of the communities engaged in the community empowerment in the Citarum River. This community stood since the year 2003 by the father of Yogantara residents of the Citarum River. This community is formed starting from the initiative to make awareness in the community Bojong Buah, his own village, Mr. Yoga began to inform the issues of waste to the community and offer solutions in addressing the waste problems in Environment.

”...Jadi komunitas kami itu WPL itu sebetulnya sebuah gerakan, gerakan komunitas pinggir sungai yang membangun kesadaran, mulai *ngeuh* bahwa kita adalah bagian dari Citarum dan bagian dari persoalan dan mestinya kita juga bagian dari solusi...”(Wawancara SY, 2019)

The WPL community also pays attention to the development efforts of local potentials include physical capital, financial capital, technological capital, environmental capital, human capital, social capital and spiritual capital. He strays a variety of potential in this society in order to function optimally and play a role of change continuously. Some of the activities undertaken by this citizen are waste management, sanitation issues and conservation issues. The approach is conducted through education called Public awareness campaign with a visit to homes with various socialization formats to the community to awaken awareness to maintain its circle.

”...Pendekatannya mulai dari membangun keberdayaan masyarakat, membangun inisitifnya, dibikin masyarakat punya sance of critic apa kepekaan kritis bahwa sampah kalau dimana-mana itu sebetulnya ga sehat, itu something wrong, itu kan yang ga ada di kita, kalau orang sudah biasa sampah e apa dimana aja ya ga melihat itu masalah, itu yang harus kita drive, kita picu bahwa itu that’s something wrong, itu sesuatu yang salah, dari situ mulai kita bangun kelompok-kelompok inisitif...”(Wawancara SY, 2019)

Activities that become the core of this community are the mentoring and empowerment of the community of Citarum River. However, as this process lasts for a long time and can not see the success of sudden achievement, then this program finally overlap with the existence of the program of Citarum Harum which more shows significant changes in the process Activities of the Citarum River program. Although in the end the community and the Citarum Harum program did their role in the community around the Citarum River. In the concept of community participation in the effort to build awareness about the environment, this community has conducted the rules of community development according to the portion of efforts to create potential solidarity, cohesion and By stimulating local group processes in the Citarum River (Nasdian, 2014). Until now, the community has a target group in various regions with the focus of environmental management on the river banks.

**c) Walungan Citarum Community**

Walungan Citarum is a local community established by the people of Rancamanyar village who care about Citarum River since the year 2000. The beginning of this institution was established based on the initiative of citizens who are concerned about the condition of Citarum River and moving make a container that can gather masses to care for the Citarum River. It can be said that Walungan Citarum is a local community that became a pioneer of the management of the region of Citarum River in the village area of Rancamanyar, Baleendah districts. As the Pioneer Walungan Citarum invites the community around Rancamanyar village to take part in maintaining the riverbank area by providing education related to the environment and waste processing. Unfortunately after 18 years of standing. Walungan Citarum should be vacuum, because of the urgent economic factors and efforts to increase capacity outside the community, then the Walungan Citarum finally begin to adaptive with the existence of the program in the surrounding Citarum Harum. Some of the remaining members are melting and participating actively in the program. Unlike the previous community who better show their existence separately from the Citarum Harum program, while the community is more engaged and in collaboration with the Citarum Harum program as a form of participation in Environmental management of the river.

**d) Barudak Baraya Cisangkuy Citarum Group**

The B2C2 Group is a community association located in Cigosol, Andir Village. The community was founded by seven of Situ Andir's founder consisting of AE, YN, HA, YF, ID, PP, and AR who worked together to minimize flooding in the region where they lived. B2C2 is a group of societies that grow and develop in local communities and have a great expectation to make the environment Andir as a clean and flood-free area. To realize that hope members are given capacity in disaster mitigation and evacuation for the rescue of citizens affected by the Citarum River. Membership of this group is volunteer and self-reliance for people who share the same concern for the environment. Not much different from the community of environmental care people, this group chose to survive the exposition of the agreement, although eventually will wake up the cooperation with the Citarum Harum program in the handling of floods in South Bandung.

Suhendar in Adi Fahrudin (2011) Emphasizes community participation can be distinguished based on the nature of consultative and partnership. In community participation with the pattern of consultative relations means that the Community has the right to be heard and told what the final decision remains in the decision maker. While community participation is a partnership means a member of the Merck is a partner that lies in parallel with the decision-makers, in their execution together addressed the problem, looking for an alternative problem solving and discussing decisions. The context of local community participation of Citarum River, the participation shown in the consultative manner which gave the decision to the authorities and had power over the Citarum River at the time, as now it is The Citarum Harum program became the central community engagement in the management of the Citarum River.

## **Conclusion**

Local organization participation in the management of the Citarum River is quite diverse. They must be adaptive to the dynamics of social change that exists in the community in order to remain present existence. As the previous explanation if community involvement only in the level of discourse and implementation of the program only make the community as an object of empowerment, then consequently the process of empowerment is less aspiration and not participatory, finally Program will be partial and unsustainable. Therefore, it is important to make efforts through participatory prosecution, including increasing the role of community in planning, empowerment, utilization of empowerment and evaluation of the empowerment process, so that the role As the facilitator or supervisor of the program's implementation.

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