Social Engagement as an Initial Capital for the Development of Civic Engagement Students in Boarding Schools

Ikrimah Saputra[1], Moch. Muchtarom[2], Triyanto[3]
[1]Student of Master Program in Civics Education, Sebelas Maret University of Surakarta, Indonesia
[2,3]Lecturers of Civics Education, Sebelas Maret University of Surakarta, Indonesia
ikrimahsaputra96@gmail.com

Abstract

Civic engagement is defined as the active participation of citizens individually or collectively in community life based on skills, expertise, knowledge, which combines with values, motivation and commitment to make changes in order to improve the quality of people's lives for the better. The progress of information technology and the very rapid development of science in the current era of globalization, have a negative impact on social change in society. Today's young generation tends to be individualistic and hedonistic. They focus life orientation more on self-achievement rather than being involved in social problems in society. Boarding schools are a suitable environment in an effort to develop civic engagement, especially among boarding students because they have a good social attachment to one another. This study aims to find out how social engagement of students in boarding schools is an important initial capital for the development of civic engagement. This research uses a qualitative method using purposive sampling technique. The subjects of this study include Civics Education teachers, Boarding Advisors, and students. Data collection was carried out using document study techniques, interviews, and observations. Data analysis technique is done by data reduction, data presentation, drawing conclusions, and verification. The results of this study indicate that social engagement among boarding students is influenced by factors of fate, equality of interest, and the presence of intense and continuing interactions. This social attachment is the initial capital for the development of civic engagement, especially in the stages of growing empathy.

I. Introduction

Civic engagement is individual and collective actions designed to identify and address issues of public concern (Pancer, 2015). Jacoby (2009) explains that civic engagement is acting on a heightened sense of responsibility to one's communities that encompasses the notions of global citizenship and interdependence, participation in building civil society, and empowering individuals as agents of positive social change to promote social justice locally and globally. In connection with the above opinion it can be concluded that the conception of civic engagement is very closely related to active citizens. Active citizenship is defined by Hoskins and Mascherini (2009) as participation in civil society, community and / or political life, characterized by mutual respect and non-violence and in accordance with human rights and democracy.

Civic is a conscious effort with the aim of developing students' knowledge, attitudes and skills in order to become good citizens, namely citizens who understand, are aware of, and are able to exercise their rights and carry out their duties responsibly. The development

of three student competencies namely Civic Competence (Civic Knowledge), Civic Disposition (Citizenship Values and Attitudes), and Civic Skills are the focus of civic education learning with an emphasis on developing critical thinking. (Winarno in Ratnaningsi, 2020).

Civic engagement is one of the main concepts in the education system in Indonesia. This is in line with the objectives of national education contained in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, namely "developing capabilities and shaping the nation's character and civilization with dignity in order to educate the life of the nation, aiming at developing the potential of students to become people who have faith and are devoted to God Almighty, have noble character, be healthy, capable, creative, independent and become citizens of a democratic and responsible ".

In the current era of globalization, information technology and science are developing very rapidly so that it gives the impact of social change very quickly in society. The social changes that have occurred have eroded and changed the noble values in the social fabric which in fact have become the identity of the Indonesian people. The current young generation tends to be consumptive and hedonistic. The current interest and attention of young people tend to be practical and negative in nature which causes individualist culture and anti-social attitudes among the younger generation to expand and make their participation in the community environment minimal. The orientation of the lives of young Indonesians can be seen in the results of the CSIS National Survey on "Social, Economic and Political Orientation of Millennials", Period 2330 August 2017 which is described in the following figure:
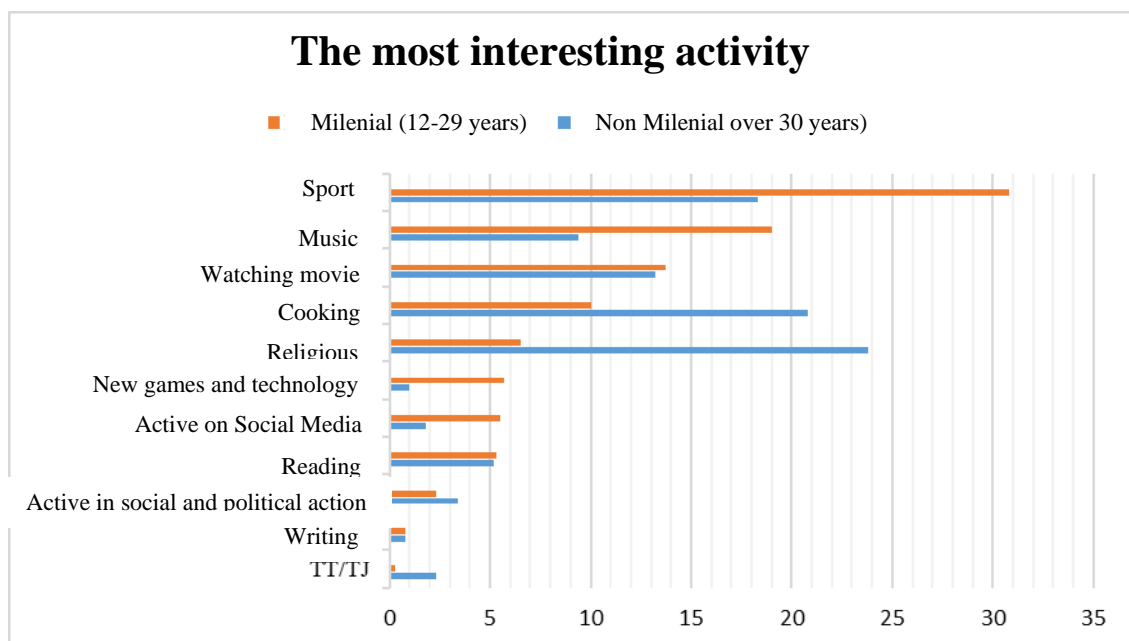

Figure 1. Activities that most interest the people of Indonesia

Based on the picture above, the most interesting activity of millennial generation, namely the age of 12-29 years old is sports activities as much as 30.8 percent. Whereas the millennial generation that is active in social and political action is only 2.3 percent. These

data reinforce that the social orientation of young citizens is still low, more inclined towards self-achievement than active in social and political activities.

In addition to the low socio-political orientation, the problem also occurs with the low level of participation of young citizens. Bappenas data on the Youth Development Index (IPP) in 2017 shows this. IPP is an instrument that describes the progress of development in Indonesia. There are 15 achievement indicators of youth development contained in 5 domains at IPP 2017. The five domains are education, health and welfare, field and employment opportunities, participation and leadership, as well as gender and discrimination. Of the five domains, education received the highest score of 63.33 percent, while the domain of participation and leadership got the lowest score of 35 percent. The description of the data can be seen in the picture as follows:
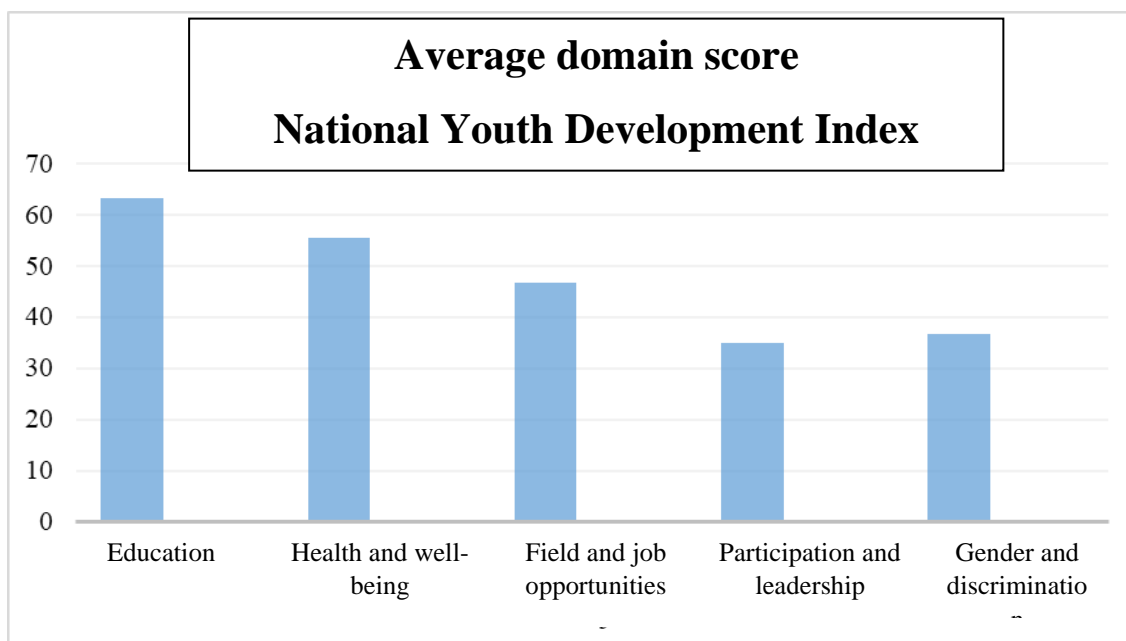

Figure 2. Average National Youth Development Index Domain Score in 2017

What causes the domain of participation and leadership to get low scores is the low level of youth participation in the four indicators of youth development related to the domain, namely participation in volunteerism activities 9.22 percent, youth active in organizations 10.35 percent, participation in socio-cultural activities 7.24 percent and expressed political opinions 8.19 percent.

Anti-social behavior among the younger generation, making their participation in the community minimal. "One of the things that illustrates the fading of care is not participating in social activities in the community" (Buchari Alma, 2010). This is evidenced by the large number of Youth Organization members who are starting to be abandoned. Quoted in page www.pramukajateng.or.id, Didik Joko Nugroho as Secretary of the Central Java Youth Advisory Council explained that the number of Youth Organization officially registered in Central Java in 2015 was 453, but to date only 30% are active.

On the curricular dimension, the service learning model is known as a popular effort to increase student involvement in this case is a representation of young citizens. Service

learning is a learning strategy that integrates academic knowledge with the provision of community needs, especially in terms of solving existing problems, as well as to increase knowledge, involvement in citizenship and relationships with the community (Celio, Durlak, & Dymnicki, 2011). The strategy is often used as a medium to achieve citizen involvement, by linking theory and the real world to solving existing problems. Community service learning has proven itself to be a powerful pedagogical tool in deliberately preparing young adults to actively participate in dealing with social problems. (Liu, Leppard, & Nayve, 2012).

Relating to the concept of service learning that links theory and the real world to solve problems. Boarding schools are an alternative means for developing civic engagement of students, where the boarding environment is a miniature of the community environment being a place for students to actualize theory of learning outcomes in the classroom in real life, so students intentionally prepare themselves to actively participate in dealing with social problems in life.

The social involvement of an individual in a community is not simply intertwined, in the theory of communitarian citizenship it is explained that a community is formed because of the same ethnicity, culture, history or tradition, equality of fate, equality of interests so that the identities of the people in the group will " atomized "by a tendency rooted in the community (Ronald Beiner, 1995). Based on these theories the writer will analyze how the influence of students' social engagement in boarding schools in the process of developing civic engagement students.

II. Research Method

This research was conducted at SMP Gemafs Tafsir Assembly (MTA). The method used in this research is descriptive qualitative research method. Moleong (2016), explains that descriptive qualitative research is research that intends to understand phenomena about what is experienced by research subjects holistically, and describes them descriptively in the form of words and language in a specific context. In this study the authors tried to describe the results of the study in the form of a description of how the social engagement of boarding students can be a capital in the development of civic engagement students. This study uses a purposive sampling research technique with research subjects including Citizenship Education subjects, Boarding Trustees and MTA Gemolong Middle School students. Data collection was carried out using document study techniques, interviews, and observations. Data analysis technique is done by data reduction, data presentation, drawing conclusions, and verification.

III. Discussion

The results showed that the social attachment of students in boarding schools was formed due to the similarity of fate, equality of interests, and the existence of social interactions that occur routinely and continue. Based on the results of interviews with students it is known that the fate of those who are far from their parents makes them have an intense closeness with their friends in the hostel as a substitute for family. Meanwhile, related to equality of interest, students in boarding schools have the same interests, namely studying both science and religion to become a better person and at the same time be a capital to continue their education to a higher level.

Associated with the factor of routine and continuing interaction, there are interesting facts that the author obtained from the Board of Trustees' information related to the life cycle

of boarding students from the beginning of students entering until graduating. The cycle can be explained in the following table:

Table 1. Life Cycle of Dormitory Students

No	Vulnerable Time	Student Conditions
1	1-2 Months Early	Not yet able to adjust to the life of the hostel, many cried and some even "escaped from the hostel"
2	1st year	Started to adapt to the life of the hostel, began to be able to live independently and began to actively interact, began to learn his responsibilities as a boarding student based on existing rules.
3	2nd and 3rd year	Strong social ties, already integrated with the dormitory environment, many students prefer to stay in the dorm during semester breaks, have an awareness of their responsibilities as boarding students.

The data above explains that time is also very influential in the process of forming social bonds between students in boarding schools, the longer students stay and interact with people and the environment around them the stronger the social attachment between students. It is this social attachment that drives students in their social involvement in the dormitory environment.

Thomas Ehrlich (2000, vi), in Civic Responsibility and Higher Education defines civic engagement as Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes ". In this definition it is quite clear that its activities are more extensive than just handling social problems. These activities can be participation in cultural and artistic activities or organizations, of course these activities are to improve the quality of people's lives, not just mere "address issues of public concern".

Jacoby (2009) explains that "Civic engagement includes a wide range of activities, including developing civic sensitivity, participation in building civic society, and benefiting the common good". While the social responsibility side is the main concern among the three other psychological sides involved in civic engagement, including Empathy, Ethics and Values to be focused. This dimension was also cited by Jacoby (2009) Civic engagement is acting on a heightened sense of responsibility to one's communities that encompasses the notions of global citizenship and interdependence, participation in building civil society, and empowering individuals as agents of positive social change to promoto social justice locally and globally "'

From the above opinion the development of civic engagement according to Jacoby (2009) covers the four dimensions namely empathy, ethics, and values. These four dimensions are aspects that will influence how a person's actions respond to social problems in their community. As for the following:

Table 2. Development Civic Engagement Jacoby (2009)

No	Dimension	Explanation
1	Empathy	Build social ties with others in the environment
2	Ethic	Investigate what good things can be done for the environment

| 3 | Values | Eternal beliefs that are used as a basis for carrying out a particular activity (mode of conduct) or as the final destination of its actions (end state of existence) |
| 4 | Social Responsibility | Actions and attitudes related to democratic life and social participation in society |

From the table above it can be seen that social engagement is the initial capital in building civic engagement, precisely in the empathy dimension.

According to M. Umar and Ahmadi Ali (1992), empathy is a tendency that is felt by someone to feel something other people do if he is in someone else's situation, while Patton believes that, empathy means to position themselves in the position of others. Although this is not easy, it is very necessary if someone wants to have love for others and wants to understand and care for others. Departing from this understanding, a conclusion can be drawn that it takes time to get closer to something that can strengthen friendships and show willingness to help others (Reivich and Shaltc, 2002).

Higgins (1982) also expresses a similar opinion which states that with empathy one can understand the views of others, their needs and their thoughts and actions. Johnson and Smither (1983) see empathy as a tendency to understand the condition or state of mind of others, the ability to transfer roles and recognize other people's feelings such as attitudes, motives, values and beliefs.

According to Goleman (1996), empathy is the ability to understand the feelings and problems of others, think with their perspectives, and appreciate the differences in other people's feelings about various things. Empathy is the ability to put oneself in someone else's position and live the experience to see the situation from another person's point of view. So, empathy is the ability to live the feelings and emotions of others (Hurlock, 1978). The ability to know the point of view and live the feelings of others is what will then create positive socialization or interaction with others, as well as foster compassion for the burden or suffering of others.

The ability to sense one's feelings before the person expressing them is the essence of empathy. Even if someone does not express their feelings through words, on the contrary, he first tells us what they think and they feel through intonation, facial expressions, or other non-verbal ways. The ability to understand this vague way of communication is built on more basic skills, especially self-awareness and self-control. The ability to sense oneself or to keep feelings from being tossed about, will make yourself sensitive to other people's moods. Because of empathy, people use their feelings effectively in other people's situations driven by their own emotions by others. This is where the situation feeling into a person or thing grows in him (Goleman, 1996).

Eisenberg and Mussen (in Eisenberg & Strayer, 1987) argue that empathy is an affective state that is as if experienced by itself which comes from the emotional state or condition of another person which is similar to the emotional state or condition of that person. Affection response itself according to Hoffman (in Goleman, 1995) is more clearly felt as the situation of others from one's own situation, empathy as well as the ability to put oneself in the position of others and be able to live up to the experiences of others.

According to Shapiro (1998), based on the vulnerable time that has passed, the development of empathy experienced by an individual in his community into four stages:

a. Emotional empathy

According to developmental psychology expert, Hoffman, explained that at this stage of empathy a person will begin to interact regularly with people in his community and can begin to feel what is felt by others around him.

b. Egocentric empathy

At this stage an individual is able to clearly see the difficulties of others not his own difficulties in his environment. Instinctively will try to ease the burden of the suffering of others. But at this stage one's cognitive social development is immature, so that there is still confusion in empathizing because they are not very sure of what they are doing.

c. Cognitive empathy

This stage is characterized by the ability to see things with the perspective of others. For example, an individual already understands when to approach or stay away when his friend is sad and knows what should and should not be done

d. Abstract empathy

At this stage the individual can develop his emotions not only to those he knows, but to those who have not been known before.

In essence, all individuals already have their own empathy for themselves instinctively, while subsequent developments depend on how much people around the individual are able to provide stimulus or stimulation to the development of empathy. In boarding schools with the stimulus of equality of fate, equality of interests and interactions on a regular basis and continue to make boarding students have a strong social attachment to one another. This social attachment becomes the main capital in students empathizing with other students, so that the development of students' empathy occurs maximally. By having good empathy, boarding students have an initial capital in efforts to develop another dimension of civic engagement, namely the dimensions of ethics, values, and social responsibility.

IV. Conclusion

Civic engagement among young citizens is vital for the sustainability of a country. Community participation is an important point for the life of democracy in Indonesia, community participation will also be a watchdog for the performance of the government to be in line with its track. The development of civic engagement among young citizens must be carried out intensively and continuously. Based on the results of the above research it can be concluded that social engagement is an important capital for the formation of one's empathy, where empathy is the initial stage in the development of civic engagement. In boarding schools students' social attachments are formed due to the stimulus of equality of fate, equality of interests and interactions on a regular and continuing basis. With these social attachments students can feel what is felt by their friends (emotional empathy), students are able to see the difficulties of their friends and will instinctively try to ease the burden of suffering (egocentric empathy), students are able to understand when to approach or stay away when their friends are sad and know what the do's and don'ts (cognitive empathy), and students even have empathy for people outside the dormitory environment (abstract empathy).

References

Alma, Buchari, et al. (2010). *Pembelajaran Studi Sosial. Bandung*: CV Alfabeta.

Bappenas (2017). *Indeks Pembangunan Pemuda Tahun 2017*. Diakses dari https://www.bappenas.go.id/files/7215/3147/1294/Indeks_Pembangunan_Pemuda_Indonesia_2017.pdf.

Beiner, Ronald (Ed). (1995). *Theorizing Citizenship*. New York: State University of New York Press.

Carpini, M. D., & Keeter, S. (1996). *What Americans Know about Politics and Why it Matters*. New Haven, CT: Yale University Press.

Celio, C. I., Durlak, J., & Dymnicki, A. (2011). A Meta-analysis of the Impact of Service-Learning on Students. *Journal of Experiential Education*, 34, 164-181.

CSIS (2017). *Orientasi Ekonomi, Sosial, dan Politik Generasi Milenial*. Diakses dari https://www.csis.or.id/uploaded_file/event/ada_apa_dengan_milenial____paparan_survei_nasional_csis_mengenai_orientasi_ekonomi__sosial_dan_politik_generasi_milenial _indonesia__notulen.pdf

Dila, Hilna. (2016). *Apa Kabar Karang Taruna*. Diakses dari https://www.pramukajateng.or.id/   571988b15197735c104439bd/apa-kabar-karang-taruna

Ehrlich, T. (2000). *Civic responsibility and higher education*. Phoenix, AZ: Greenwood Publishing Group.

Eisenberg, N., Strayer, N. (1987). *Empathy and Its Development*. Cambridge: Cambridge University Press.

Goleman, D. (1996). *Kecerdasan Emosional*. Jakarta: PT. Gramedia Pustaka Utama.

Higgins, J. M. (1982). *Human Relations: Concept and Skills*. New York: Random House: Inc.

Hoskins, B. L., & Mascherini, M. (2009). Measuring Active Citizenship through the Development of a Composite Indicator. *Social Indicators Research*, 90 (3). 459-488. https://crell.jrc.ec.europa.eu/?q=publications/measuring-active-citizenshipthrough development-composite-indicator

Hurlock, E. B. (1978). *Perkembangan Anak*. Jakarta: Penerbit Erlangga.

Jacoby, B. (2009). *Civic engagement in higher education: concepts and practices.* San Francisco: Jossey-Bass.

Johson, J. A., Smither, J. M. (1983). The Structure of Emphathy. *Journal of Personality and Social Psychology*. 45.6. 1299-1312.

Lawrence E. Shapiro. (1998). *Mengajarkan Emotional Intelligence*. Jakarta: PT. Gramedia Pustaka Utama

Liu, J., Leppard, E., & Nayve, C. (2012). "Nothing About Us without Us is for Us": Civic Engagement through Consensus and Commitment. *Journal for Civic Commitment*. 1 (20).

Moleong, Lexy J. (2014). *Metode Penelitian Kualitatif, Edisi Revisi*. Bandung: PT Remaja Rosdakarya.

Pancer, S. M. (2015). *The Psychology of Citizenship and Civic Engagement*. New York: Oxford University Press.

Ratnaningsi. (2020). The Effect of Students' Perceptions on Civic Education Learning on the Mastery of Concepts. Budapest International Research and Critics Institute (BIRCI-Journal), P. 104-111.

Reivich, K., Shaltc, A. (2002). *The Reselience Factor*. New York Broadway Books.

Umar, M., Ali, A. (1992). *Psikologi Umum*. Surabaya: Bina Ilmu.