

# Increasing Citizens Awareness of the Value Social Justice in the Community for the Young Generation of Sinergi Sriwijaya Peduli in Palembang

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**Abstract-**This study is intended to describe the importance of strengthening and growing the value of positive character for citizens, especially among the younger generation as a milestone for the nation and state of Indonesia. The intended character is a caring character or known as caring for the value of social justice as a citizen. The form of caring character of citizens through various forms in the implementation of policies and programs carried out by the Sinergi Sriwijaya Peduli, especially the younger generation in the city of Palembang. This research focuses on how to improve and foster the care of young people in the era of globalization known as the 21st century through the value of social justice. This study uses a qualitative approach with descriptive study methods. Techniques for collecting the data are interviews, document studies, and literature studies. The results of this study are as follows: 1) Strengthening the character of concern for the value of social justice through several programs realized by the Sinergi Sriwijaya Peduli in the city of Palembang; 2) The impact of the efforts of Sinergi Sriwijaya Peduli which has been realized shows a strengthening of the value of citizens' social justice, especially for the younger generation in the city of Palembang.

**Keywords:** *citizen care, strengthening the value of social justice, the younger generation*

## I. INTRODUCTION

The young generation is the generation that will be the successor the ideals of the struggle that have strategic, dynamic, creative and productive potential. but the lack of awareness of the sense of injustice that exists as citizens, the younger generation in seeing the problems that occur in the community, especially the shift in values, namely the noble values of the nation, especially in human values that should be respected by every citizen. The morality of the nation, especially among the social community, especially the younger generation, is now increasingly felt to reach something that is quite disturbing, which is marked by the existence of deviant unfair behaviors, such as "Amoral" behavior carried out by the younger generation, as many are spread on social media, electronics and print media such as,

tv, radio, whatsapp, instagram, twitter, facebook, newspapers, magazines and others.

In article No.40 of 2009 concerning youth, that in the renewal and development of the youth nation, has a very strategic function and role that needs to be developed potential and role through awareness, empowerment, and development as part of national development, but also that in realizing national development goals, it is necessary for noble, healthy, Toughness, smart, independent and professional youth. The youth age is the period of the most important events in a human life [1]. It is the period of their social and professional establishment guidelines, the formation of worldview, value-motivational and normative spheres.

Furthermore, it is clear that the function of the young generation is very strategic as a change and as a national development that has the potential that must be developed with its role, the young generation has the potential through various things such as awareness, empowerment, and development and manifested with actions that are in accordance with the values - values that apply in society and are needed by young people who have values that are noble, healthy, tough, smart, independent,

Morality is considered synonymous with following the rules in the community in this matter such as not stealing, working hard, being economical, and simple, protecting each other and helping in kindness and not helping to help evil. at this time a lot is happening among the younger generation to take actions outside of immoral acts such as stealing, robbing, robbing, raping, harassing, persecuting, bullying one's own friends until the loss of conscience towards the community environment that is a disaster or moral problem leaving it to the problem as well as not having a sense of concern for the value of social justice.

Thus moral issues, then arises feelings of pity and prioritizes the interests of others, there are also other

attitudes that show the existence of a moral generation of youth. Where this can be referred to as moral tension, and moral tendency is the presence of conscience, being aware of moral and ethical standards and being concerned if someone does not heed them; love goodness, have a commitment to the truth and act right; self-control, ability to control the urge of the heart and focus on doing the right thing; there is humility, knowing one's own limitations; moral habit, develop a pattern of merciful behavior, kind and honest, until this behavior is natural and becomes a habit; willingness, internal commitment to do the right thing, even though it's difficult. Zuchdi thus the younger generation has attitudes that indicate a moral tendency [7].

It is thus moral in Indonesia that there needs to be an increase that is of concern to the Indonesian government for the younger generation who need to be improved. as felt by the Indonesian nation and society the problem was also felt by developed countries. especially in industrialized countries where morality ties are increasingly loose and degenerating where the people begin to feel the need for a revival of moral education that has recently been abandoned by citizens. the need for in-depth study of how to implement moral education in the community, not only taught in formal schools but also needs to be taught in a wider community among the younger generation.

Strengthening character education is given for how to apply the values contained in Pancasila and as in Indonesia the values of Pancasila have been taught at all levels of education, Zuchdi asserts that what still matters is the presentation strategy which is usually still focused on the development of Pancasila knowledge, not yet up to the level of practicing Pancasila values, there is also a social environment that is less conducive as well as a major factor that inhibits the practice of Pancasila values [7].

From this affirmation it does not require the possibility that Citizenship Education in Indonesia must look at various aspects which include knowledge to be good citizens, appreciation of the demographic system and values of citizenship, critical thinking skills, cooperative skills, and skills in dealing with various problems or conflict in the [8]. Judging from the affirmation, the problem that arises in society is how to foster positive character for citizens, especially among the younger generation, as a milestone for the nation and state of Indonesia. Where the intended character is a caring character or known as caring for a sense of social justice as a citizen.

Based on the description it appears that the concern as citizens of a sense of social justice which is a part of the public character that is a concern in the life of the wider community which is also needed in the process of demobilization as well as a part of the basic components in Citizenship Education is civic disposition or known as citizenship character. Judging from this it does not require the possibility that the strategy or program adopted to be

able to develop the character value of caring for the sense of social justice of a nation in this case especially the younger generation. One of the things that can be done is by empowerment carried out through humanitarian agencies. The humanitarian institution, Sinergi Sriwijaya Peduli (SSP), has a community empowerment program.

Conceptually, empowerment is realized through four main groups namely the program Sinergi Sriwijaya Peduli (SSP) health, the program Sinergi Sriwijaya Peduli (SSP) health, the program Sinergi Sriwijaya Peduli (SSP) response, the program Sinergi Sriwijaya Peduli (SSP) concerned with education, and the program Sinergi Sriwijaya Peduli (SSP) social economic.

Considering the meaning of caring for a sense of justice that is very broad, because it includes environmental care and social care, then the care that is intended in this study is caring in terms of fostering a sense of justice as citizens. Concern for the sense of justice that is meant is what relates to how feelings and attitudes of empathy towards fellow human beings among the general public, especially the younger generation. Where the younger generation is said to have a concern for injustice for citizens of the country if they can feel what is felt by citizens even though they do not directly experience it. the weakening or declining character values caring or caring in building a sense of justice is an important thing

to provide solutions to the problems of social inequality that emerge.

It is interesting to study where there is an institutional role in fostering a sense of humanity such as that carried out by the Sinergi Sriwijaya peduli (SSP) in an effort to reduce the existing social inequalities in society, but in reality Sinergi Sriwijaya peduli (SSP) is not yet effective enough in efforts to increase for welfare in the empowerment it does. This also provides a preliminary theory in this research which is wrong not in terms of the empowerment program carried out by Sinergi Sriwijaya Peduli (SSP), but what needs to be addressed and at the same time needs to be addressed is the effectiveness of the regulations or arrangements implemented by the relevant government and supporters at the level of participation citizens as a form of concern and social responsibility for their sense of social justice towards fellow citizens.

In this research, we will study about the ability of the empowerment program carried out by the Sinergi Sriwijaya peduli(SSP) in developing awareness of the value of social justice as a humanitarian institution. The output of this study is expected to provide several solutions to the problems or social inequalities between expectations and reality in the implementation of empowerment programs carried out by the Sinergi Sriwijaya Peduli (SSP) in the city of Palembang. in managing program or public policy and concern for the

sense of social justice of citizens is a study of the Citizenship Education section. As is known that in discussing Citizenship Education known as two terms, namely civic education and citizenship education.

## II. THEORETICAL REVIEW

### **Institute Sinergi Sriwijaya Peduli(SSP)**

Sinergi Sriwijaya Peduli is a philanthropic social institution that was born by the spirit of the young generation who have thoughts that develop the values contained in society on May 24, 2016 by making a humanitarian institution based on the Pancasila and the Republic of Indonesia Constitution 1945. As a social institution that is presented to manage and empower the community, the most important reason why Srivijaya Synergy was born is a strong determination to build humanitarian social institutions in South Sumatra Province, where the potential for zakat funds and social funds is very large.

Focus on the management of zakat and other religious donations, it is expected that Synergy can truly encourage the great potential of zakat to become a real force and a solid pillar supporting the glory and welfare of the people in South Sumatra through clear institutional positioning, excellent service, high program effectiveness, high process efficient and modern business, and according to the goals of *ashnaf* and *maqashid* (goals) of sharia.

### **Vision and Mission of Sinergi Sriwijaya Peduli**

The vision in the Sriwijaya Synergy is to become the best philanthropic institution in South Sumatra. The mission of the Sriwijaya Synergy is as follows:

- 1) Prioritizing appropriate programs according to community needs in reducing social problems faced with the SDGS parameter approach;
- 2) Professionals as a work culture so that good relations are established between the Institute and existing stakeholders;
- 3) Build networks and partnerships in all parts, both inside and outside of South Sumatra;
- 4) Together contribute to the improvement and change in the humanitarian social sector.

### **Citizen Social Justice**

Social justice means justice that applies in society in all areas of life, both material and spiritual. This means that justice must fulfill a sense of justice for all strata of society in other words all Indonesian people both within the territory of the Republic of Indonesia and for Indonesian citizens residing in other countries. The requirements that must be fulfilled for the implementation of social justice are as follows: (1) All citizens are obliged to act, act fairly, because social justice can be achieved if each individual acts and develops a just attitude towards others; (2) All human beings have the right to live according to human values, so they also have the right to demand and get everything

related to their life needs [9].

every nation, government and citizen must guarantee the rights of each individual to have a decent life which becomes a subject of discussion in life that everyone must be guaranteed welfare, because in article 33 paragraph 3 of the 1945 Constitution which explains that the earth and water and natural resources contained therein are controlled by the state and used as much as possible for the prosperity of the people, in this case the level of welfare of a person must be considered weighing on the article. As with Article 33 paragraph 4 of the 1945 Constitution which reads the national economy is held based on economic democracy with the principle of togetherness, efficiency, fairness, sustainability, environmental insight, independence, and by maintaining a balance of progress and unity of the national economy.

According to Rahardjo that in essence in the realization of the values of social justice are as follows: 1) giving to everyone who should be accepted; 2) give to everyone who according to the rule of law is his right; 3) the virtue of giving results that have been a part of it; 4) provide something that can satisfy people's needs; 5) personal equality; 6) granting independence to individuals to pursue prosperity; 7) giving opportunities to everyone to seek the truth; 8) give something properly [10].

Based on the explanation above that every citizen has the right to the welfare of the government as the giver of guaranteeing the livelihood of every citizen in social justice in all fields of life, social, economic, civil, rights, culture and others that are just and civilized humanity and social justice for all the people of Indonesia.

### **Civic education**

Citizenship Education is a learning which has its own value given because it is related to the potential value that is developed in various ways taken in accordance with the character of each person in developing that potential because it has a noble duty and becomes an important foundation for intellectual, emotional, cultural, and development social. The Citizenship Education as one of the studies that is closely related to the issues of culture, values, and knowledge is a component that has undergone several changes and developments on various sides, ranging from changes in methods and material content [11]. Another opinion that citizenship education is as an educational process in order to prepare young citizens for their rights, roles and responsibilities as citizens, whereas civics education is citizenship education conducted through school [12].

Citizenship Education which has the object and target of development in the formation of Citizenship Education is with the overall socio psychological domain of each student, namely the cognitive, affective, conative, and psychomotor domains concerning the status of rights

and obligations as citizens [14], and as explained by Al Muchtar that Citizenship Education itself also has a mission to build the character of citizens who have faith and piety, and have good character to educate the life of the nation and the state [15]. Framework of the Citizenship Education system built on the basis of; 1) Citizenship Education in a curricular manner is designed to develop the potential of individuals to become citizens who are noble, intelligent, participatory and responsible. 2) theoretically designed as a subject of learning that contains cognitive, affective, and psychomotor dimensions that are mutually penetrating and integrated. 3) programmatically as a subject that emphasizes content that carries values and learning experiences that are manifested in daily life in society, nation and state [16].

Based on the explanation above it is clear that Citizenship Education is an effort in developing the potential possessed by every person in providing knowledge so that they become educated and can think critically, analytically, behave and act demographically, and build the character of citizens who believe and fear and have noble deeds in preparing demographic life based on the Pancasila and the State Constitution of the Republic of Indonesia in 1945. Citizenship education has a noble duty and is an important foundation for intellectual, emotional, cultural, and social development in society, nation and state of Indonesia.

Citizenship education can be held anywhere because of extensive social science studies so that it can be taught in the realm of intellectual formation that is well-mannered and appropriate for what is desired in community life, because of its relation to the life of the community, nation and state that must be adapted in providing an understanding in actualizing Pancasila values that clearly makes a guideline and foundation in behaving well and demonstrating in life that makes it mutually beneficial in social life, such as helping each other, mutual cooperation, respecting science and discipline, responsibility, feeling caring, empathy, sense of social justice, and animating each of the values contained in Pancasila.

### III. RESEARCH METHODS

The approach used in this study, namely the qualitative approach, Nasution states that the nature of qualitative research is to observe people in their environment, interact with them, try to understand their language and interpretations about the world around them [17]. This means that qualitative research must be carried out in depth (deeper research) because it should be able to arrive at the nature of an issue. This study is used descriptive with a qualitative approach. because in this method begins with the occurrence of an event or event in the community, as very interesting, which contains a mystery and demands to be revealed immediately in obtaining a truth, as explained by Al Muchtar (2015) in this case the case examined with the

problems that occurred in the community about the Role of the Social Institution Sinergi Sriwijaya Peduli in developing the value of citizens' social justice in the city of Palembang. research in collecting data using observation, interviews, documentation, and literature.

### IV. RESULTS AND DISCUSSION

Based on the results of the research conducted, it shows that the role of Sinergi Sriwijaya Peduli in developing the value of citizens' social justice in the city of Palembang that in the empowerment carried out by Sinergi Sriwijaya Peduli applies 4 Work Culture standards for all its employees as a form of professionalism and responsibility for the Society. The four Work Cultures are as follows: synergistic, inspiring, trustful, and professional.

Sinergi Sriwijaya Peduli is a philanthropic social institution that was born by the spirit of a generation of young people who have thoughts that develop values that are found in society on May 24 2016 by making a humanitarian institution based on Pancasila and the 1945 Constitution. and as a social institution that is presented to manage and empower the community, the most important reason why Sinergi Sriwijaya Peduli was born is the strong determination to build a humanitarian social institution in South Sumatra Province, where the potential of zakat funds and social funds is very large. and is the first philanthropic social institution in the city of Palembang that manages zakat and the only religious donations in the city of Palembang.

The focus of the management of zakat and other religious donations, it is expected that Synergy can truly encourage the great potential of zakat to become a real force and a solid pillar supporting the glory and welfare of the people in South Sumatra through clear institutional positioning, excellent service, high program effectiveness, high process efficient and modern business, and according to the goals of ashnaf and maqashid (goals) of sharia.

Sinergi Sriwijaya Peduli also has legality as a foundation officially approved by the Ministry of Law and Human Rights with No AHU-0023124.AH.01.12. In 2018, obtains an operational permit as Mitra Rumah Zakat (MRZ) with Decree No. 2862 / SK- CS / RZ / III / 2017, so that this legality becomes the beginning of the birth of synergy which will later become a Provincial-level philanthropic institution, which is present in South Sumatra. Sriwijaya's Core Value Synergy is present amidst the people of South Sumatra is a Collaborative, Trustworthy, Beneficial and Networking. The tagline he carries out is 'together giving meaning, Sharing Inspiration Synergy.' Starting from the belief that if goodness is done individually, it is not enough to answer the challenge of the problem, it needs a fireplace, a joint movement, synergy, then the strength of the congregation is present to

provide a usefulness in order to answer the existing problems and challenges. with programs implemented synergistically have the vision and mission in implementing the program, namely as follows:

a. Vision

Sinergi Sriwijaya Peduli has a vision of being the best philanthropic institution in southern Sumatra.

b. The mission of the Sinergi Sriwijaya Peduli is as follows:

- 1) Prioritizing appropriate programs according to community needs in reducing social problems faced with the SDGS parameter approach;
- 2) Professionals as a work culture so that good relations are established between the Institute and existing stakeholders;
- 3) Build networks and partnerships in all parts, both inside and outside of South Sumatra;
- 4) Together contribute to the improvement and change in the humanitarian social sector.

Whereas the programs implemented are in accordance with the vision and mission of the synergy of the Indonesian Government that are in harmony with Law No.23 of 2011 concerning the management of zakat wherein the program collects *infaq* funds, *sodakoh* and *infaq* from the people who volunteered so that by Sinergi Sriwijaya Peduli can be channeled in accordance with the needs of the community contained in Law No.23 of 2011. Thus in the management and distribution carried out in accordance with the values of social justice contained in the fifth principle of Pancasila and the opening of the 1945 Constitution.

Sinergi Sriwijaya Peduli also implements programs that are in accordance with article 1 paragraph 1, article 2 and article 3 of Law No. 23 of 2011 concerning the management of zakat which states that the activities of planning, implementing and coordinating the collection, distribution and utilization of zakat. and Article 2 also states that the management of zakat which is based on Islamic Sharia, trustworthiness, usefulness, justice, legal certainty, integration and accountability. in line with article 3 which has the aim to improve the effectiveness and efficiency of services in the management of zakat and increase the benefits of zakat to realize community welfare and poverty reduction.

The determination and seriousness in planning and implementing programs, the synergy of Sriwijaya cares about getting positive and negative values because it requires a good preparation of the program. as the programs carried out by Sinergi Sriwijaya Peduli for themselves in developing the value of social justice in the community are as follows: program Sinergi Sriwijaya Peduli about health, program Sinergi Sriwijaya Peduli about disaster, program Sinergi Sriwijaya Peduli about education, program Sinergi Sriwijaya Peduli about the environment, program Sinergi Sriwijaya Peduli about the economy.

The important role of Sinergi Sriwijaya Peduli is concerned with the development of the value of social justice through community empowerment which in the management of zakat is by planning, implementing and coordinating activities in the collection, distribution and utilization of zakat. and management of zakat that is based on Islamic sharia, trustworthiness, usefulness, justice, legal certainty, integration and accountability. which has the aim of increasing the effectiveness and efficiency of services in the management of zakat and increasing the benefits of zakat funds, *infaq*, *shodakoh*, to realize community welfare and to overcome and alleviate poverty, it is clear that the explanation of Law No. 23 of 2011 and provide services with effective and sustainable programs.

In developing the value of social justice through community empowerment by providing understanding to the community that the program Sinergi Sriwijaya Peduli is having the intent and purpose of helping to alleviate socio-economic problems for poor or poor communities, by conducting field surveys and jumping directly to see conditions the community, and provide assistance directly in the form of community empowerment in developing the program, such as providing services in any form in the form of funds or services and programs that can alleviate socio-economic problems such as health, environment, education, disaster response and business capital so that the community can self- entrepreneurship independently and the program continues to grow and continue.

The program carried out by the synergy of Indonesians concerned with community empowerment that is able to develop the values of citizens' social justice is through programs created and programs such as the program Sinergi Sriwijaya Peduli about health, the program Sinergi Sriwijaya Peduli about the disaster, the program Sinergi Sriwijaya Peduli for education, the program Sinergi Sriwijaya Peduli about the environment, the program Sinergi Sriwijaya Peduli about the economy, then the program is through the realization that is done in an effort to improve and develop community welfare and can solve socio-economic problems that exist in the community, such as health, environment, education, disaster response and problems the economy that seems to occur a lot among the wider community.

Programs that touch the realm of people's lives directly such as health problems synergistically care about doing programs with various forms such as free medical treatment, mass circumcision, donor donation, and implicating it in the form of efforts to provide assistance in the form of clean water assistance, assistance to affected fire, floods, drought, and the provision of scholarships for disadvantaged students, direct funding and the provision of uniforms and stationery, as well as the Sinergi Sriwijaya Peduli concerned with providing services and programs such as providing business capital

and basic needs to the poor who will provide benefits and continue with the encouragement of the government and society both morally and materially. These programs can provide solutions to the community in solving various existing problems such as the economy, health, education, to the environment that has achieved a right that they must get.

Therefore with the involvement of Sinergi Sriwijaya Pedulias a citizen, which is a condition or norm in which citizens individually or collectively participate actively in a life based on skills, expertise, knowledge, in combination with values, motivation and commitment to make changes in order improve the quality of community life for the better [18]–[21]. In character education that determines one's personal thoughts and actions. Good character is an inner motivation to do what is right, according to the highest standards of behavior, in every situation thus character education teaches habits of ways of thinking and behaving that help individuals to live and work together as family, community, and citizens and help them to make accountable decisions [6].

## V. CONCLUSION

The role of the synergy philanthropic institution Sinergi Sriwijaya Peduli about having efforts in distribution through planning or programs that are created and carried out directly with various services to the community in accordance with Islamic Shari'a and applicable rules, and in accordance with the objectives of the vision and mission that is made. became the best philanthropic institution in South Sumatra and the mission in Sinergi Sriwijaya Peduliis to promote appropriate programs according to the needs of the community in reducing social problems faced with the SDGS (Sustainable Development Goals) parameter approach, professionals as a work culture so that good relations between the Institute and stakeholders are established existing, Building networks and partnerships in all parts, both inside and outside South Sumatra.

Together contribute to improvements and changes in the social sector of humanity. and has a role in helping the government to alleviate and reduce problems by becoming a philanthropic institution that functions in helping the government with the same goal in order to prosper the community and generalize in terms of better social or economic life, in other words the Sinergi Sriwijaya Peduli about running in accordance with the Law Law No.23 of 2011 concerning the management of zakat which is essentially in accordance with Islamic law, collaborative, trustworthy, beneficial, networked, fair, has legal certainty, integrated and accountability that is also mandated by Pancasila and the Constitution of the Republic of Indonesia 1945.

The character values built by the Sinergi Sriwijaya Peduli as a philanthropic institution that incidentally the younger generation realizes the value of social justice

contained in the fifth precepts of Pancasila is by various activities on programs created that can help the community in the city of Palembang. solving problems especially problems in socio-economic terms, as the younger generation who adhere to the Pancasila and the 1945 Constitution of the Republic of Indonesia.

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