Corporate Social Responsibility: Environmental Concern Through the Application of Communitarian Citizenship Thinking

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Abstract

Environmental awareness is an integral part of the sustainability of ecosystems worldwide that are starting to be damaged due to rapid industry. The rise of industrial companies in Indonesia impacts environmental damage and has drawn criticism from the community, so corporate social responsibility was formed, which is a form of corporate commitment to its social environment to maintain environmental sustainability and empowerment of the surrounding community. Ideologically, environmental damage is inseparable from the muscular liberalism that pays little attention to ecological elements. This paper seeks to raise an alternative study of communitarian CSR that understands environmental awareness. Communitarianism focuses on the social reality that must be maintained and cared for to raise collective consciousness, including environmental elements. This paper uses a literature study to examine the understanding of communitarianism. The knowledge gained from the literature search is that communitarianism provides a different perspective from liberalism regarding self and environment, so it is interesting to apply communitarian thinking in companies to implement environmental awareness as an alternative to solving environmental problems where this condition indicates the need for a movement based on communal awareness in reforestation. The more communal awareness of nature is built on the impact of community pressure on the government to make a rule that pays attention to environmental problems.

Keywords:

Environmental Awareness, Communitarian Thinking, CSR

INTRODUCTION

CSR manifests the company's commitment to its social environment for various business activities and is sustainable (Kim & Lee, 2020). Factors often associated with a company's CSR disclosure include profitability, leverage, and size (Indira Shinta Dewi & Dita Nur Khafi, 2018). Corporate social responsibility (CSR) is vital to companies whose operations negatively impact society and the environment (Schaefer et al., 2020). CSR is considered necessary because some companies have a disharmonious relationship with the community (conflict) because the local community is disturbed by the company's activities (Syarifuddin, 2020). However, in addition to companies with a

disharmonious relationship, there are also companies with a reasonably harmonious relationship with the community because the company has implemented CSR well (Nugraha, 2018). The disharmonious relationship between the company and the community is motivated by a sense of community dissatisfaction with establishing a business that impacts environmental damage (Jesika et al., 2017). So, concrete steps and efforts need to be taken to provide alternative solutions to the community affected by the establishment of the business (Hendar, 2019).

One company that provides concrete solutions is PT Lonsum, a plantation-based company. PT Lonsum has 20 management factories operating throughout Indonesia, one in Tammatto Village, Ujung Loe sub-district, Bulukumba Regency. Since its operation, PT Lonsum has provided many benefits to the people of Tammatto Village but also provided losses, such as environmental pollution due to the disposal of industrial waste that does not comply with Environmental Protection and Management rules. In addition, there are complaints from some people who consider that PT Lonsum is no longer responsible for the welfare of the people living around the company (Hardhiyanti & Rasyid, 2018). Based on that, the role of CSR is needed to bridge the needs of the company, the community, and the government in Tammatto Village, particularly, and the needs of the Bukukumba Regency government in general (Arni et al., 2019).

CSR implementation is carried out as evidence of the phenomenon of social responsibility carried out by companies (Aziz et al., 2021). Social responsibility in the economic sector is realized by PT Antam, Tbk (Nur Diana, 2020). By making a real contribution to society and the Government, which aims to increase economic independence and social welfare, in addition to contributing to the Government through the payment of taxes, royalties, and other non-tax state revenues (PNBP), following applicable regulations (Santoso & Raharjo, 2022). Efforts to fight poverty in the Company's operational areas are manifested in the Partnership Program (PK) (Sari et al., 2016). This program focuses on community economic empowerment by assisting businesses and investment capital (Intani, 2018). PT Antam, Tbk. It holds the view that CSR is important because, in addition to building a positive image for the Company, it is also carried out for the community's welfare so that there is a harmonious relationship between the Company and the community because the community is part of Antam's stakeholders. One of the flagship CSR programs that PT Indocement Tunggal Prakarsa Tbk has implemented is the Environmentally Friendly Village (KRL) program, which is a model of empowerment based on environmental preservation (Armelia Agustina & Titik Sumarti, 2021). CSR efforts to preserve the environment are carried out mainly in extractive industries and companies that utilize natural resources (Sari et al., 2016). They try to minimize the impact of damage to environmental

sustainability, which may disrupt the community's social life. Excessive exploitation will damage the ecosystem, which in turn can threaten the community's economic activities. The government in each country encourages each company/extractive industry to carry out its social responsibility in the environmental field so that in the future, there will be more and more companies caring for the environment. So important are environmental issues; most governments in various countries issue various policies regarding the implementation of CSR regarding the environment (Feronika et al., 2020).

The exciting thing about CSR's awareness of its concern for the community environment is undoubtedly inseparable from its mindset, which is oriented towards shared values and shared goals, which is the desire to have mutual benefits that emphasize communitarianism. According to Etzioni (2003), communitarianism is the most widely studied citizen study in the United States; communitarianism is a social philosophy that seeks to advance the community and social reality in general. This way of thinking can be traced historically in the work of Ferdinand Tönnies (1855-1936), who coined the term Gemeinschaft to distinguish it from Gesselschaft, then Emile Durkheim (1858-1917) studied the role of value in social integration and interaction between society and individuals, and George H. Mead (1863-1931) who focused on the process of self-formation in the social sphere.

The word communitarian as it is used today originated in the 1980s, when John Rawls, Ronald Dworkin, and Robert Nozick led a discussion against the individualist way of thinking of classical liberalism that became known as the communitarian argument. Communitarians highlighted that individuals are fundamentally "connected" to society and rejected the idea of everyone's right to decide and pursue their own pleasure goals (Etzioni, 2003). While each participant in the debate has significant differences in expressing anti-individualism, communitarianism in this debate can unite several thoughts, constructions, and interpretative processes toward texts that contain fundamental and methodological points found among participants who criticize liberal individualism (Arneil, 2002).

Three aspects unite communitarians: first, collectivities, institutions, connections, and meanings are irreducible and dependent on the person; they are united by the idea that the individual is not everything. Second, the bias holds a liberal perspective, which asserts that the individual is always in danger and influenced by traditional forces such as ethnicity, village, church, and even family, based on which individual freedom must be defended. According to communitarians, this perspective underestimates the importance of community in individual development and the importance of relationships between individuals that can soften the rigidity of power-based relationships.

Third, communitarians recognize the existence of a third sector operating based on "individual free will and decision" that plays a role in personal development, interpersonal relationships, reciprocal values, trust, solidarity, and tradition, such as non-governmental volunteer groups. They do this while continuing to accept modern institutions such as the state and the market, primarily characterized by instrumental, interpersonal relationship patterns within the family (Soutphommasane, 2009).

On that basis, this paper further examines the relationship between communitarianism applied by CSR and the awareness of environmental pollution in the community around the company's area, as well as the philosophical debate between communitarianism and liberalism, which is a strong ideology in the world today.

METHODS

This research uses a qualitative approach with a literature study that uses sources in journals related to CSR and communitarianism in Indonesia and other countries as the unit of analysis. Journal criteria were selected based on the location of the research, namely research in European, Asian, and Indonesian countries. Data processing is done through data presentation, reduction, and conclusion drawing. The steps in this research use procedures (Fahmi et al., 2021), namely: a) topic selection; b) exploration of information; c) determining the focus of research; d)

collection of data sources; e) preparation of data presentation; and f) preparation of reports. Data analysis used content analysis by selecting, comparing, combining, and sorting out various findings from various studies on CSR and communitarian citizens. After all the data is collected, the next step is to analyze the data to conclude. Data analysis techniques use in-depth discussion of the content of written or printed information in journals to get correct and precise results in analyzing data. Content analysis analyzes all research results that discuss the communitarian and liberalism debates.

RESULTS AND DISCUSSION

Problems of Environmental Damage as a Form of Liberal Capitalism

The most prevalent issue in Indonesia today is the environment due to economic pressures that are the priority of humans as economic beings, so the logical consequence is that they establish various industrial businesses to maintain their existence. It is caused by various causes, ranging from natural elements or variables from humans themselves that can contribute to environmental problems. Most environmental problems are non-renewable; as a result, environmental and wildlife damage persists in Indonesia (Siltaloppi et al., 2021).

The presence of liberal capitalism has a severe influence on the issue of environmental pollution, such as the establishment of businesses without calculating the impact of environmental damage. For example, more and more watersheds have

experienced critical degradation in the last five years. It is caused by several factors, including industrial waste containing various chemicals, domestic waste such as household waste deliberately dumped into the river, and agricultural waste (Herlambang, 2018). In addition, forest degradation is a problem due to the rampant establishment of companies in Indonesia. Existing forest destruction is caused by illegal logging, deforestation, and forest fires (Zayain et al., 2020). Of course, if this is allowed to continue, Indonesia's forest area will decrease, leading to environmental instability.

Environmental problems, such as flooding, often occur in big cities; Indonesia has seen this problem often enough that dealing with it has become a necessary daily task (Imansyah, 2012). Indeed, flooding can occur in various places not only during the rainy season but also throughout the dry season. Indonesia's developing regions cause improper water disposal systems and a lack of safeguards in watersheds. To deal with this, the government must manage water discharge so that it can be solved in the future. There is also a need for a proactive role and increased public knowledge about the importance of environmental protection (García-Portela, 2017).

Public knowledge of an ideology is often an obstacle, as development ideologies often prevail against environmental ideologies. Interestingly, in the context of thinking, communitarian citizens pay attention to the aspect of environmental care because the togetherness of a community will be better if the state of nature shows promising results.

Communitarian Counter to Liberalism

The discussion of community and the state reveals the debated issue of universality in communitarianism's critique of individualism. Because the term "community" is often used in different settings and has diverse connotations, communitarians are sometimes questioned about what it means. Community is sometimes used to denote a particular socioeconomic class, an elite group, or even a particular form of rationality that differs from other groups. On this basis, there is a fundamental understanding of community; according to (Etzioni, 2003), in the past, the word "community" was associated with a close relationship with the personal, emotional, and character. However, this emotional nature often causes societal problems because emotional reasons are used to justify unlawful actions and ignore logic. For example, some individuals exclude others not of their race or religion due to a sense of community loyalty (McLauchlin, 2018).

Communities are connections characterized by interpersonal interactions that regard people as equal subjects deserving of respect and as ends in themselves. As is often the case in the market world, when individuals (choose) to relate to others to gain more benefits, these personal and respectful

relationships are observed in relationships that consider others as objects or means to achieve specific goals or interests. These groups are called interest groups (Etzioni, 2003).

Social relationships that form a community and give the feeling of being one big family are the true expression of association. Etzioni (2003) emphasizes that these relationships go beyond mere emotions, including shared beliefs (typical values) and goals, such as community creation. If so, the community can only support a small number of individuals as it becomes challenging to maintain the bond of belonging as the group grows. Is it conceivable how communitarians wish to make community the cornerstone of society and the state? Communitarianism emphasizes the dependence and attachment of individuals to their communities. Therefore, liberalism, with its autonomy, is considered to make humans transcendent, detached, and separated from the existence of their community. Examples of communitarianism include Michael Sandel, Michael Walzer, Alasdair Mac Intyre, and Charles Taylor. According to communitarianism, individuals are embedded or attached to social practices. Everyone cannot always distance themselves from these social practices (Friedman, 2018).

Anderson & Bigby (2017) say that in deciding how to live one's life, there is a situation where "all approach the circumstances surrounding themselves as carriers of certain social identities. What is good for a person must also be good for the people who occupy these roles". Hence, self-determination and choices about living a good life are made in various social roles.

In particular, communitarianism argues that liberalism has misunderstood the human capacity for self-determination. It ignores the social preconditions that allow this ability to be meaningfully exercised. The two preconditions that must be considered to lead a good life are, First, internal conditions, in the form of decisions made on choices that follow beliefs about what gives good value; second, external conditions, namely the values, and information provided by the community about a good life.

According to Kymlicka (2017), the value of liberal individualism is atomistic, which considers individuals to be self-sufficient outside of society. Individuals, according to liberalism, do not need a community context to develop and exercise their capacity for self-determination. According to Taylor, the capacity of individuals to determine and develop themselves can only be exercised in the context of a particular community with a particular social environment.

Liberalism is considered to ignore the attachment of individuals to their various social roles. In fact, as "beings who interpret themselves," humans can interpret the meaning of forming their attachments. No one has or rejects social embeddedness. Instead, people find themselves in it. Group members affirm group values and determine their identity. The common pursuit of a societal goal is not

a relationship that can be chosen, as in voluntary associations, but a found attachment, not just a feature but an essential element of identity (Sugianto & Hamidah, 2019).

Communitarianism also criticizes the universalism of liberalism. According to liberalism, freedom and equality are values desired and pursued by everyone everywhere and every time. An adequate concept of goodness and justice, according to liberalism, considers the value of freedom and equality of individuals in the community (Anderson & Bigby, 2017). According to communitarianism, it is the opposite; a community is said to be just if it follows its members' shared understanding. Hence, there is a pluralism of values embraced by communitarianism. The criteria for a value to be considered worth pursuing and achieving depends on time and place, according to the common good or consensus of the community (Blomgren, 2012).

The Involvement of Communitarian Communities, Government, and Universities in Reforestation

In an effort to see the development of communitarian and civic studies, this paper needs to discuss several empirical studies that discuss these conditions. Houdt & Schinkel (2013) define the parameters of a phenomenon called the growth of neoliberal communitarianism, a paradoxical marriage between neoliberalism and some communitarian principles. In their paper, Houdt & Schinkel (2010)

outlined the framework of the new government's approach to crime control. Here, Houdt & Schinkel (2014) show how the new Dutch government's approach is, in many ways, a departure from the historical configuration that has developed since the 1980s. Using data on crime in the Netherlands, Houdt & Schinkel show how neoliberal communitarianism manifests as a simultaneous emphasis on "individual responsibility", "community", and a "selectively tough state". Houdt & Schinkel draw attention to conceptions of citizenship that are important and supported by many approaches to policing and public safety (van Houdt & Schinkel, 2014).

The governance perspective sees the state, society, and citizens as products of competing and sometimes conflicting governing rationalities (Fauchart & Gruber, 2011). Houdt & Schinkel (2013) argue that two governing rationalities can be found in ideas like those presented in Houdt & Schinkel's Dutch study. Although neoliberal principles are significant, they are almost always combined and integrated with communitarian principles (van Houdt & Schinkel, 2013). Government rationality is ascribed to neoliberalism (Davies, 2016) and communitarianism (Etzioni, 2003). (van Houdt & Schinkel, 2014) argue that these seemingly contradictory rationalities are commonly blended and 'impure' as contemplative rationalities. It is consistent with the findings of several scholars who have pointed out the close relationship

between neoliberalism and neoconservatism (Harmes, 2012).

(van Houdt & Schinkel, 2014) It has proposed the term "neoliberal communitarianism" to describe an approach derived from the imagination of the Dutch government in dealing with crime. Bringing together the best of neoliberal governance and communitarianism, it embodies a concept of neoliberal communitarianism. It combines logical community governance with the rhetoric of community work and scientific assessment and treatment of social problems. It can promote a rethinking of "active citizenship" as "community engagement," and the absence of civic engagement can be used to scientifically identify "citizens at risk" (Wood, 2012). It entails rethinking the presupposed relationship between the state and its citizens at a strategic level, representing a change in how the state and its citizens relate to power. The Dutch national safety campaign from 2007 makes it clear that freedom is increasingly characterized as a willingness to be what Jane Jacobs calls "eyes on the road" but to government authority.

Under neoliberal communitarianism, it is possible to view the person, the community, and the state in a circular manner as the cause or cure of society's ills. For example, the person is an "at-risk citizen" who poses a threat to "society" or is in danger because of a failing "community" yet can be corrected through personal initiative. On the one hand, the "old" way of doing things is seen as "bureaucratic," referring to the heyday of the Dutch welfare state; on the other hand, it is seen as a 'slack,' 'haphazard,' and a relic of the 1960s and 1970s. Therefore, the population at risk is hostile to the community, and the lack of community is against people taking responsibility. 'Active' or 'responsible' citizenship is a neoliberal approach to government that emphasizes the personal accountability of each citizen (Brown & Baker, 2013; Laliberte Rudman, 2015).

On the other hand, it "refers to an assimilation (of Dutch norms and values) that is arguably closest to some communitarian concepts of citizenship, but still contains vestiges of conservative views." about citizenship" (Schinkel & van Houdt, 2010). Such a situation would offend a state that protects its citizens with mass imprisonment and selective incompetence. Ultimately, it alludes to dynamic, productive, and interconnected conditions governing the near and the far.

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Contemporary studies in democratic contexts also link communitarianism to ideas of environmental protection. Since most environmentalists are global citizens, an overview of communitarianism can hardly be considered a call for communities to promote environmental ideas. Communitarianism sends a contradictory message to individuals who want eco-friendly communities to flourish worldwide, not just in environmentally conscious enclaves. However, Eckersley (2006) argues that communitarianism has many valuable lessons to teach environmentalists about the nature of social relationships and human loyalty. The human subject's motivation for environmental transformation and this analysis explains the foundations of effective citizenship and democracy. A bleak lesson for environmentalists is that constructing political structures without understanding the nature of human identity and motivations is futile. On the other hand, learning more about how human identity is constructed can lead to developing less burdensome identities in the environment. In a broader sense, Eckersley (2006) hopes to demonstrate how easily communitarian arguments can be adapted to environmental goals

by showing that developing environmentally conscious communitarianism is relatively easy.

Until now, Eckersley (2006) has only provided some unsettling observations for environmental enthusiasts. One can work with communitarian arguments to find insights that can sustain self, ecological, and viable societal aspects, enabling communitarianism to commit more positively to the environment. It is understood that communitarian inquiry begins with questions about who humans are as individuals. Since individual selfhood can only be understood within the framework of linguistic and social networks of connections, they are constantly entwined. Communitarian ethics and politics stem from relational ontology rather than atomistic. Thus, community functions as a structural prerequisite for human agency, including moral agency, and the pursuit of self-determination must be communal, based on the concept of mutual enablement or reciprocal self-realization within a specific community.

The integrity of ecosystems as a structural prerequisite for human agency and the inclusion of non-human species as part of the community to be realized is a natural extension of this ontological selfhood concept (Boulot & Sterlin, 2022). Of course, not all communitarians (or even communities) embrace these changes. However, it is easy for local environmentalists, bioregionalists, eco-anarchists, and ecofeminists (to name a few groups

more associated with ecocentrism) to add the prefix "eco" to their well-established communitarian philosophies. One could argue that the hallmark of communitarianism is its emphasis on human life's limited and specific loyalty.

Concerning environmental issues, there is other empirical research conducted by Jhagroe (2019) in the DHIT Case (Den Haag in Transitie) that can be interpreted in several ways, including as an example of democratic citizenship or even showing signs of neoliberal citizenship. Democratic and neoliberal lenses will only highlight specific characteristics of the situation while obscuring others. The DHIT case has been compared to the "native" and "disciplinary" approaches to food governance. However, DHIT departs from the traditional ideas of sovereign state authority, market-based individualism, and economic atomism (neoliberal). Another crucial aspect is the function of the community in the context of food and the dissemination of food ethics. It makes sense, given the power grassroots movements have in developing thriving food democracy. Jhagroe (2019) suggests that the DHIT scenario exemplifies an alternative agro-industrial food system where food is viewed and regulated from the perspective of the local community.

The DHIT case is an expression of a particular type of food governance. The term "neo-communitarian food governance" describes the philosophy of governance. Unlike the communitarian emphasis on socially divided and geographically bound traditions, the 'neo' in this neologism indicates a fresher and more flexible form of community bonds. The emphasis on self-organization and an active role in the food system gives a faint familiarity with neoliberal food governance. However, it is limiting for DHIT to claim that it falls into the same neoliberal category as political consumerism.

Compared to neoliberal governance, neo-communitarian governance uses alternative types of knowledge, state practices, and social norms, often causing tension. Democratic and neoliberal perspectives on food citizenship emphasize the role of state authority. Policymakers involving members of the local food community gain a softer form of neo-communitarian citizenship. Furthermore, humans are seen not as autonomous agents who can influence changes in the food system (usually through markets) but as social beings who are part of a larger community. More precisely, neo-communitarian food citizens (as opposed to neoliberal ones) are political subjects whose knowledge and activities are shaped by diversity and a focus on the community.

Regarding food, how the DHIT program can demonstrate democratic food citizenship indicates how grassroots food activism is a force of democracy and a new regime of self-discipline. Although grassroots-led initiatives to design and organize new food systems may be fundamentally democratic (Wittman et al., 2017), the emergence of food communities brings a new and nuanced form of disciplinary power connected to

spirituality, social norms, and pragmatics. Thus, neo-communitarian food citizenship emphasizes the complexity of food citizenship beyond democratic freedoms and neoliberal power.

When applied to the central idea of "food citizenship," there are several related aspects, such as many DHIT participants aligning with the description of networks operating in the "creation of food communities." Such food citizens emerge through various socio-environmental, economic, cultural, and even spiritual behaviors, not through formal policymaking. Den Haag has prioritized (and continues to prioritize) the cultivation of engaged citizens who launch projects with the same goals as specific policy programs (such as urban farming or reducing food miles). With these "food citizens," a new institutional identity takes shape. Policymakers become more concerned with city life beyond the municipal hall.

They socialize with residents through barbecues and late-night phone conversations and arrange to meet with forward-thinking business owners. Policymakers like these travel with "positive vibes and enthusiasm" between formal processes and citizen projects, making them integral components of a sustainable food community that integrates "bottom-up" and "top-down" methods. The idea of "food citizens," different from these "formal governance actors," is contested.

In the context of education, communitarian views also impact the implementation of education. Especially in multicultural and multi-ethnic cultures, where a shared set of values is crucial for maintaining harmony, instilling these aspirations in the minds of the youth is a top priority. The underlying concept of communitarianism in most values-based schools in Asian civilizations prioritizes groups over individuals. Singapore is cited as an example of an Asian country with an education curriculum that emphasizes communitarian principles. Tan's research (2013) provides a Confucian perspective on self-development and morality, noting the typical relationship between communitarianism and Confucian principles in Asian countries. Studies in the global academic discourse on communitarianism and its relation to value education show that communitarians share a similar worldview regarding the importance of individuals and groups.

Communitarians disagree that individuals can exist independently of society and any moral or political responsibilities (Cohen, 2004). They particularly challenge the ideology known as "liberal individualism," which places an unhealthy focus on the individual while underestimating the importance of the community in shaping character and ethics (Harrist & Richardson, 2012). Some, known as communitarians, argue that communities—composed of people sharing beliefs, norms, and traditions—are responsible for shaping individual identity. While communitarians

criticize extreme individualism, this does not mean they oppose liberalism altogether. Instead, communitarian liberals reaffirm liberal principles, including promoting the development of human potential and advocating the role of the state in safeguarding freedom of choice in shaping, pursuing, and adapting life (Levine & Deleon, 1979; Szablewska & Kubacki, 2019). However, they challenge the focus on the individual rather than the community.

Two other core beliefs of communitarians are that their communities primarily shape people's values, actions, and identities. In other words, they believe that people's beliefs, worldviews, and everyday actions are all shaped by the context of their communities (Fauchart & Gruber, 2011). To be a good citizen, one must look beyond one's interests and work toward the "common good," which can be defined as the result of group deliberation on shared values and priorities (Toukan, 2017).

Scholars argue that communitarianism exists in Asian societies, including Singapore, Hong Kong, Japan, South Korea, China, Malaysia, and Indonesia. According to Tomsa & Ufen (2012), some East and Southeast Asian political leaders attempt to formalize communitarianism as the official national philosophy to justify political administration and broadly targeted programs.

A 'good citizen' in Asia contributes to society by supporting their community and adhering to publicly shared principles, an idea based on communitarian philosophy. Li & Tan (2017) found that the focus of citizenship in Singapore, Malaysia, and China is not so much on their rights but on their obligations to family and society compared to citizenship ideals in these three countries. Asian communitarians tend to associate communitarian values with what they call "Asian values," a term encompassing various moral principles, social customs, and cultural attitudes rooted in Asian philosophical traditions, historical experiences, and shared values. Many education programs in Asian countries reflect the communitarian ideological preference for the form of civil republic citizenship over the individualistic liberal citizenship concept.

An essential aspect of communitarianism in the educational context emphasizes the performance of duties as a citizen and compliance with rules, while the second emphasizes the privileges and responsibilities that come with being a citizen (Blok, 2013; Risse-Kappen, 2016). Generally, values education follows a transmission method aligned with civil republicanism and defines a "good citizen" as someone who accepts and acts according to the existing social system and values. There is concern that if the transmission method is overly relied upon, students may lack essential skills for consensus-building processes in democratic societies, such as reasoning, discussion, decision-making, and conflict resolution.

Implementation of Community Values and Closeness to the Environment in Citizenship Education

Since the 1970s, there has been a notable development in political philosophy marked by the emergence of communitarianism, which prioritizes communal values and criticizes the individualism of liberalism. According to them, individual autonomy liberalism emphasizes atomistic and transcendent. The liberal egalitarianism, advocated by Rawls and Dworkin, is the primary target of their criticism. Their focus revolves around individual autonomy, state neutrality, and universalism. Liberalism is seen as granting individuals too much freedom without state participation. They emphasize the needs of the community over individual freedom alone.

Communitarianism argues that cultural bonds always bind people together in society. Cultural habits bind individuals to each other and other members of the community. It is the most distinct difference between liberalism and communitarianism, asserting that individual freedom and relationships with society cannot be separated in social or political practices. Liberalism argues that individual freedoms are bound to each other.

Risse-Kappen (2016) states that an individual's development within a specific group environment cannot be detached from them. Having shared aspirations in society requires assuming a collective identity. Values linked to and taking on collective achievements create the same emotional connection between an individual and the community based on voluntary participation. Shared values within the group determine the fundamental idea of a "good life" for the community. Since virtue is seen as a common good, it will be considered fair.

The democratic and liberal ideas presented in the form of direct elections contradict the communitarian concept of shared morality and virtue. Its implementation will then involve dialectics, especially in terms of political involvement. Roberts (2004) defines political participation as voluntary actions individuals take to participate in the indirect or direct election process of officials in the public policy formation process. Individual voluntarism is prioritized in the context of voluntary involvement. It contradicts socio-cultural factors that help people build bonds with each other in society.

Theoretically, communitarians are famously tricky to categorize, and a simple response to communitarian discussions cannot be given. It is easier to define communitarians by what they oppose rather than what they support. Although it is widely known that communitarians oppose cosmopolitanism and universal enlightenment reasoning, it can be challenging to distinguish the common thread in positive communitarian political recommendations. Some are more moderate or progressive than others, while others are more

conventional or conservative. Aristotle indeed influenced some, while others were Hegelian. Some communitarians have intellectual ties to postmodernists, while others are more comfortable with realists. Communitarian liberals, liberal nationalists, and the 'new communitarians' all represent interesting intersections with an interest in restoring social capital (Marshall, 2014).

Despite their political differences, communitarians share a focus on identity issues and the relevance of social relationships. Communitarians are concerned with the nature of recognition or misrecognition, with placing humans in the world and how this shapes and limits the boundaries of individual moral universes; this preoccupation helps explain their criticism of cosmopolitanism and the diversity of political studies. Philosophical questions about what one must do can only be answered after understanding oneself. Only by placing people in specific groups can this problem be overcome; doing so permanently changes people's position in the world and determines their responsibilities and relationships. It is also crucial in determining where moral boundaries should be set and what political structures should be implemented. Communitarians, in this regard, are sometimes accused of placing ontological issues above the study of ethics.

Communitarianism differs from socialism and Marxism. While Marxism views society as something that can only be achieved through a revolutionary change in society, overthrowing capitalism and replacing it with a classless or socialist society (Merlingen, 2013), communitarianism believes that society already exists in the form of cultural traditions, practices, and shared social understandings. Society does not need to be established anew but needs to be recognized, appreciated, and protected by paying attention to group membership rights. For communitarianism, society is one and free (Kymlicka, 2017).

There are two perspectives on communitarianism. First, as an optimistic view, communitarianism is considered one of the perspectives in political philosophy that emphasizes community members' ethical and social-psychological values. The justification for ethical considerations is determined by facts within the context of cultural understanding and community traditions. Second, as an opposing view, communitarianism is regarded as anti-liberalism. It is a critique of liberal values.

Communitarianism proposes the common good as a fundamental conception of a good life, determining the community's worldview. This common good will unify or serve as a measure to evaluate various preferences of group members. The community's worldview underlies public order regarding various conceptions of what is good. The weight given to individual preferences depends on how much they align with and contribute to this common good.

Communitarianism encourages people to accept concepts of good that

align with the community's worldview and prevents various concepts of good that conflict with the community's worldview. Communitarianism makes community values the authoritative horizon that sets life goals for humans. Specific community practices that contribute to the common good can be supported by everyone as the basis for a politics of shared goodness.

The manifestation of this common good is closely related to the environmental context because achieving a common good that violates environmental principles as an integral part of a community is impossible. This perspective indicates a closeness between communitarianism and the environment. Compared to the differences between communitarianism and liberalism, it seems that communitarianism is more focused on environmental awareness than liberalism, which is more focused on economic development.

Communitarianism does not directly criticize individual autonomy in liberalism but rather its neglect of the social conditions necessary to cultivate this autonomy. According to them, individual autonomy can only be trained and developed in a specific environment. For autonomy or freedom of action, an individual must have various life choices, and these life choices are provided by their community. Therefore, government intervention is necessary to provide or support communities that offer adequate life choices for realizing individual autonomy.

The demand for government intervention in providing and supporting communities that offer adequate life choices makes communitarianism oppose state neutrality. According to them, the state should support shared concepts within society and eliminate concepts that conflict with them. State neutrality should be abandoned for a politics of shared goodness. State neutrality cannot adequately provide or protect the social environment necessary for self-determination. The ability to choose concepts of good can only be exercised in a specific type of community, and such communities can only be maintained with a politics of shared goodness.

The changing living patterns of Indonesian students are becoming a significant issue for the education sector. Parents are becoming concerned about several teenage instances, which are commonly referred to as juvenile delinquency. This problem essentially becomes everyone's primary duty in an educational setting. It is challenging for children with this illness to participate in constructive social activities since it affects their unfavorable perceptions in the social setting.

The system of instilling attitude, knowledge, and character values in school citizens known as "integration of civic education values" consists of knowledge, awareness, or will, and actions to put these values into practice toward God Almighty, oneself, others, the environment, and nationality in order to help us become human. Meanwhile, a number of values—

including commitment, faith, honesty, compassion, and civility or ethics—need to be fostered in citizenship education. Students will find it simpler to engage with society if they can comprehend the objectives of civic education.

Until now, citizenship education has become a fundamental component of national education's instrumentation and praxis, educating Indonesians' lives via the "value-based education" corridor. The curriculum, theoretical frameworks, and programming paradigms serve as the foundation for the arrangement or systematic framework of Citizenship Education (Bosio, 2020).

A learning plan that links the behavioral components of character values to indicators and learning objectives and citizenship education learning resources may be used to implement character education through citizenship education at every kind and degree of education. Three stages—the introduction, the main activities, and the conclusion—describe how citizenship education is implemented using learning materials regarding character values in the teaching and learning process. Character-value-based citizenship education is evaluated based on developing individuals who are interested in the environment and participate actively in community activities.

Building Nature-Based Communitarian CSR in Citizenship Education

The communitarian understanding that prioritizes collective interests over personal interests is evident in various patterns of harmonization between companies and communities. A robust communitarian aspect is apparent in certain regions, as seen in communities partnering with PT. Antam rejects the modernization of capitalism (Suparman, 2013). The recognition of communitarian existence in Indonesia has received attention from the government, including communitarian agendas in the constitution and legislation. This situation emphasizes the government's acknowledgment of communitarian communities.

The reality in Indonesia also shows that communitarianism has become a *lex specialis* within the scope of legal regulations in the country. There are exceptions in areas closely related to communitarian categorizations, such as Yogyakarta, Aceh, and Papua, which have special institutional and practical rules. This reality confirms that Indonesia thrives in diversity, not only culturally but also legally (Effendi, 2018).

These differences indicate the need for multicultural education focused on strengthening tolerance among communities. Without a foundation of tolerance, the increasing number of communitarian communities tends to escalate conflicts among them. Pancasila and Citizenship Education play a crucial role in reorienting cultural understanding for

Indonesian society (Manik & Samsuri, 2021).

Establishing communitarian-based Corporate Social Responsibility (CSR) that revolves around the environment provides an alternative solution to environmental issues resulting from meeting community needs. This condition signifies the necessity of a movement based on communal awareness to conduct reforestation. The growing communal awareness of nature has an impact on pressuring the government to create regulations addressing environmental problems.

Higher education's citizenship education, the driving force behind and a component of creating a multicultural lifestyle to strengthen national understanding and appreciation for diversity could be more encouraging at this point (Kopish, 2024). It is beginning to lose its multicultural dimension and actualization because it is stuck in the academic realm and ignores the affectionate side. Civics education is typically only conducted partly and does not consider the ideals of diversity and local knowledge. Civics as a medium for intercultural education ought to be able to cultivate it more methodically and thoroughly.

The foundation of education and culture in education is the value of local wisdom. Local wisdom and knowledge are seen by Ethno pedagogy as a source of creativity and abilities that may be applied for the good of society (Setiawan, 2021).

In order to prevent the flow of globalization, which destroys

components of national identity, ethnopedagogical studies seek to reconstruct or improve social and cultural circumstances via education to maintain cultural values and strengthen multicultural national identity. It further emphasizes the educational goal of students acting as change agents. Ethnopedagogical investigations into citizenship education's goals, resources, and approaches as a means to promote national character and cultural education in undergraduate settings.

Ethnopedagogical studies aim to explore how other cultures are introduced in all their social life contexts and the features of their use (Stadnichenko et al., 2021). The current talks are predicted to assist in improving scientific technology in Indonesia based on characteristics of Indonesia's cultural variety, which makes them highly helpful for extending knowledge in areas not included in the lecture content.

By reinforcing cultural education, especially for students, the goal of conducting an ethnopedagogical study of civics learning as a vehicle for cultural education and national character in higher education is to strengthen Indonesian cultures, which recently seem to have been lost and replaced by foreign cultures entering Indonesia. In higher education, the nation's character will be reinforced once again since students are the future leaders of their country, and other nations will view Indonesia as having solid morals. The content of civics classes includes

teaching students about Indonesian cultures in addition to citizenship education, legislation, and other topics. It helps students develop a love for their country and fortify the nation's character, which is eroding.

The connection between nature and students in Civics indicates that it is essential to apply Civics not only theoretically in the classroom but also practice in nature directly, especially in applying the principles of nature conservation.

CONCLUSION

Philosophically, communitarianism is an idea that was born as a criticism of the dissatisfaction with the implementation of the idea of liberalism, which focuses heavily on individuals, not groups. This situation impacts the communitarian emphasis on unity and unity of society in achieving social goals. Environmental awareness is an integral part of the sustainability of the world's ecosystem, which is starting to be damaged by rapid industry. The rise of industrial companies in Indonesia has impacted environmental damage and attracted criticism from the public, so corporate social responsibility was formed, which is a form of company commitment to the social environment to maintain environmental sustainability and empower the surrounding community. Ideologically studied, environmental damage cannot be separated from the strong ideology of liberalism, which pays little attention to ecological elements. This article attempts to raise an alternative study regarding communitarian CSR, which has an

understanding of environmental awareness. Communitarianism focuses on social realities that must be maintained and cared for to give rise to collective consciousness, in which collective consciousness contains environmental elements. This paper uses literature studies to examine communitarian understanding. The knowledge obtained from literature searches, namely communitarianism, provides a different perspective from liberalism regarding self and the environment, so it is interesting to apply communitarian thinking in companies to be able to implement environmental awareness as an alternative solution to environmental problems, where this condition indicates the need for a movement based on communal awareness in reforestation. The increasing communal awareness of nature has resulted in public pressure on the government to make regulations that pay attention to environmental problems.

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