

The Role of Civic Education in the Reinforcement of the Land Ethic Values in the Sustainable Development of the Environment in the Rule of the Law*

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ABSTRACT— *This research aimed at 1) examining the substance of the land values in the sustainable development of the environment; 2) identifying the land ethic values in the sustainable development of the environment; 3) constructing the role of civic education to reinforce the land ethic values in the sustainable development of the environment in the law of the rule.*

This research belonged to a qualitative research, employing socio legal approach. It refers to a combination of both legal and social research. This study was conducted at two litigious villages in Sukoharjo Regency, Central Java Province, Indonesia. The qualitative data collected from the research location was analyzed using the interactive model developed by Miles and Huberman.

The finding showed that (1) the substance of sustainable land ethic values is the foundation in applying the land laws which benefitted for the greatest of the people. A citizen with the ability of coordinating the ethic values with the legal norms will act in his obedience to law. The land ethic values in the sustainable development of the environment were belief, respect to land, moral responsibility, social solidarity, compassion and care to land, a non-destructive act to land and ecosystem and an obedience to law. The values could be incorporated in civic education to provide competencies in civic knowledge, civic dispositions and civic skills. They could become tools to prepare young citizens to be future litigious citizens who can uphold land law. Therefore, a sustainable environmental development is not impossible to achieve.

Keywords---- Value, Civic Education

1. INTRODUCTION

The massive yet improper cultivation of natural resources regardless the environment sustainability causes the diminished natural resources as the asset of national development. In the modernization era, the movements of revival of the civic spirit spring up in many countries in the world. As stated by Bryan S. Turner in his book entitled *Citizenship and Social Theory*:

“...the first major issues in the revival of citizenship as a concept and as a political platform is the process which we may call globalization. While globalization raises problems about the relationship between the individual and macro societal structures, the second set of forces leading to a revival of the nation of citizenship concerns the relationship between human beings and nature. (Turner, 1993 : 1-2).

Human dependency toward the nature as a part of their living environment is an important factor to influence human behavioral pattern in living their lives. Land is one of the most important natural resources which plays an important role in human's life due to its significance in all aspects of life. Therefore, land and its cultivation are guaranteed under the constitution

Indonesia as the rule of the law is stated on the 1945 of the Constitution of the Republic of Indonesia article 1 paragraph 2, “The State of Indonesia is a state based on the rule of law”. It reinforces the obligation of the country to guarantee the land and its cultivation. Specifically mentioned on the article 33 paragraph 3, “The land and the waters as well as the natural riches therein are to be controlled by the state to be exploited to the greatest benefit of the people.”

The provision is further reinforced in the Law No. 5 of 1960 on the Basic Agrarian Law (*UUPA*) article 1 paragraph, “The entire territory of Indonesia is a unified motherland of the whole of the Indonesian people who are united as the Indonesian Nation”. Paragraph 2 states that “the entire earth, water, and airspace, including the natural resources contained therein, in the territory of the Republic of Indonesia as the gifts of God Almighty are the earth, water and airspace of the Indonesian nation and constitute the wealth of the nation”.

It is further explained in the paragraph 4, “the earth is to be understood not only the surface but also those and what is contained beneath the ground and beneath the water”. Article 2 determines various rights on the surface of the rights which is called land, which can be granted to, or possessed by the people, personally or collectively with other

people or other institutions. From the rules above, it is known that the earth surface, land, is guaranteed its existence and its cultivation as the rights which has to be cultivated for the greatest benefit of the people.

Referring to the consideration of *MPR Provision No. IX/MPR/2001*, it states that:

“Agrarian resource/natural resource including the earth, water and airspace and the resources beneath them as the blessing of God Almighty to the nation are the national wealth which must be gratefully accepted and thus must be optimally cultivated and benefitted for the current and future generation to establish a just and prosperous society”

The provision above underlines that the agrarian resources, which is defined as the land, is cultivated by the highest level of authority, the country, for the greatest benefit of the people. However, in empirical condition, the land which should have been benefitted for the people cannot fulfill for the greatest benefit of the people. Based on the *BPN RI* data on the land cultivation, 71.1% of the total land area has not yet been optimally cultivated due to its management authority. The mentioned land is actually under the authority of the country, yet it is not properly cultivated largely for the society’s need.

In 2014, *BPN RI* recorded 25,000 hectares of the land are the wastelands. The data also documented a decrease in the agricultural land in Indonesia dated from 1990 to 2012. Agricultural land of 8.481.754 hectares decreased into 8.068.529 hectares within 22 year. The country loss 413.225 hectares of agricultural lands. .

The finding of the research conducted by the legal analysis and evaluation team on the damage of agricultural land caused by technological tools by Kurniatmanto (2005 : 44-45) from Law Planning Center, National Law Development Center, Justice and Human Rights Department 2005, telah terjadi kerusakan tanah sebagaimana seperti pada Tabel 1 dibawah ini.

Table 1
Type of Damage, Process and the Doers of the Damage Land

Type of Damage	Process	Doer
Chemical, physical and biological damaged (topsoil)	- erosion - forest fire (especially to peatland)	Land user
Decrease of the water infiltration rate	Topsoil compaction	- Heavy equipment user (buldozzer, tractor) - Forest opener
Decrease of soil nutrient levels	Imbalance fertilizing	Farmer
Topsoil damage	Coal and tin minning, sand excavating	Miner
Decrease of land pH (flux, reflux)	Pyrite oxidation in sulfate acid soil	Land user
Agrochemical land pollution	The use of insecticide, pesticide, and herbicide	Farmer, Planter
Chemical (waste) pollution	Disposal of industrial waste	Industrial doer
Pollution caused by sided effects	Disposal of Hg in the gold mining process	Miner
Decrease of land aggregation (dispersion)	Industrial waste (containing Natrium)	Industrial doer
Large scale land damage	Landslide and flood	Upstream watershed user (catchment area)
The displacing of agricultural function	Conversion on agricultural land	Farmer and industrial doer

The findings above show that the cultivation of land currently is facing obstacles in benefitting people due to the land damage caused by the improper land user behavior.

Referring to Aristotle’s idea that it is not a man governs the country, a justice thought does. Besides, it is the morality determines the good and the bad in the view of the law. Therefore, citizen must be educated to be a good citizen with moral who is then turned into a just citizen. Whenever this condition has been realized, the rule of the law can be established because one of its purposes lies in the perfection of its citizen which is based on the justice. It is the justice governs the rule of the law. To create a just society, all citizen must be educated with virtues and moralities. (Bernhard, Limbong, 2011 : 48)

Citizen is an important factor to guarantee the land and its cultivation for the good of the people. In the rule of the law, citizen’s role in obeying the law determines the reinforcement of the land law. Based on the agreement of

International Commission of Jurist, Bangkok 1965, that one of the requirements of the rule of law is the civic education (Miriam Budiharjo, dalam A. Masyhur Effendi, 1994 : 33).

The reinforcement of the law is an effort to enact the legal norms and principles including the following values (Muladi, 2002 : 69). Conceptionally, Soerjono Soekanto (2011 : 5) states that the main and meaning of law reinforcement lies on the activities of harmonizing the depicted values in to a steady principles and manifesting the action as a sequence of value depiction in the last step, to create, to maintain and to preserve the peace of life.

Satjipto Raharjo states that the rule of law and the law is one united matter, whereas how we employ the law is another matter. The existence of the law does not guarantee the justice. It depends on how the people obeying the law (Erwin, 2011: 134).

The land laws which are formulated in the legal rules and norms are the crystallization of the life values in the society. The land values give meaning to human life. The land values ensure the virtue belief and the worth of the land for human. The appearing belief deals with the moral concept which is considered as the guidance or principle to live in a social environment. This moral concept functions to maintain and conserve life values in the society which is then turns into human life principles and guidances. The guidance is the ethic which controls human behavior toward the land. Whoever can conserve the land values to his life, he is able to determine which behavior is good to treat the land.

The civic education becomes an important means in the law reinforcement, so do the land law guarantee the greatest benefit of land cultivation for the people. To reinforce the land law, it is important to harmonize the land law norms with the values as its basic principle. Legal norms aim at establishing citizen's behaviour to be able to harmonize the basic values as his life ethic which is based on the legal norms. Civic education is a proper way to reinforce the sustainable land ethic values.

2. RESEARCH METHODOLOGY

This research belongs to a qualitative research which incorporates socio legal approach. The approach, a combination of both legal and social research, was chosen because it provided frameworks to understand the connection between legal aspects and social reality. In this context, law is not seen as an independent entity, or esoteric, but as a part of social system which corresponds to other social variables (Soemitro, 1998, p. 34).

The research was conducted in Sukoharjo Regency, Central Java Province, Indonesia. The area has various agricultural areas. The samples were gathered from two villages in the regency, which were declared as "litigious" by the local administration. They included Pojok Village in Tawang Sari District and Klumpit Village in Mojolaban District. The qualitative data gathered from the research sites were analyzed through interactive analytical model coined by Miles and Huberman. The model consists of three processes which are conducted simultaneously including data reduction, data display and conclusion or verification (Miles & Huberman, 1984, pp. 21-22).

3. RESULT AND DISCUSSION

A. Result

Located in Central Java Province, Indonesia, Sukoharjo Regency has a total area of 46,666 acres, 1.43 percent of the total area of the province. The regency, based on land usage, consists of agricultural area, 45.12 percent (21,054 acres), and non-agricultural area 54.88 percent (25,612 acres). Some 70.34 percent of the agricultural area (14,809 acres) has advanced irrigation system, while 9.04 percent (1,903 acres) has semi-advanced irrigation system and 9.16 percent (2,413 acres) simple irrigation system. The remaining 11.46 percent (2,43 acres) are rainfed agricultural areas. Therefore, based on the data, Sukoharjo Regency can be said to be an agrarian area where most of its people use their lands for either agriculture, plantation or as forest-based economical activities. The Sukoharjo administration considers several factors including the regulation on land possession and land-use when drafting its spatial planning.

According to the 1960 Indonesian Agrarian Law, land management is the responsibility of the central government as amended in Article 2 (1). However, the regulation may be delegated to others (lower governmental levels) as stipulated by Article 2 (4) which reads as follows:

The authority to implement the State's right of control referred to above can be delegated, as required, and provided that it is not contrary to the national interest, to Autonomous Regions and to *adat*-law communities by way of a Government Regulation

The law's Explanation Section states that "the provision of article (4) concerns the principles of autonomy and *medebewind* (co-governing; auxiliary assignment) in the implementation of regional administration." Thus, it can be concluded that the central government had delegated its authority on land regulation to local governments. Based on the law, the central government then issued the Government Regulation (PP) No. 38/2007 on the devolution of authority between central and local government which became the implementing legal framework for local governments for land regulations. In addition, the central government also issued Law No. 26/2007 on Spatial Planning that can be referred by local governments to formulate regulations about land and spatial planning.

Referring to those regulations, the Sukoharjo administration issued Bylaw No. 14/2011 on the Spatial Planning of Sukoharjo Regency for 2011 – 2013. The bylaw aims to strengthen the regency's eco-friendly industry by developing infrastructures in its area. The bylaw also divides agricultural area in the regency into food crops area, horticultural area, plantation area and livestock area. The food crops area is further divided into wetland and dryland areas.

Based on the bylaw, the Sukoharjo administration has decided some policies pertaining to land management that encompass (1) developing policy for farming revitalization; (2) opening new paddy fields; (3) developing some sustained farming areas; (4) developing community plantations; (5) inventorying and setting the locations for livestock areas; and (6) managing and controlling livestock areas.

Through the set of land laws above, the regency administration requires its people to (1) follow the regulated spatial planning; (2) use the land only after securing permits from authorized offices; (3) obey the rules written in the secured permits; and (4) give access to various public spaces that are determined by the regulations. The regulations state that the people of Sukoharjo must follow local norms and customs if they want to use the land for their economical and social purposes. The local norms and customs, however, can only be considered if they still respond to the latest development in their environments, aesthetics values, location and spatial planning.

However, those policies and regulations still failed to deliver agrarian justice to the people of Sukoharjo as we found the following information:

1. The Sukoharjo Regency is an agrarian society. However, the agrarian spirit started to wane as more agrarian areas in the regency were transformed into non-agricultural area. The number of transformed area reached 1 percent between 2010 and 2012.
2. In 2012, the Sukoharjo administration stated that people working in agricultural sectors were less than in other sectors. The administration recorded that 51,154 people, or 18.95 percent of its total residents, worked in agricultural sector. The number is smaller compared to residents working at other sectors, for example at industrial sector, 122,170 people or 27.04 percent, or at trading which reached 110,832 people or 25.33 percent of the total residents. This fact contradicted with the regency's spatial planning that aims to boost its agricultural economical lives. However, it should be noted that more people abandon their agricultural lives because the number of agricultural area is also shrinking.
3. In the last couple of years, agricultural sectors contributed lesser amount to Sukoharjo's gross regional product. The steepest decline was in the primary food crops, dropping by 0.03 percent from 2010 to 2011.
4. There was an unequal land possession. Almost most of the farmers did not obey the rules that limit the maximum and minimum possession of land. Besides, the regulation on absentee land prohibition was not implemented. These problems stemmed from a lacking awareness of the prevailing laws and principles on land possession.
5. Many people disregarded both laws and social ethics on law possession. They became greedy, acquiring as many lands as possible. Some used lands carelessly, therefore, causing the land to lose its characteristics. Some lands lost their nutrients, damaging the surrounding environment
6. Some factories started to pollute lands, damaging and altering soil structure. Some lands became infertile and consequently were deserted by farmers. As the effect, many farmers sold their lands as they were no longer productive.
7. There were only a limited number of qualified human resources who could cultivate land. Besides, many people lost their motivation and spirit to cultivate lands.

The finding of the research shows that the land laws must be implemented by the Government of Sukoharjo District that posses a potential to be an agriculture area. The land becomes people's life resource, yet recent times its condition needs of concern due to the diminishing of agricultural potency. The land laws are not capable to play as the life resources for all people because people lack of awareness to obey the laws. The land laws are merely considered as the formal rule which controls social life but people fail to interpret the laws and realize them into citizen behavior.

B. Discussion

i. The Ethic Values on Sustainable Land

Value is the important topic in ethic which is used to refer to abstract noun, value can be defined as the worth or virtue (Darmodiharjo 2008 : 233).

Black's Law Dictionary (1990 : 1550), defines value as, "*The Utility of an object in satisfying, directly or indirectly, the needs or desires of human beings, called by economists value in its, or its worth consisting in the power of purchasing other objects, called value in exchange.*

Allport, a psychologist, (1966 : 530) defines values as *belief upon which a man acts by preference. It is this a cognitive, a motor, and above all, a deeply propriate disposition*". Further Thomas and Znaiecki (1918, p. 21) states that, "*the concept of value has at least three distinct meanings. To Thomas and Znaniecki value is a sociological concept, a natural object that has, in fact, acquired social meaning and, consequently, "is or may be an object of activity"*". While Campbell states that (1963 : 94), "*a value is synonymous with attitude because the attitude object has valence. To yet many others, a value is seen to be more basic than an attitude, often underlying It*".

The opinions above state that the concept of value is basically the beneficial of an object to satisfy, directly or indirectly, human needs or wishes. Besides, value is defined as a sociological concept, an object which naturally exists and actually possesses social meaning. The value is identical to the attitude because the attitude's object has a connection.

Based on Rokeach (1973: 5), 'Values form values systems where a value system is "an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of importance'.

Notonagoro (Kaelan, 2004: 89) an Indonesian philosopher, divides values into three main types:

1. Material value which is beneficial for human.
2. Vital value which beneficial for human to conduct activities.
3. Spiritual value is everything which is beneficial to the spiritual side. It can be divided into four types:
 - a) The value of the truth which is rooted from the human mind (ratio, moral, creativity)
 - b) Aesthetical value which is rooted from the human sense elements (aesthetic, sense)
 - c) The value of virtue which is rooted from the human willing, initiation.
 - d) Religious value which is the highest and absolute spiritual value. This value is rooted from human trust or belief.

The explanation above shows that human life values contain with the value of virtues. The value of virtues contains worth element and becomes a belief which lies on human's mind in their social life. Thus, value is belief or trust that becomes a basic to person or group of people to decide their action, or to assess whether something is valuable or not to their life.

Generally, the value is divided into two groups: values of being and values of giving. Values of being are the values lie within the human and then develop into behavior and how human treats others. Values of being include honesty, courageousness, self confidence, potency, limit awareness, purity, and appropriateness. Values of giving are the values which needs practicing or giving to earn as much as they are previously given. Values of giving include loyalty, reliability, respect, love, affection, sensitivity, selfless, kindness, fairness and warm-heartedness (Linda, 1995).

Bertens (2007: 6) formulates the ethic into three definitions. First, ethic is the values and moral norms that becomes the guidance to someone or group in controlling their behaviors; second, ethic means group of principles or moral values; third, ethic is a science to differentiate good and bad. He added (2007 : 7), that morality (from the Latin adjective of *moralis*) has a similar meaning to "moral" which means the characteristic or the wholly principles or values that deal with the good and the bad. (2007: 13)

Further, the *Ensiklopedi Pemikiran Sosial Modern* (Kalidjernih, 2010 : 275), explains the ethic in a large definition is as a normative assessment upon individual or group's action or characteristic. This term is often alternately used to "morality" to state the obligation and duty to control individual actions. However, there are reasons to view morality within this definition as a specific modern institution, and therefore the term "ethic" must be understood in a wide scope.

Based on the *Kamus Studi Kewarganegaraan* which is written by Kalidjernih (2010: 39), ethic is closely related to the moral decision which is rooted from the common sense. The ethic is also a branch of science or theory, branch of philosophy that examines morality and various thoughts on how human behavior should be assessed. It is also explained in the *Puspa Ragam Konsep dan Isu Kewarganegaraan*, that ethic relates to the meaning and justification of statements on the good and the bad, the virtue, motive, and the consequence of an action (Kalidjernih 2010 : 124).

Based on Suseno (1991:15), at least there are four reasons why ethic is necessarily needed recent times:

1. We live in a more pluralistic society in various scope of morality. We often face various views of moral confusing us to decide which one must be followed.
2. We live in the transformation society. Changes happen because of modernization that strikes in all aspect of lives. The cultural traditional values are challenged by the transformation in economic, social, intelligence, and cultures.
3. In this case, ethic helps us not to distract our orientation, to be able to differentiate which things are substantial (cannot be changed) and which things are flexible. Therefore, we are able to act responsibly.
4. No wonder, the social culture and moral change process we have experienced is nowadays made use by irresponsible parties.

From the explanation above, ethic plays an important role to determine human's life principle. Based on A. Soony Keraf (2010 : 15):

These principles, norms or rules are basically initiating to expose, maintain, and conserve specific values which are considered as important values by the society. Therefore, ethic contains values, moral principles that must be taken as guidance to guide human behavior. Moreover, ethic also gives criteria to the moral assessment on what someone has to do, and whether a decision is morally considered as good or bad. These criteria are considered as moral values and principles. Further, it is concluded that ethic in a larger definition is comprehended as guidance of how human has to live and how human has to behave as a good man.

From the explanation above, it is known that ethic consist of principles controlling inter-human relationship and values that live in the society. Ethic as the principle organizing human life will encourage good behaviors which are

beneficial to all creatures. Also, in managing the environment, human's behavior must be guided by the ethic to create good behaviors toward the environment. Environmental ethic talks about human behavior toward all other creatures in the universe.

Keraf (2010 : 14) describes the environmental ethic principles that have important roles in the sustainable development of environment. These principles are as follow:

- (1) Respect for nature
- (2) Moral responsibility for nature
- (3) Cosmic solidarity
- (4) Caring for nature
- (5) No harm
- (6) Modest life that harmonize the nature
- (7) Justice
- (8) Democracy
- (9) Moral integrity

Human behavior toward the environment becomes an important factor that gives an impact to the existence of the environment as human's life space. Thus, human behavior must concern to rules of how human has to live with the environment. These rules appear because of life habit containing moral principles which are called ethic.

To know about the land values, someone has to be able to dig the society's life habit. To examine society's habit, one has to investigate the culture within the society, especially in the custom society, it is important to dig deeper the value of the land.

Culturally, land is an area possessed in communal by custom society in the village. Customary land is managed collectively by and for the custom society's needs. Customary land is commonly known as *tanah ulayat*. This *tanah ulayat* is considered as a religious symbol. The religious meaning of customary land is a religious symbol which is respected and obeyed by the local society.

In Indonesian custom society, there are several customary land applied, for example in Minangkabau ethnic, customary land is known as *tanah pusaka tinggi*, Masyarakat adat di Indonesia dikenal beberapa pengaturan tanah ulayat yang bersifat komunal, antara lain di suku Minangkabau, tanah ulayat dikenal dengan "*tanah pusaka tinggi*", *tanah ulayat nagari*, *tanah ulayat suku* which all of them are organized communally. In Dayak society, it is called *Palasar Palaya*, that combines the land and its functions for human's life. In Bali, this customary land is called "*tanah duwe*" that is possessed by "desa pakraman" or custom village in Bali. It is also called "*tanah pelaba pura*" in Bali but the cultivation of the land is dedicated to the sustainable of the holly temples.

For Javanese, the land has a philosophy which is called *Kisma* or land. The land does not notice who step on it, although it is plowed, stepped, fertilized, it still grows plants.

Based on Soerojo Wignjodipoero (1983 : 197) there are two things caused the land places a high position in customary laws. First, because of its characteristic, the land has a stable condition. Whatever the land is treated, it is still in its natural state. Sometimes, it even has higher prices in the future. Secondly, the fact that the land is the group's settlement, it gives the group the living, a place for cemetery, a place for the ancestors's spirit dwell.

The land as a life resource is able to give the prosperity to the people, thus it is human's obligation to conserve the land and its worth. Therefore, the respect principle to the land has been being the costum society's philosophy. The *ulayat* custom society preserves the land to benefit all people in the society. The *ulayat* rights on the land are earned without losing the collective elements in the cultivation and the use. The custom society has also realized that the land is limited to its use, thus they have to cultivate it properly without losing its characteristic. Therefore, the land function is able to strengthen the society's social life and maintain the harmony of all creatures.

Basically, the land has a strong influence to the environment because it is the place for the creature to live and to interact. The land conservation is also a part of environmental conservation, because the land is a part of agriculture resource which becomes one of the elements of environment. In other words, the use of the land by applying the basic rule of land law principles is the realization of environmental conservation.

The strong meaning of the land to the people, based on Winangun (2004 : 73-76) are, firstly, the land is the cultivated field. The land is cultivated to produce human needs. Secondly, the land means the space where human lives. There the justice and peace exist. Thirdly, the land means the area of environment for human. It is also the sense of identity for human where their identity is identified by the land where they live. Fourth, the land as the chain of human history becomes the connection between those who live and those who die because human cannot be separated from historical perspective.

The land is a part of natural resource which must be conserve because land is a blessing of God Almighty that its advantages are to fill people's needs. The land conservation means the environmental conservation because the land is part of the environment. It can be a place where the organism lives, grows, and eats.

Dealing with the effort to maintain the land advantages, the sustainable development concept is developed to fulfill the current generation without dimishing the ability of the land to fulfill the future generation (Fauzi, 2004:15).

The sustainable development concept is closely related to the ethic, considering that the sustainable development concept is a future orientation and concerns to the poverty. This concept pays attention to the future generation's

prosperity but in the same time does not ignore the efforts to improve the life standard for the current poor people (Barbier, 1993:67).

The ethic values on the sustainable land become the basic in applying land laws which are benefitted for the people's prosperity. It is important to dig the ethic values on the land to harmonize the land law norms into the citizen's attitude. A citizen who is able to harmonize the ethic values with the legal norms will perform obedience attitude toward the land laws.

ii. Agrarian Ethical Values to Achieve a Sustainable Environmental Development

People need to preserve ethical values when cultivate agrarian products because they become the spirit for various legal products on land issues. According to one of ethic theories, Utilitarianism, in performing his or her actions, one should aim for the result and consequences. Therefore, he or she should strive for works that benefit for all and minimize harms done to others (Kalidjernih, 2010, p. 130). The theory was coined by Jeremy Bentham. He argued that humans would act to achieve happiness and limit sorrows as best as they could (as cited in Friedman, 1953, p. 211). Therefore, it can be said that the degree of human action - good or bad - depends on humans' actions themselves whether they bring happiness or cause grief. Based on the definition, Utilitarianism becomes a powerful instrument to analyze legal issues because it considers law as a tool to bring benefits for all.

Following Utilitarianism principle, having knowledge and education on the importance of awareness of various land laws and regulation becomes imperative. By knowing and understanding such laws, people will realize the importance to use their land accordingly and protect it. They will not abuse the land. Therefore, justice and prosperity, both for humans and the land themselves, may be achieved.

Based on the importance of ethical values above, this study then formulated some forms of ethical values that could be applied to raise people's awareness about land laws and regulations.

1. Believing that agrarian resources can bring benefit for all people.
Some indigenous society still believe that land holds mystical powers, making them sacred and, consequently, respected. The people of Sukaharjo, dominated by Javanese, also share a similar belief. There is a Javanese saying, "*Sedumuk bathuk senyari bumi ditohipati*," meaning that one should pay with his or her life when involved with land disputes with others. The Sukoharjo people also believe in "*Sedekah Bumi*" ritual in which they respect land and earth by giving it some offerings. However, these traditional values started to wane. Therefore, they started to be disrespectful to land. People started to forget that land could bring tremendous benefit for them. Therefore, the belief should be rekindled, moreover to the young generations.
2. Having a Respect for the land and surrounding environment.
People nowadays tend to forget that land and its supporting environment plays a crucial role in their lives. People should preserve the land and the environment because they have benefitted from them.
3. Having a moral responsibility for the land.
Preserving land is the responsibility of not only the government but also every people. Everyone should preserve the land and the environment they live in so that they can always benefit people. Moreover, preserving land is also a task endowed to humans by the Creator.
4. Having a social solidarity.
People oftentimes refer to the land they live in as their homeland. Their land, therefore, becomes a part of their social identity. If they start to feel that the land is a part of their social identity, then, they should protect the land from anything that may damage it.
5. Caring for the land.
There is an old Javanese philosophy called *Kisma*. The philosophy means that land never cares anyone who steps on it. Land does not care how people use its body: by digging it, stepping it, fertilizing it or even plowing it. The words connote that people essentially hurt the land. Although being hurt, the land gives fruits, plants and foods for humans in return. The philosophy illustrates the importance of land for the lives of humans. Therefore, humans really need to care and protect the land.
6. Doing no harm to the land.
Land always brings benefits for humans. Then, therefore, logically no one is entitled to cause harms to land. Doing no harms to land will benefit not only to the land itself but also to other humans, animals and plants which rely on it.
7. Putting community's needs ahead personal needs.
To maintain social harmony, one should put forward community's needs first. This principle is also applicable in relation to land disputes. An individual should hold his or interests to a given land when it pertains to the needs and interests of many people. Only through that way, everyone's rights are equally distributed.

iii. Promoting Agrarian Ethical Values to Young People to Raise Their Awareness on Land Laws in a Bid to Achieve a Sustainable Environmental Development

This section would start with providing research restrictions before finally offering models of civic education promoting agrarian ethical values. A good citizen is the one who obeys the law. However, this is not the case in reality as

the number of lawbreakers in Indonesia is still considerably high due to a shallow understanding about the importance of civil obedience. In an attempt to tackle the issue, this study argued that civics education could be used by the government to promote civil obedience.

The latest paradigm of civics education, according to Winataputra (2001, pp. 317-318), aims to develop civic competencies which consist of civic knowledge (understanding civics knowledge), civic dispositions (understanding values, commitments and appropriate attitude as a citizen) and civic skills (mastering intellectual, social and personal civics competency). These competencies should be mastered by every citizen as illustrated by the following Diagram 1:

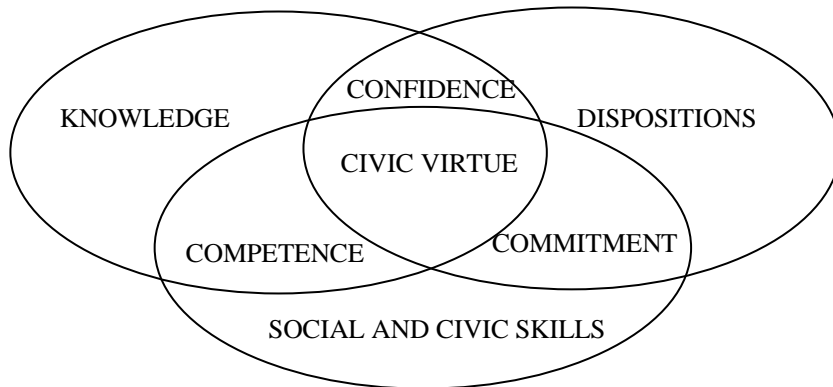


Diagram 1: Civic Competence

The three aforementioned competencies could be developed to produce a model of civic education which has an agrarian perspective so that young Indonesians would be more aware to land laws and regulations. This study proposed the following model of competencies:

1. Civic knowledge which contains the knowledge of land law system in Indonesia.
2. Civic skills which contain skills to cultivate land correctly so that in the future people can both utilize and preserve the land.
3. Civic dispositions which promote noble characters of citizens who uphold and obey land laws.

Table 2 : Civic Knowledge Promoting Land Law Awareness

No	Scope	Civic Knowledge
1	Belief	<ul style="list-style-type: none"> • Understanding philosophical values in religion, local beliefs and customs • Understanding values based on <i>Pancasila</i> that relates to land management • Understanding constitutional protection in Article 33 (3) • Understanding legal principles of Indonesian Agrarian Law
2	Independency	<ul style="list-style-type: none"> • Realizing land as an agrarian resource for people's welfare; • Realizing land reform movement • Knowing maximum and minimum limit of land possession • Prohibiting absentee land possession • Prohibiting unmaintained land
3	Moral responsibility	<ul style="list-style-type: none"> • Promoting community work to use land • Respecting land as a legacy to be preserved by all citizens • Developing responsibility to protect all agrarian resources, especially land
4	Social solidarity	<ul style="list-style-type: none"> • Believing that land maintains social harmony • Promoting a social solidarity on land use and promoting equal rights for everyone to use land • Living a harmonious life in agrarian society • Using land with justice • Redistributing land
5	Compassion and care to land	<ul style="list-style-type: none"> • Loving the environment (land) • Having a pride as an agrarian nation, proven by citizens' action to preserve the land

6	Not damaging land and environment	<ul style="list-style-type: none"> • Creating the balance between nature and humans • Realizing that land functions to benefit all people • Realizing the important role of land in a agrarian country • Realizing land’s function in environmental ethics
7	Obedience	<ul style="list-style-type: none"> • Knowing the role of land as an agrarian resource used for the greatest benefit of all people • Promoting land reform movement: promoting maximum and minimum limit of land possession, prohibiting absentee land’s possession and managing neglected lands

Table 3 : Civil Skills Promoting Land Law Awareness

No	Scopes	Civic Skills
1	Belief	<ul style="list-style-type: none"> • Identifying the role of land to humans’ lives • Classifying people’s needs on law
2	Independency	<ul style="list-style-type: none"> • Registering lands owned by farmers • Framing production maps in harvests
3	Moral responsibility	<ul style="list-style-type: none"> • Identifying unmaintained lands • Analyzing causes of harvest failures • Analyzing land dame • Making a good irrigation system
4	Social solidarity	<ul style="list-style-type: none"> • Composing the needs for various farming and plantation activities
5	Compassion and care to land	<ul style="list-style-type: none"> • Having a communal discussion to determine crop rotation planning • Holding a movement to maintain and preserve land
6	Not damaging land and environment	<ul style="list-style-type: none"> • Capable to make organic fertilizer • Capable to identify productive and unproductive land • Making a periodical analysis of the land’s needs
7	Obedience	<ul style="list-style-type: none"> • Analyzing farmers’ daily needs • Creating priority of needs • Holding a community discussion to cultivate land • Maintaining land according to its social functions

Table 4:Civic Dispositions Promoting Land Law Awareness

No	Scopes	Civic Disposition
1	Belief	Believing that land is an agrarian natural resource that can bring the greatest benefits for all people
2	Independency	<ul style="list-style-type: none"> • Initiating a good land-use mechanism • Having a high motivation to maintain land
3	Moral responsibility	Having a sense of responsibility to preserve land for social need
4	Social solidarity	<ul style="list-style-type: none"> • Promoting social solidarity • Promoting community service
5	Compassion and care to land	Loving land because God entrust it to humans to be kept and preserved
6	Not damaging land and environment	Being creative to maintain and preserve land
7	Obedience	<ul style="list-style-type: none"> • Respecting the rights of land based on human rights perspectives • Obeying public and social law • Not damaging land

The three tables above contain models of civic education that incorporates three competencies promoting agrarian ethical values. Those tables show that although knowledge, skill and citizenship characteristics are theoretically and conceptually separate variables, in the practice, they are actually interconnected. Through the proposed model of civic knowledge, young Indonesians will learn about the contents of land laws and regulations. Meanwhile, the proposed civic dispositions will shape their characters' to have agrarian perspectives. And the proposed civic skills can equip young Indonesians with adequate land-use managerial skills so that they can cultivate land accordingly. This study in the end believes that civic education could be a powerful tool to shape Indonesian future generations who could apply agrarian ethical values to achieve a sustainable environmental development.

4. CONCLUSION

This study found that the ethic values of sustainable land become the basic to apply the land laws which benefits for the people's prosperity. It is important to dig the ethic values on the land to harmonize the legal norms into citizen's attitude. A citizen who is able to harmonize the ethic values with the legal norms will perform his obedience attitude toward the land laws. Therefore, to improve it, people need to promote some agrarian values to achieve a sustainable environmental development. The values include a belief in agrarian natural resource for social benefits, respect to land, moral responsibility, social solidarity, compassion and care to land and obedience to law. The values could be introduced to young Indonesians through civic education. In order to do that, this study proposed a civic education model that include civic knowledge that contains knowledge on land laws; civic disposition that shape future generations whose characters reflect agrarian ethics; and civic skills that will equip future generations with skills to cultivate and maintain land according to agrarian ethics. This research concluded that the proposed civic education model could prepare young Indonesians to contribute to make a sustainable environmental development.

5. REFERENCES

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