

ENVIRONMENTAL COMMUNICATION STRATEGY IN THE SABIBILULUNGAN PROGRAM FOR PLANTING TREES (SATAPOK) IN BANDUNG REGENCY

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ABSTRACT

The critical land in Bandung Regency has reached 24,542.5 hectares spread over to several sub-regencys. The impacts of its caused sedimentation, water absorption, and decreasing air quality. Sabilulungan tanam pohon kesayangan (*Satapok*) is a tree planting movement based on conservation education and worship. This study aims to determine the implementation of public participation in environmental conservation efforts to reduce critical land. The method used is descriptive qualitative with data collection applying observation techniques, interviews with related parties, documentation, and literature study. The results showed that the *Satapok* movement has been running since 2018. It is a collaboration between the government of Bandung Regency and the participation of several agencies/institutions/professional associations and residents in several critical land locations by planting thousands of trees of various types such as woods, multipurpose tree species, tree fruits, coffee trees, tea trees, and forage plants like calliandra for conservation. Tree planting activities are accompanied by residents assigned to maintain the planted trees, so this movement is also socially and economically beneficial and worships. Another benefit that began to be pioneered and developed is used as a natural tourist location. This movement shows concern in the form of citizen participation, whether individually or in groups, that are sustainable and can develop awareness and literacy of citizens to the environment.

Keywords: Environmental, Communication, participation, conservation, *Satapok*

INTRODUCTION

Environmental problems mostly get people or government attention when a disaster occurs. Despite the disaster, environmental issues often do not have enough place on the headline of mass media, whether in print, online, TV, or radio.

It proves that environmental issues do not have received significant attention from various parties, including the media. Therefore, it is not odd when environmental damage is seen everywhere or environmental crises like water, land, air, and climate change. According

to [Susilo and Dharmawan \(2021\)](#), the roots of environmental damage are caused by human behavior to meet economic life needs. They ignore the balancing of the environment, and they are never satisfied; it causes many natural disasters that happen in several parts of the world.

Kompas.com stated that West Java Province has an area of 700,000 hectares, classified as very critical, and an area of 250,000 hectares classified as critical. Meanwhile, Detik.com mentions several areas that have critical land, including Bandung regency. The area of Bandung regency is approximately 176,238 Ha; most of the area of Bandung is located between the hills and mountains that surround Bandung regency and consists of 31 sub-regencys. It turns out that almost 14% is critical land or reaches 24,542.5 hectares spread over 23 sub-regencys (book RP-RHL Bandung regency 2015-2020), and most of the land belongs to PT. Perum Perhutani (State-Owned Forestry Company) and PTPN VIII (State-Owned Plantations Office) are located in the upper Citarum River.

According to the Law of the Republic of Indonesia, Number 37 of 2014, critical land is an area that does not function well as a medium for plant production, whether cultivated or not. This critical land is caused by the degradation or decline in land quality in changing biophysical environmental conditions due to human activities.

In addition, it will disrupt the function of land as a medium for regulating water and flood protection. It has an impact on decreasing the conservation function, meaning that it cannot function to maintain water management, soil resources, and the biodiversity that lives on the land. The production function means that it is no longer capable of being a medium for growing and developing crops, plantations, forestry, fisheries, settlements, industry, and tourism. With the disruption of these two functions, the socio-economic life of the community is also disrupted ([Tohirin, 2020](#)).

Meanwhile, according to the Law of the Republic of Indonesia Number 5 of 1990, conservation as the management of biological natural resources is carried out prudently. Therefore, it is sustainable and can increase the value and quality of biological diversity. Conservation of living natural resources and their ecosystems is based on the principle of preserving the ability and utilization of living natural resources and their ecosystems in a harmonious and balanced manner. It aims to support efforts to improve the welfare and quality of human life. Consequently, that conservation is the responsibility and obligation of the government and society. Conservation activities can be carried out through activities (1) protection of life support systems, (2) preservation of the diversity of plant and animal species and their ecosystems, and (3) sustainable use.

Sabarmuridin in [Setyowati \(2014\)](#) has researched conservation issues; he describes a conservation effort carried out by agroforestry. It is a system of land use with the technology utilizing annual crops on a land unit planted within seasonal crops, and cattle are arranged spatially and temporally according to local cropping patterns. Agroforestry allows environmental management in a sustainable, integrated, and mutually supportive manner.

Conservation is the reforestation of the area as an effort towards environmental sustainability. Activities of conservation include planting perennials, grasses, making and building terraces to prevent erosion. Each lane or area must have open green spaces.

[Saepullah and Tresnawaty \(2020\)](#) did research related to the Citarum River. This research tells about environmental da'wah messages in the photojournalistic work "A Year of

Citarum Harum" showing the vastness of the Citarum River, which dense green plants surround; on the contrary, it also shows the black color of the river water in Citarum that contaminated with industrial waste.

In addition, the Citarum river can cause flooding almost every year in the area around the river and particular areas such as the Dayeuh Kolot sub-regency. As reported by Liputan6.com, due to heavy rains, several areas in the Bandung regency flooded. The Bandung Regency Regional Disaster Management Agency data stated that puddles submerged 7,364 houses and 11 schools and 42 worship places in Baleendah and Dayeuh Kolot sub-regencys (Rivaldi, 2020).

According to [Kusuma \(2017\)](#), the factors causing critical land in Lima Puluh Kota Regency, West Sumatera Province, cannot be separated from the existing natural resource potential. These natural resources, which the community uses, are exploited unequally, including planting activities that ignore the conservation of soil and water; therefore, it damages the ecosystem that causes water deficit.

Moreover, [Mutmainah, Harsasto, and Alfirdaus \(2018\)](#) research discussed disaster management efforts due to critical land, namely by rehabilitation of critical land that can create communities of environmentalists with various activities. It is in line with the rights and obligations of the community in disaster management as stipulated in Law No. 24 of 20017 concerning Disaster Management.

In line with the law, the Bandung regency's government has a policy that handles environmental problems that need to be carried out continuously. It involves many stakeholders and is based on an ecosystem approach. In addition, the potential for citizen participation to be significant in supporting the success of environmental management needs to be communicated. This statement is reinforced by Pramudya Sunu said that two types of disasters due to damage to the environment's carrying capacity come from internal factors. This damage comes from nature itself; therefore, it is difficult to avoid because it is part of natural processes and external damage stemming from human behavior ([Susilo & Dharmawan, 2021](#)).

According to [Keraf \(2002\)](#), it is unavoidable that many environmental cases currently happening globally and nationally are mainly because of human behavior. Many pollution and damage in the sea, forest, land, water, atmosphere, and others come from irresponsible and uncaring human behavior. Therefore it is necessary to have an environmental ethic that can assist in developing behavior both individually and in groups. Concerning the environment, besides developing social and political systems that are friendly to the environment, it also influences decision-making and policies that impact the environment.

Internal environmental communication ([Flor, 2018](#)) is part of development communication, a study that logically discusses environmental problems, especially the relationship between humans and their natural surroundings. Communication plays on planning social change. Whereas environmental communication programs usually apply bottom-up and top-down communication practices, it aims to achieve the goal of mutual understanding. Environmental communications practices development journalism, community broadcasting, educational communications, and social marketing. The program of environmental communication also goes along with this.

To strengthen the concept of environmental communication, according to [Arifianto \(2011\)](#), mass media can be used as a tool to transfer ideas, ideas, or models so that the media

serves as a bridge to the broader world. The environment or situation that affects communication is physical, socio-cultural, psychological, and time dimensions.

Satapok is abbreviation from Sabilulungan Tanam Pohon Kesayangan, where "Sabilulungan" means the power of social energy to motivate community to participate. "Tapok" means planting trees. Thus, *Satapok* means planting trees with communities. To make this movement work, the Bandung regency's government continues to conduct education and socialization, inviting residents to support this movement. [Ife and Tesoriero \(2016\)](#) stated that participation is a central concept and fundamental principle in community development. Participation must include the ability of its people to influence activities that can improve welfare. Participation can be both a way and a purpose because it forms part of the cultural foundations that pave the process for the achievement of human rights ([Ife & Tesoriero, 2016](#)).

Bornby defines *participation* as an action to obtain benefits. The Sociology dictionary states that participation is a person's cooperation in a social group to engage in community activities outside their work or profession ([Sumbi & Firdausi, 2016](#)).

Research by [Sidiq and Resnawaty \(2017\)](#) on the participation of local communities in tourist villages plays an important role when the government implements development programs in environment-based tourism in all stages of development, starting from planning, decision making implementation, and program supervision.

[Nawiyanto \(2014\)](#), examining the environmental movement from the independence era, 1945ish to 2000, mentions the Wahana Lingkungan Hidup Indonesia (WALHI) or Indonesian Forum for the Environment on October 15, 1980, culminated a new trend of the environmental movement. WALHI is followed by three major groups, community organizations (religions, socials), nature lovers' organizations, and professional organizations. The formation of Walhi marks the emergence of a new force outside the government that should be reckoned with in realizing a sustainable environment. WALHI's impression of the environmental movement marks a significant strengthening of the *Satapok* movement, especially in the involvement of forces or groups outside the government. Walhi marks the expansion of the environmental movement.

Satapok is a conservation and worship-based movement to invite and motivate residents, both individually and in groups. Both on prepared and provided land and privately owned land with the principle of "planted trees become favorite trees." Hence, everyone has an ongoing relationship with the trees that they have planted.

Sabilulungan for West Java residents is a familiar word because it is part of the Sundanese culture. In research by [Budiana, Bajari, and Mulyawan \(2020\)](#), Sabilulungan is often interpreted as cooperation. Furthermore, it is said that Sabilulungan is not just cooperation but has the meaning of synergy, togetherness, and one form of wisdom in Sundanese culture is the concept of silih asih, silih asah, silih asuh (SILAS). Wisdom of SILAS means the life guidance of Sundanese people, aiming to create harmony with the surrounding environment. In addition, referred to as understanding, Sabilulungan also contains spiritual values that, as a tradition, have existed in the life of the Sundanese people for a long time.

This research tries to describe the implementation of the *Satapok's* movement and the activities of the Bandung regency's government in collaboration with institutions, organizations, local people, and others as a form of participation. Also, try to carry out actual actions to plant trees movement in critical land recorded by the Bandung regency's government and private land to reduce the extent of the existing critical land.

RESEARCH METHOD

Referring to Guba and Lincoln's explanation in [Mulyana \(2001\)](#), this study uses the constructivism paradigm, relativism, both local and specific realities constructed into aspects of ontology. The epistemological aspect in the constructivism paradigm is related to the transactional or subjectivist form in co-created discoveries. At the same time, the methodological aspects are hermeneutical or dialectical.

Some of the characteristics of qualitative research in [\(Creswell, 2016\)](#) includes: (1) the natural setting where researchers tend to collect field data in locations where participants are under the problem to be studied, (2) the researcher as a key instrument, in collecting information data are collected through documentation, behavioral observation, interviews with participants, (3) various data sources, (4) inductive data analysis, (5) the meaning of the participants on the issue under study is not the meaning of the researcher, (6) design which means that the research process is continuously developing dynamically, (7) reflexivity, namely researchers reflect on how their role in research and their personal, cultural and experiential backgrounds have the potential to shape interpretations, (8) holistic view, in which the researcher tries to create a complex picture of the issues raised into a visual model that can help build a holistic picture.

The research subjects were determined with specific considerations with the criteria of subject involvement in the issues studied, such as (1) government officials in charge of the *Satapok* movement, (2) agencies related to critical land such as PT. Perhutani, (3) the community or residents associated with the *Satapok* movement.

Data collection techniques were carried out by observation, interviews, documentation, and literature study. Researchers, as the key instrument according to [Creswell \(2016\)](#) conducted data analysis along with the data collection process and after the data was collected entirely in the form of transcripts of interviews, documentation of observations in the form of pictures, photos of diaries, and literature relevant to the study.

Validity is one of the strengths-based on determining the findings obtained accurately from the researcher's point of view, participant, or reader [\(Creswell, 2016\)](#). Meanwhile, to check the reliability of the approach used, it can be done by carefully documenting the research procedures to the steps and doing cross-checks.

Sources of data in this study in the form of primary data were taken from the source directly in this study obtained from the person in charge of the *Satapok* movement program, which are Bandung Regency Environmental Service, State-Owned Forestry Company, and local people in regency areas. At the same time, secondary data sources are in the form of library data and relevant documentation that are used as references.

RESULTS AND DISCUSSION

The profile of Bandung Regency in terms of geography is located in the highlands at coordinates 1070 22' - 1080 - 50 East Longitude and 60 41' - 70 19' South Latitude. Hills and mountains surround most. In the northern part, there is Bukitunggul height of 2,200 m, Tangkuban Parahu Mountain with a height of 2,076 m which borders the West Bandung Regency and Purwakarta Regency. The southern part is Mount Patuha with a height of 2,334 m, Mount Malabar with 2,321 m height, Mount Papandayan with a height of 2,262 m and

Mount Guntur with a height of 2,249 m, both on the border with Garut Regency.

Areas bordering Bandung Regency include the North with West Bandung Regency, Bandung City, Cimahi City, and Sumedang Regency. In the east, it is bordered by Sumedang Regency and Garut Regency. In the west, it is bordered by West Bandung Regency and Cianjur Regency, and Bandung City. Furthermore, the south is bordered by Garut Regency and Cianjur Regency. This data is contained in the Bandung Regency Spatial Plan 2016-2036 (Jabarprov.go.id, 2021).

As an area with such geographical conditions, Bandung Regency has many potential disasters due to the problem of natural damage. Namely landslides, the polluted river flows, to floods that occur almost every year, especially when the rainy season arrives.

The former Regent had carried out the program in handling critical land in Bandung Regency through reforestation and land rehabilitation, empowerment of Forest Village Community Institutions, and the existence of "Leuweung Sabilulungan" conservation land. Because at the end of 2010, the critical land in Bandung Regency was approximately 59,969.39 Ha. Then in the following year, 2011, reforestation was performed on 6,155 Ha, whereas in 2012, it covered an area of 16,300 Ha. Therefore, the Bandung Regency won first place at the West Java level in dealing with critical land.

The conservation function of critical land in Bandung Regency, is spread over several sub-regencys, including Cimenyan, Ciwidey, Cilengkrang, Ibun, Kertasari, Pacet, and Pangalengan. The critical land area reaches 24,542.5 Ha in the 2015-2020 Bandung Regency RP-RHL book.

The pioneering Sabilulungan movement to plant trees initiated by the Regent of Bandung Regency in 2017 was followed by planting 200 Jamaican water guava trees, which are MPTS (Multipurpose Tree Species) fruit trees on the shoulder of the Cipatik-Soreang road, Kutawaringin Regency. It is hoped that this pilot movement will motivate local people to play an active role in supporting the Bandung Regency government program. One citizen is obliged to plant two trees because humans need trees as oxygen producers.

According to the Head of the Environmental Service, the values that are willing to carry out through this movement are one tree that can provide oxygen supply for two people. While another plant will be of worship value because even though the tree owner has died, the tree will still benefit many people from the oxygen produced, making worship the reward that continues to flow to the tree planter. In essence, worship has two elements: submission as the highest element and the deepest love for Allah SWT (God) is the implementation of that worship. Taking action on the environment, such as planting trees as a reforestation ceremony, throwing garbage in its place, keeping the surrounding environment clean, are examples of worship that residents can do as a form of love for God as the creator of the universe.

July 11, 2018, *Satapok* Movement regulation is stated in the Bandung Regency Regent's Instruction Number 3 of 2018 concerning Worship-Based Conservation and Welfare through the Sabilulungan Planting Trees (*Satapok*) movement in Bandung Regency. The recent Regent instructed all village-level leaders to head regional organizations or community institutions and community members to participate personally and institutionally in the *Satapok* Movement Program. Also able to invite and motivate, mediate and facilitate technical implementation of worship-based conservation and social welfare under the coordination of the Environmental Service.

The Head of the Environmental Degradation Conservation and Control Division at the Bandung Regency of Environmental Office said that this program started because a maintenance program did not follow a tree-planting program. Many trees failed to grow and could not be taken advantage of. For this reason, *Satapok* hopes to answer this problem so that the results of an abundance of oxygen and environmental sustainability can be realized.

The realization of the *Satapok* movement had been carried out before the Bandung Regency Regent's Instruction Number 3 of 2018 was signed. The movement is an effort to reduce the extent of critical land. The scope of the *Satapok* program is the implementation of utilization, rehabilitation and reclamation, forest protection, and nature conservation. By exploring the potential of forest resources to obtain optimal benefits in terms of ecology, social, and economy beneficial to both parties and tourism potential.

Satapok Movement is divided into specific groups of plants: woody plants (400 trees/ha); MPTS (Multipurpose Tree Species) plant which has various functions to produce fruits, the leaves are for animal feed, and the branches and branches are for firewood. The particular plant in the *Satapok* movement produces fruit (100 trees/ha), forest floor plants in coffee, tea, forage/forage, calliandra, and others.

Planting activities on the forest floor in the future can be developed into a follow-up business in the product processing industry (tea and coffee), animal husbandry, honey bee development, and a natural tourist location.



Picture 1. Logo of the Sabilulungan Movement for Planting Love Trees
Source: bandungkab.go.id

The *SATAPOK* program has the concept that "planted trees must live; therefore, there must be an owner and maintenance." To have a successful program, the Bandung regency government has prepared 120 people from LMDH (Forest Village Community Institution) to maintain a plot of 80 trees. In addition, the owner can deposit maintenance fees of IDR 25,000 per tree. Six months later, each tree that grows will be given a tree certificate, and at the end of the year, the tree will be replaced for Rp. 100,000- sourced from CSR funds. Thus the slogan of the Bandung Regency, "Leuweung Hejo Rakyat Ngejo," can run through the *SATAPOK* movement.

In practice, planting can be on private land or critical land determined; thus, technically, tree ownership can be individuals or corporations/institutions/agencies bound by a cooperation agreement. Tree certificates are a tangible manifestation of the concern of all components of society in maintaining and maintaining the ecosystem so that the principle of "Upstream Planting Downstream Care" will be realized (Era, 2018).

In the Bandung Regency Environmental Service program, it is stated that according to Environment Canada, based on research results, an average of one tree can produce nearly 260 pounds of oxygen every year. Two mature trees can provide enough oxygen for a family of 4 (four) people. Meanwhile, a single mature tree can absorb 48 pounds of CO₂/year and release enough Oxygen (O₂) back into the atmosphere to support two humans. (Abror Day Foundation).

Based on documents from the Bandung Regency Environmental Service, several *SATAPOK* movement activities have been carried out before the instructions of the Bandung Regency Regent Number 3 of 2018. It includes March 6, 2018, in the Bandung Regency National Waste Care Day with participants from 20 countries at the Zerowaste City Festival planting trees in the backyard of the building Sabilulungan; Bandung Regency consists of 50 trees which are managed and maintained by an officer.

In the critical area of plot 18, Ciseke Village, Cibeureum Village, Kertasari Regency, in April 2018, three tree planting activities were carried out. First, in collaboration with the West Java Tax Office, as many as 426 sugar palm trees (*Arenga pinnata*) were maintained by 12 officers. Together with Sarisandang Majalaya, as many as 500 coffee trees (*Coffea*) are maintained by three officers. Third, together with the Department of Youth and Sports, 20 sugar palm trees (*Arenga Pinnata*) were planted and maintained by an officer.

In the critical area of plot 73 of Bleblegan Village, Tarumajaya Village, Kertasari Regency, in April 2018, two *SATAPOK* activities were carried out. First, together with the Department of Cooperatives, Industry, SMEs, and Trade, 1126 pine trees (*Pinus Merkusii*) and Aren (*Arenga Pinnata*) were planted, and 26 officers were maintained. Second, together with the Indonesian Doctors Association in Bandung Regency, 1000 pines were planted, managed by 15 officers.

August 14, 2018, The Bandung Regency Government signed a joint agreement with the State Forestry Public Company on cooperation in forest management synergy. This collective agreement is intended to serve as the basis for conservation-based forest management and control of environmental damage in the state forest area within the administrative area of the Bandung Regency Government, which the State Forestry Corporation manages. With this collaboration, it is possible to increase the potential of natural resources and forests to obtain optimal benefits in terms of ecology, society, and economy through community empowerment to provide benefits for both parties.

Environmental preservation efforts of the *SATAPOK* movement, including those that took place during the rainy season from January to March 2019, together with the CSR program of PT. Len Industri in Mekarsari Gambung Village, Pasir Jambu Regency by planting 15,000 coffee trees that can benefit farmers by introducing, developing, and preserving agricultural products in a sustainable manner, especially Gambung coffee. Mekarsari Village was also used as a fostered village by PT Len Industri as one of the PKBL (Partnership and Community Development Program) implementations (Aisyah, 2019).

The continuity of the *SATAPOK* movement was carried out in the Mount Caringin Tilu field, Cimenyan Village, Cimenyan Regency. Together with the Tree Planting Month Movement during the rainy season from January to March 2019, all regional heads, sub-regencies, and village heads throughout Bandung Regency. In addition, reforestation activities on critical land in the village were also introduced to the Sabilulungan Village Forest movement. All stakeholders, including the government, the private sector, and the community in their respective villages, can be carried out. As an initial pilot, the activities were carried out in five blocks in the Caringin Tilu area (Mainaki, 2019).

The Covid-19 pandemic occurred at the beginning of 2020, precisely in March, so nature conservation activities were not carried out much. However, shortly before the pandemic, a Camp Santri activity from Persis (Islamic Association) held tree planting activities in line with *Satapok's* mission; it was an example of the participation of the community concerned about the environment.

At the end of 2020, at the tourist spot on the thousand steps of the Cileunyi sub-regency, the Environment Service, the Tourism and Culture Office (Disparbud), the Community and Village Empowerment Service (DPMD), the Cileunyi Regency Leadership Communication Forum (Forkopimcam) and community leaders, as well as the environmental community and residents, carried out the lunar month movement. Planting as an effort to reforest step by step, restore the function of the land by planting various types of trees, including oranges, jackfruit, jengkol, and petai. This activity is important to avoid land shifts and water security in order to minimize flooding downstream. The *Satapok* movement is part of the education and role model for the community that continues to be encouraged (Muttaqien, 2020).

Until the middle of 2021, the *Satapok* Program in Bandung Regency will continue to run even though it is in suspended animation. According to the Head of the Environmental Degradation Conservation and Control Division at the Bandung Regency Environmental Office, this is due to the political process that has just taken place in Bandung Regency. Moreover, the results were won by the new Regent and Deputy Regent, so he is still waiting whether this program will be continued or not.

He hoped that even though the name had to be changed or adjusted, the name *Satapok*, contains the word Sabilulungan, which was the slogan from the former Regent; hopefully, this program will continue.

According to the Head of Conservation and Control of Environmental Damage at the Bandung Regency Environmental Agency, previous leaders' foundation with conservation efforts involving community participation to tackle environmental damage in Bandung Regency is quite good. So it is just a matter of continuing to add new touches, including if a name adjustment or rebranding is needed.

CONCLUSION

Sabilulungan Planting Trees (*Satapok*) is a reforestation and rehabilitation movement for critical land. Its implementation is based on the Regent's Instructions, the Bandung Regency Regent's Instruction Number 3 of 2018 concerning Worship-Based Conservation and Welfare through the *Satapok* movement in Bandung Regency. This activity portrays the participation of institutions, professional associations, communities, and individual citizens who care about the environment to reduce critical land.

The results of the movement show the growing participation and concern of citizens towards environmental conditions that are starting to become critical by participating as donors and residents who take care of trees so that they thrive. Currently, the *Satapok* program is experiencing political obstacles because Bandung Regency has just had a leadership change. The Bandung regency officer hopes the current leader continues this excellent program, although with a different name.

The value contained in this activity is a form of community concern and participation in a program launched by the government. This is a positive response and evidence of the realization of community participation in protecting and preserving the environment for the common good.

LIMITATION AND STUDY FORWARD

The program under study has been running for 3 years. Changes in political leadership that are certain to have an effect on this program need to be ensured in the next few years. Moreover, to see if this program is able to run consistently. Because environmental communication is not for the short term, but long term.

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