

Strengthening Green Nationalism as a Form of Disaster Mitigation Effort for the Tantan Village Community, Muaro Jambi Regency

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Abstract

This study aims to strengthen green nationalism as a form of disaster mitigation effort in Tantan Village, Muaro Jambi Regency. Through a participatory and educational approach, the program integrates patriotic values with ecological awareness rooted in local wisdom. The methods employed include public outreach, environmental training, and community mentoring in the sustainable management of natural resources. The results of the activities indicate an increased public understanding of the importance of environmental conservation as part of national responsibility. Furthermore, a shared commitment has been established to face disaster risks through reforestation initiatives, the management of critical lands, and the strengthening of disaster-resilient village institutions. In conclusion, green nationalism can serve as a strategic approach that merges nationalistic spirit with environmental concern to foster more resilient and sustainable rural communities.

Keywords: Green Nationalism, Disaster Mitigation, Community Empowerment



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INTRODUCTION

Indonesia is an archipelagic country endowed with some of the world's richest natural resources and biodiversity. However, behind this ecological wealth lies a high vulnerability to natural disasters. Indonesia's geological position along the Pacific Ring of Fire makes it highly susceptible to geological hazards such as earthquakes, volcanic eruptions, and landslides. Additionally, hydrometeorological disasters—such as floods, droughts, forest fires, and coastal abrasion—frequently occur as consequences of global climate change and local environmental degradation (BNPB, 2024). Data from the National Disaster Management Agency (BNPB) recorded 5,344 disaster events across Indonesia in 2023. The majority were hydrometeorological in nature, including extreme weather (1,523 events), floods (1,429 events), and forest and land fires (876 events). These disasters affected and displaced more than 7 million people, causing damage to residential homes, educational facilities, and public infrastructure (BNPB, 2024). This reality underscores the urgency of making disaster mitigation a top priority in sustainable national development.

One area facing high disaster risk is Tantan Village in Muaro Jambi Regency, part of the Sumatran peatland ecosystem. Geographically and ecologically, this region is highly vulnerable to floods, peatland fires, and widespread land conversion. A study by Lestari et al. (2022) revealed that over 60% of land in Tantan Village has undergone functional change in the past two decades, primarily into oil palm plantations and residential areas. This transformation not only reduces environmental carrying capacity but also increases the likelihood of ecological disasters that negatively impact local communities. The environmental challenges in Tantan Village reveal a disconnect between technical disaster mitigation knowledge and the integration of cultural and national values in risk management. The local community often views nature in an exploitative manner—as a short-term livelihood resource—while lacking awareness of the importance of ecosystem preservation as part of collective responsibility to

the nation. Yet, within the Jambi Malay community, there exists a tradition of local wisdom that reflects a harmonious relationship between humans and nature, such as the customary prohibition against indiscriminate land burning (Utami & Firmansyah, 2021).

In this context, the concept of green nationalism becomes relevant as an alternative approach to community-based disaster mitigation. Green nationalism combines patriotic sentiment with ecological awareness, in which environmental protection is seen as a concrete form of civic responsibility (Sutisna & Nurlatifah, 2023). From this perspective, safeguarding forests, land, and rivers is an expression of nationalistic commitment to sustaining the nation's life systems. This value-based approach offers a dimension that has often been overlooked in disaster mitigation programs, which tend to be technocratic and detached from cultural aspects. Nevertheless, to date, few studies have explicitly linked green nationalism with disaster mitigation efforts at the rural community level. Most research focuses on technical aspects of mitigation or community capacity-building, without placing national identity and ecological consciousness as foundational elements. Moreover, civic education has largely been directed toward cognitive and symbolic dimensions, without encouraging students or citizens to engage in concrete environmental actions as expressions of ecological citizenship (Yuliana & Safitri, 2023). Given these conditions, there is a need for both conceptual and practical efforts to build synergy between disaster mitigation, civic education, and the strengthening of ecological nationalistic values. This study aims to explore and develop the green nationalism approach as a strategy for disaster mitigation rooted in local wisdom in Tantan Village, Muaro Jambi. Through this approach, communities are encouraged to recognize that preserving the environment is part of loving and protecting the homeland. The planned activities include the dissemination of green nationalism values, environmental conservation training, and the strengthening of culturally rooted and community-driven disaster-resilient village institutions.

RESEARCH METHODS

This study employs a qualitative approach using a participatory case study method, focusing on efforts to strengthen green nationalism as a disaster mitigation strategy in Tantan Village, Muaro Jambi Regency. This approach was chosen for its suitability in deeply exploring the social, cultural, and educational processes related to community ecological awareness and local national values (Yin, 2018). The research was conducted in a participatory-educational manner, whereby the researcher not only observed but also actively engaged in empowering the community through outreach, environmental training, and assistance in the sustainable management of natural resources (Stringer, 2014; Creswell & Poth, 2018). Data collection techniques included in-depth interviews with community leaders, village officials, teachers, and youth—selected purposively for their knowledge and involvement in environmental and disaster issues. In addition, participatory observation was conducted to record community practices and behaviors in environmental activities such as reforestation, communal work (*gotong royong*), and the restoration of critical lands. Data were also gathered through Focus Group Discussions (FGDs) to identify collective ideas and local wisdom practices related to nationalism and disaster mitigation (Patton, 2015). Documentation such as village maps, disaster records, and program archives served as secondary data to complement field findings. The data were analyzed using thematic analysis techniques (Braun & Clarke, 2006), involving processes of data reduction, categorization, and the interpretation of key themes such as "green nationalism," "ecological awareness," and "village resilience." Data validity was reinforced through source and technique triangulation, as well as member checking with key informants to ensure the accuracy of interpretations (Lincoln & Guba, 1985). The research process also adhered to ethical considerations in social research, including informed consent, informant

anonymity, and respect for the local values and culture that form the study's core context (Babbie, 2020). With this method, the study not only yields descriptive findings but also promotes social transformation by reinforcing contextual and applicable ecological nationalist values within community-based disaster mitigation.

RESEARCH RESULTS AND DISCUSSION

Research Result

The findings of this study indicate that the green nationalism approach, implemented through participatory and educational methods, has successfully strengthened the ecological awareness of the Tantan Village community as a tangible form of community-based disaster mitigation. Through collaboratively designed outreach and environmental training programs, community members began to understand that environmental conservation is not merely an ecological activity, but also a part of their patriotic responsibility. This insight was obtained through in-depth interviews and focus group discussions (FGDs), which revealed that most participants were able to connect environmental actions—such as reforestation and peatland management—with expressions of love for the homeland. These findings align with Sutisna and Nurlatifah (2023), who emphasize that ecological nationalism can serve as a new foundation for action-based civic education. Beyond increased awareness, concrete actions were also realized, including reforestation initiatives, the creation of biopore holes, and communal drainage clean-up efforts. Participatory observation revealed that community involvement was not merely symbolic, but substantive and sustained. Within just two months after the intervention, residents independently formed a village environmental volunteer group that now drives conservation and education activities across neighborhood units (RTs). This initiative not only strengthens social structures but also represents an effective form of informal institution capable of responding to disaster risks, as highlighted by Rozi (2021) in his study on community-based disaster risk management.

Formal institutional strengthening was also evident in the establishment of the Disaster-Resilient Village Forum (*Forum Desa Tangguh Bencana*), involving traditional leaders, youth, teachers, and village officials. The forum collaboratively developed a village disaster risk map and formulated a mitigation action plan that was integrated into the Village Government Work Plan (RKPDDes). This supports the findings of Putro (2022), which suggest that the success of disaster mitigation at the village level greatly depends on the community's capacity to build collaborative institutions that incorporate social, ecological, and local political aspects. The program's impact extended not only to social and institutional dimensions but also to changes in ecological behavior. For instance, based on field documentation and member checking, it was confirmed that residents who previously cleared land through burning had begun adopting no-burn soil management techniques. This behavioral shift signals a transformation in values which, in Creswell and Poth's (2018) view, reflects the effectiveness of educational approaches in fostering locally grounded critical consciousness.

Educational dimensions also saw progress, as local elementary school teachers began incorporating green nationalism themes into thematic learning and extracurricular activities. Tree-planting activities with students, classroom-based environmental campaigns, and essay competitions themed "Loving the Homeland Through Nature" became practical avenues for integrating ecological civic education. This supports the findings of Yuliana and Safitri (2023), who emphasize the importance of contextual learning in instilling national values that are relevant to today's environmental crisis. Overall, the study demonstrates that green nationalism can be operationalized at the village level through value-based, culturally rooted, and locally informed collaborative strategies. This approach is not only effective in enhancing

ecological awareness but also in building social structures that are more resilient to disaster risks. The integration of national values with ecological action proves to be a relevant and transformative strategy in addressing the complexities of environmental issues at the community level.

Discussion

This study demonstrates that integrating the values of green nationalism into community-based disaster mitigation in Tantan Village has not only enhanced ecological awareness but also created a transformative space for villagers to build collective resilience. Within the participatory-educational approach, the process of change was not carried out in an instructive or top-down manner, but rather through open dialogue, collective reflection, and collaborative action between researchers and community members. This aligns with Stringer's (2014) participatory approach, wherein knowledge and action are co-constructed through reciprocal relationships between social actors and researchers in solving real-world problems. Substantively, the findings reveal that when environmental conservation is directly linked to the values of nationalism and civic responsibility, community participation significantly increases. Residents no longer view conservation efforts as administrative burdens or external impositions, but as part of their role in protecting their homeland (*bumi pertiwi*). This internalization process was achieved through training and discussions that included not only technical material, but also cultural and historical narratives on the importance of the environment in shaping national identity. This supports Sutisna and Nurlatifah's (2023) argument that green nationalism can bridge the crisis of national identity and ecological degradation currently faced by youth and marginalized communities.

The transformation experienced by villagers is inseparable from the reintroduction of local values and cultural wisdom. Traditional ecological knowledge within the Jambi Malay community—such as the prohibition of indiscriminate land burning and the “*berumo*” practice (environmentally friendly farming)—was revitalized as ethical and practical foundations for disaster mitigation. This approach prevented the community from feeling alienated by modern ecological discourses, which often appear elitist and technocratic, and instead grounded disaster messaging in language, symbols, and logic familiar to their daily lives. Rozi (2021) noted that the success of community-based disaster risk management depends greatly on the ability to integrate local social structures and traditional knowledge into formal disaster response systems. The formation of the Disaster-Resilient Village Forum (*Forum Desa Tangguh Bencana*) stands as concrete evidence of this approach's success in developing locally responsive institutional structures. The forum has functioned not only as a platform for discussion and coordination, but also as a driver of mitigation actions—such as monitoring landslide-prone areas, mapping disaster risk zones, and conducting environmental education in schools and youth groups. From Yin's (2018) perspective, such institutions represent embedded capacity, or capacity that is socially rooted, having emerged from collaborative processes rather than being artificially imposed. As such, mitigation efforts rely less on government or donor interventions and more on the community's internal collective strength.

One of the most significant contributions of this program is the integration of green nationalism values into both formal and non-formal educational settings. Elementary schools and Islamic schools (*madrasahs*) in Tantan Village have begun developing learning materials that connect the concept of citizenship with environmental concern. Teachers who once taught nationalism through rote memorization of the *Pancasila* or national songs now adopt contextual approaches such as encouraging tree planting, cleaning the environment, and writing nature-themed poetry. This proves that ecological civic education is not only feasible

but also effective in shaping affective and practical value comprehension (Yuliana & Safitri, 2023). From the perspective of sustainable development and disaster risk reduction (DRR) policy, the approach used in this study carries strategic implications. The green nationalism framework potentially fills the gap between two extreme tendencies: first, the technical-mechanistic approach, which tends to be elitist and unwelcoming to local communities; and second, the symbolic-normative approach to nationalism, which overly emphasizes ritual and memorization without cultivating critical awareness or civic action. By embracing values, culture, and action, green nationalism may serve as a “conceptual bridge” connecting civic education with concrete ecological action on the ground.

Moreover, this program proves that value-based disaster mitigation does not imply the abandonment of scientific or technical aspects. Rather, local values and culture become effective vehicles for communicating scientific concepts in accessible ways—for instance, explaining how trees prevent landslides, the role of vegetation in retaining groundwater, or the link between human behavior and flood risk. In this context, value- and culture-based education can strengthen public risk literacy even more effectively than one-way technical briefings. Based on the findings and field dynamics, the success of strengthening green nationalism in Tantan Village can be attributed to three key factors: (1) the presence of open participatory spaces that respect local knowledge; (2) an educational approach that is contextual, reflective, and grounded in lived experience; and (3) cross-community engagement, involving traditional leaders, teachers, youth, and village officials. The combination of these elements has shaped a social ecosystem that supports value transformation while simultaneously building a sustainable community-based disaster mitigation system.

CONCLUSION

This study demonstrates that green nationalism is a strategic approach capable of merging ecological awareness with patriotic spirit within the context of community-based disaster mitigation. In Tantan Village, Muaro Jambi Regency, this approach not only enhanced public knowledge on the importance of environmental protection but also fostered a collective awareness that nature conservation is an integral part of civic responsibility. The integration of patriotic values into outreach, training, and community facilitation programs led to a transformation in both values and behaviors—shifting from an exploitative mindset to one that is more conservation-oriented and reflective of the ecological impacts of daily actions. This transformation occurred through a participatory-educational mechanism that positioned residents as active subjects in the learning and action process. Beyond individual impact, the study also shows that strengthening green nationalism can generate social and institutional structures that enhance village resilience to disaster risks. The formation of the Disaster-Resilient Village Forum, restoration of degraded land, and active involvement of traditional leaders, teachers, youth, and local officials in risk mapping and mitigation planning exemplify the success of this bottom-up approach in fostering grassroots institutional development. These findings reaffirm that nationalism need not be limited to symbolic or ceremonial expressions, but can be manifested in concrete, collective actions that directly contribute to ecological safety and community sustainability. This ecological conception of nationalism is highly relevant in the context of climate crises and the socio-ecological challenges faced by rural communities in Indonesia.

Furthermore, the results have significant implications for developing a contextual and transformative model of civic education. When nationalistic values are internalized through direct actions within the community—such as reforestation movements, spring conservation, and environmental education in schools—civic education evolves from a normative instrument

into a critical and solution-oriented tool for ecological empowerment. Thus, green nationalism can serve as a new conceptual framework for policymaking in education, rural development, and community-based disaster mitigation. This study, therefore, recommends that green nationalism be mainstreamed as an approach in disaster mitigation policy and civic education, particularly in disaster-prone regions, as a means to strengthen the nation's socio-ecological resilience in a sustainable manner. We would like to extend our sincere gratitude to the Institute for Research and Community Service (LPPM) of Universitas Jambi for sponsoring this community service project, to all the residents of Tantan Village, and to the lecturers of Civic Education (Pancasila and Citizenship Education) at Universitas Jambi for their full support in the implementation of this program.

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