

# The Socialization Effect Of The Clean River By The West Jakarta Sanitary Office On Healthy Life Consciousness In Kedaung, Kali Angke Communities Period (2015-2016)

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DOI: 10.29322/IJSRP.10.01.2020.p9739

<http://dx.doi.org/10.29322/IJSRP.10.01.2020.p9739>

**Abstract-** This study is entitled the Socialization Effect of the Clean River by the West Jakarta Sanitary Office on Healthy Life Consciousness In Kedaung, Kali Angke Communities Period (2015-2016). The theory used in this research was firstly, the concept of socialization includes: the form of programs, content, methods, media, participation and participatory socialization. Secondly, the concept of consciousness includes: 1) Feeling obligatory or a must, 2) Rational, 3) Freedom, and 4) Individual responsibility. Then the method used in this study was the survey method. The findings of this study indicate that the clean river socialization by the West Jakarta Sanitary Office influences the healthy life consciousness in the Kedaung, Kali Angke Urban Community. Then finding of the study also found that the Angke River filled with assorted domestic waste distribution of household activity pose a problem, it was because the rapid growth and development was not be balanced by adequate arrangements .

**Index Terms-** socialization, clean river, healthy life consciousness, & society.

## I. INTRODUCTION

Jakarta has a land area of 661.52 square km and sea of 6,977.5 square km. Based on the 2010 Population Census, it has a population of 9.6 million. The official residents who live in Jakarta, are not including commuters from Greater Jakarta and other regions. In Jakarta, several rivers flow, such as Angke River, Pesangrahan River, Grogol River, Krukut River, Cedeng River, Sunter River, Ciliwung River, Cipinang River, Buaran River, Cakung River, and so on.

Kali Angke or Cikeumeuh is the name of a river in Jakarta, Indonesia. The name Kali Angke was given after the Chinese ethnic massacre for three days by the VOC in Batavia on October 9, 1740. Angke himself actually came from the Hokkien dialect, meaning Kali Merah. It is said that due to the incident the color of the river turned red by the ethnic Chinese blood. Since then the name has changed to Kali Angke.

The river is tipped in East Cilendek sub-district, West Bogor, West Java. Then it passes through South Tangerang, Tangerang City and empties into West Jakarta in the Muara Angke area. This river never dries up during the dry season, because it

originates directly in the mountainous region of Bogor, as is the Pesangrahan River and Ciliwung River. But the change in the function of the River into a giant rubbish bin, not only makes people nervous, but also children. Many parents are worried that unhealthy river conditions can cause children to get ill.

Along the river bank 2 km and width of 2 meters is almost full with piles of trash, residential trash heaps around the river worsen. Various types of rubbish ranging from plastic, organic garbage to mount along the river, no wonder if the capacity of the river becomes not optimal. Many impacts that arise when the river turns into a giant trash can include: *firstly*, the shallow of the river, the impact on the capacity of the river when the rain decreases, not only does the earth's capacity of rainwater cause flooding, silting is the main trigger in Jakarta and big cities the other flood occurs when the rainy season comes. *Secondly*, the spread of disease due to spoilage of garbage close to residential areas. *Thirdly*, it caused flooding waste disposal and industrial waste into rivers and ditches. Supposedly in dealing with this problem, it takes consciousness of all parties especially the community. So that negative activities will not continue, such as holding socialization, making artificial lakes, water catchments and many more. Certain agencies must also be responsible for determining that the river is always clean and not used as a garbage dump.

For the realization of an environmentally conscious community, efforts must be made, ranging from promoting consciousness of environmental law, to imposing sanctions and strict laws against violators. This is important, because the rivers in Jakarta must be saved, and it is the responsibility of all parties, whoever without exception has the right to secure it. Data about the early 1990s showed that Ciliwung get waste supply no less than 1,654 kg per day, from 10 factories not including household waste. Likewise, the Cipinang River was flowed with 10,658 kg of waste every day, originating from 32 factories.

It is proper for every industrialist in Jakarta to comply with the Jakarta Governor's Decree regarding wastewater quality standards. To be fully operational in the field, Bapedal (the Environmental Impact Management Agency) must carry out its functions optimally. With the presence of Bapedal, the Jakarta Regional Government is expected to be more responsive and more able to act decisively against river pollutants.

To minimize these problems, massive handling is needed and involves all levels of society and related stakeholders. The

Jakarta's socialization will only be truly successful if it has the support of all members of the community. However all these rivers are guarantees for survival, especially concerning the fulfillment of water needs. Especially considering that underground water reserves (*ground water*) are increasingly depleted, even in several districts in North and West Jakarta, groundwater is brackish, turbid, acidic and salty due to seepage of sea water.

The socialization is not only a program owned by the Jakarta Regional Government, Bapedal, KLH or factory owner, but also a program for all Jakarta residents. It is only right that a relationship as a clear river province can be achieved. At one time, in addition to clear water, rivers in Jakarta can be used for transportation and tourism, as in Amsterdam.

The socialization conducted by the village of Kedaung, Kali Angke is carried out by the Sanitary Office to give direction to the residents of Kali Angke. This socialization program is not only owned by the Jakarta provincial government, but this socialization program is owned by all citizens of Jakarta, so it is very important for residents of the river to be self-conscious in order to better respect protecting an environment, especially in watersheds. This socialization program will continue to be implemented so that environmental cleanliness in the watershed areas is maintained, especially in the area of the Angke riverbank.

Based on the research problem, the researcher formulated the problem of this research i.e. "to what extent is the Effect of Clean River Socialization by the West Jakarta Sanitary Office on Healthy Life Consciousness in Kedaung, Kali Angke Community 2015-2016 Period?" Then the purpose of this study is to determine the Effect of Clean River Socialization by the West Jakarta Sanitary Office on Healthy Life Consciousness in Kedaung Kali Angke Community Period 2015-2016.

## II. THEORITICAL REVIEW

### 2.1 Environmental Communication

Communication is an important component in all activities of human life. Communicating is a human obstacle to be able to interact with one another, as is the case for an institution or organization. According to Katz and Robert Khan, two social psychologists from the University of Michigan Survey Research Center, Communication is the exchange of information and the delivery of meaning which is the main thing of a social system or organization. So communication is a "process of delivering information and understanding from one person to another person and the only way to manage activities in an organization is through a communication process (Erlita, 2018: 19). In this description, it can be concluded that the communication process is a common meaning that must be mutually agreed upon by the public so that a good feedback/ response appears so that the flow of information/ messages is not interrupted and makes two-way communication achieved between communication actors.

Environmental communication can be realized with campaign activities aimed at educating the public by expanding public knowledge often depending on asymmetric tactics of public relations. Tactics that can be used through the use of controlled media (in the form of advertisements, web sites, direct mail, bulletins, and public service announcements) and uncontrolled media (such as media releases, opinion pieces, and publicity of events) (Henderson, 2005: 122 ). Robert further in Herutomo

(2013) argues that environmental communication is a pragmatic and constructive media to provide understanding to the community about the environment. Therefore we need a message packaging strategy in certain communication media, this is intended so that public consciousness and participation grows in environmental management. The main communicators in environmental communication are government and non-government organizations that are committed to environmental management (Yuliawati & Irawan, 2018: 29).

### 2.2 Socialization

According to Elly M. Setiadi & Usman Kolip (2011: 156) Socialization is closely related to enculturation or the process of culture which is the process of learning from an individual to learn to recognize, appreciate, and adjust his mind and attitude towards customary systems, norms, language, art, religion, as well as all regulations and establishments that live in the cultural environment of society.

Another important thing that is also very necessary in developing a communication strategy is to determine the communicator's situation and also pay attention to the specific things related to the culture or the variety of languages used by the communicator so that by paying attention to this important matter later strategies can be arranged diverse but right on target (Tarone, E 1977: 197) because it is right on target in the socialization process how an organization can transfer the purpose of the message from the socialization to many people of different cultures.

According to Fajar the process of socialization in the community has two functions, among others: a) Viewed from the interests of individuals. Socialization aims to make individuals recognize, acknowledge and adapt themselves to the values, norms, and social structures that exist in society, b) Viewed from the interests of the community. The socialization functions as a means of preservation, dissemination and inheritance of values and norms that exist in society, so that they remain and are maintained by the whole community. In other words socialization functions to: 1). Forming individual behavior patterns, 2). Maintaining the regularity of life in society, 3). Maintaining group integration in society (Haryati, 2018: 174).

The dimension of socialization consists of the form of programs, content, methods, media, participation and participatory socialization (Firdaus, 2017: 64 - 66). By understanding this dimension, the researcher easily determined the indicators on the operationalization of the concept, so that this dimension of socialization could be used as a reference in the preparation of the research questionnaire.

### 2.3 Consciousness

The term consciousness comes from the Latin word "conscientia" which means "to understand" (Bambang, 2013: 16). In English there is the word "consciousness". This consciousness comes from the word "conscious" which means feel, know, and understand. Consciousness is defined as understanding or a state of understanding and is something that is felt or experienced by someone.

The consciousness that God has given to humans is unique because with human consciousness can place themselves in accordance with the true and false beliefs. Human consciousness

is an important element in understanding reality and how to act and respond to that reality. The consciousness that humans have is consciousness of themselves, others, the past and the possibility of their future. The consciousness arises when the moral man must decide anything concerning the rights and happiness of others (Suseno, 1987: 22). This moral consciousness explicitly requires a person in accordance with his inner voice to do according to what is a true norm.

Furthermore Suseno (1987: 25) explains three elements of moral consciousness i.e. 1) The feeling of obligation or obligation to carry out moral actions is present and occurs in every human heart, anyone, anywhere, and at any time. 2) Rational, human consciousness can be said to be rational because it is generally accepted, and open to justification or denial. It is also stated as an objective thing that can be universalized, meaning that it can be approved, applies at all times, and places for everyone in a similar situation. 3) Freedom, or moral consciousness, a person is free to obey him. 4) The responsibility of the individual in dealing with his obligations.

### III. RESEARCH METHOD

The research method used was a Quantitative Research Method of the type of survey method that is a research method that collects data using a questionnaire (questionnaire method) that is a list of written questions asked to a group of people called a sample (Bambang, 2013: 39). The reason the writers use this method is because this method is limited to the collection of data collected from a sample of the population to represent the entire population. And this survey method also helps in quantitative data collection on the Effects of Clean River Socialization by the West Jakarta Sanitary Office on the Consciousness of Healthy Life in Kedaung, Kali Angke Community for the period of 2015-2016.

In this study the author chose the residents of West Jakarta Kali Angke as the study population, by taking the level of Rt 01 to Rt 05. The reason the writers chose this population was because the writers can make measurements evenly starting from the level of Rt 01 to Rt 05. The population in the study was 150 people. Then the number of samples in this study was 110 people using the calculation of the proportional stratified random sampling formula.

Data collection techniques in this study were primary data collection through surveys, and secondary data collection through systematic and standard procedures to obtain the data needed in research. In this study, the writers used primary data and secondary data from the literature study of reference books relating to the research object, intranet, and thesis examples that have to do with things that would be discussed in accordance with the title of this study.

To determine the sample size, the writers performed statistical calculations using the Slovin formula. Slovin's formula is to determine the sample size of a population whose number is known (Kriyantono, 2007: 160). The formula is:

$$n = \frac{N}{1 + Ne^2}$$

**Note**

n = sample size

N = sample size

E = allowance of inaccuracy due to sampling errors that can be tolerated, which

is

5%

The data validity technique used in this research was the use Logic Validity/ sampling validity, because the instrument was reasonable and only questions items related to the attribute to be measured, while the attribute to be measured was related to the object research on sample attributes, so it is often called sampling validity. Then because the method used is a causal explanatory research method with a quantitative approach that aimed to assess the success of a program implemented, the writers use a Likert scale to analyze the data. To simplify the calculation of survey findings, the researcher uses SPSS 16 (Static Product and Solutions Service), where the data collected was first made in the questionnaire answer table list, then given a number or number code (because SPSS can only read numbers) after that, then inputted into the SPSS calculation system to get the findings in the form of a table.

### IV. DISCUSSION

In the research on the effect of clean river socialization by the West Jakarta Sanitary Office on healthy life consciousness in Kedaung, Kali Angke community period 2015-2016, the writers feels interested in knowing whether or not there was a healthy life consciousness in the angke river community that has been taken after the socialization process. Then this research was conducted in Kedaung, Kali Angke which is one of the river basins located in West Jakarta. So the author could find out how much influence the socialization carried out by the Sanitary Office in Kedaung, Kali Angke.

The general description of the respondents was the people of the Angke River from RT 1 to RT 5, whether male or female. The findings of the answers from respondents on the dimensions of the two variables were not yet relevant. For the variables of the influence of clean river socialization, it was a mean or method used to convey information or messages from the socialization itself. Whereas the variable of healthy life consciousness in the Angke River community is something that was expected after the program was implemented.

In general the findings of answers to questions that have been submitted had a positive response with the percentage of the number of answers agreeing and strongly agreeing to more than 50%, but there were still answers above 50% who disagree so that the question points were be concerned by the residents of the river and also the village of Kedaung, Kali Angke.

For the variable of healthy life consciousness is a picture of the findings received from the clean socialization program. In general, the findings of respondents' answers had a positive response to the questions asked by the percentage of the number of answers agreeing and strongly agreeing to 60% and quite a few answers hesitating/ disagreeing. This showed that the consciousness of healthy life in the Angke River community can be felt by the Angke River community. To prove empirically that the clean river socialization program influences the consciousness of healthy life in the people of the village of Kedaung, Kali Angke. Then the hypothesis test was done through statistical calculations with the help of the SPSS 23. The hypothesis testing method was found in the simple linear regression analysis, the T test method.

From the findings of the research that the writers got about the socialization effect of the clean river by the West Jakarta sanitary office on healthy life consciousness in Kedaung, Kali Angke communities period (2015-2016), it was stated positively or the socialization program implemented could affect the residents of the Kedaung, Kali Angke.

Starting from the calculation of the *first* dimension, which was about Data and Information about Clean River Socialization, the findings of the analysis were from the information data obtained by the writers from respondents, which agree 80 people (53.3%), and strongly agree 70 people (46.7%). So it can be concluded from the data and information regarding the clean water the average of 4.19 of 150 respondents. Then from these findings it can be said the first dimension regarding data and information was valid.

The *second* dimension is about the contents of the Clean River program, Analysis of the second dimension is about the content and method of socializing the clean river of the numbers that strongly agree there are 65 people (43.4%), agree 75 people (50%), doubt 10 people (6.6%). From this analysis get an average of 4.19 of 150 respondents. Then from these findings it can be said the second dimension regarding the content and method of socialization was valid.

The *third* dimension is about How to Clean River Socialization, Analysis on this third dimension which was about how to clean river socialization was the respondent who answers doubtfully 50 people (33.3%), agrees 50 people (33.3%), disagrees 23 people (15.4%), and strongly disagree 27 people (18%), with an average of 4.19 out of 150 respondents. Then from these findings it can be said the third dimension regarding the way of socialization was valid.

The analysis on the *fourth* dimension regarding media socialization of clean river was that respondents answered strongly disagree there were 35 people (23.3%), disagree 15 people (10%), doubtful 50 people (33.4%), agree 35 people (23.3%) and strongly agree 15 (10%) with an average of 4.19 out of 150 respondents. Then from the findings it can be said that the fourth dimension was valid.

The fifth dimension analysis finding of Clean River Socialization Participation was that respondents answered from strongly disagree 40 (27%), disagree 60 (40%), doubt 20 (13%), agree 15 (10%), strongly agree 15 (10%) with an average of 4.19 out of 150 respondents. Then from the findings of the fifth dimension regarding the Socialization Participation, clean river could be said to be valid.

The analysis on the sixth dimension concerning participatory socialization was that respondents answered strongly disagree 70 people (44%), disagree 15 people (10%), doubtful 25 people (16.7%), agree 20 people (13, 3%) and strongly disagree 20 people (13.3%) with an average of 4.19 out of 150 respondents. Then the findings could be said to be valid.

The seventh dimension regarding the consciousness of healthy living at Angke River society with analysis that answers strongly disagrees 70 (44%), disagrees 15 people (10%), doubts 25 people (16.7%), agrees 20 people (13.3%), and strongly agree 20 people (13.3%) with an average of 99.8. So from these findings it could be said that the dimension regarding the existence of a healthy life in the Angke River community was valid.

The findings of the analysis on the eighth dimension i.e. freedom in responding to the socialization of clean river was answered strongly disagree 70 (44%), disagree 15 people (10%), doubt 25 people (16.7%), agree 20 people (13.3%), and strongly agree 20 people (13.3%) with an average of 99.8. So from these findings it can be said the dimension of freedom in addressing the socialization of clean river was valid.

The findings of the analysis on this dimension regarding healthy life consciousness were answered strongly disagree 70 (44%), disagree 15 people (10%), doubt 25 people (16.7%), agree 20 people (13.3%), and strongly agree 20 people (13.3%) with an average of 99.8. So from these findings it could be said that the dimensions of community responsibility in maintaining healthy living were said to be valid.

To use the parametric analysis tool, another condition is needed, which is a normality test. According to Sudarmanto Gunawan, that a study which proposes a hypothesis by using t-test and f-test, according to an assumption that must be tested, the population must be normally distributed. Because if you use the parametric method, then the normal requirements must be met, this is derived from the normal distribution. In this study the Kolmogorov-Smirnov sample one method was used with a significance level of 5% (0.05). Data is stated as normal distribution if the significance is greater than 0.05 or 5%. In table 4.14 the findings of the Kolmogorov-Smirnov Z calculation show that the significance values of the two variables are 0,000 so that the significance value is lower than 0.05, so it can be concluded that the two variables are normally distributed.

The variable questions for the Clean River Socialization Program (X) totaled 13 questions, as shown in table 4.1 below, the value of the product moment items ranged from 0.545 to 0.716 where the value was greater than the value of R table (0.361) then all items of variable X were declared valid. Variable question items Increased Consciousness of Healthy Life in Society (Y) amounted to 7 questions, where, the value of product moment (r-count) item questions ranged from 0.393 to 0.771 where the value was greater than the value of r table (0.361) then all the variable Y question was declared valid. The T test aims to test the significance of the regression coefficient values. The testing criterion as a requirement of the accepted hypothesis is that the calculated t-value must be greater than the t-table. Based on the findings of calculations, it was found that the t-value of 71.5 was greater than t-table (316).

## V. CONCLUSION

From the findings of the research that the writers got about the effect of clean river socialization by the West Jakarta Sanitary Office on healthy life consciousness in Kedaung, Kali Angke community period 2015-2016, it was stated positively or the socialization program implemented could affect the residents of Kedaung, Kali Angke. The findings of the study found that the Angke River was filled with various kinds of distribution of domestic waste from household activities, causing a problem, it was due to the rapid development and development that was not matched by adequate arrangements. Pollution in the Angke River is due to the habit of people throwing garbage directly into rivers, houses that do not have septic tanks, industries that dispose of waste directly to the river without being processed first, showing

several parameters that exceed the quality standard threshold. The parameters were: 1) Detergent, 2) BOD, 3) COD, 4) Oil and Fat, 5) Lead, 6) Fecal Coli, 7) Total Coli

Various kinds of activities that occur around the Angke River certainly cause pollution impacts for the local residents, the environment, and the biota contained in the river. The impact of household waste pollution in Angke River in this case has a negative impact on the biota in Angke River water. Besides that, the impacts on the residents around Angke River are: *firstly*, the water became no longer useful. The water in Angke River was no longer suitable to use. Residents who were in direct contact with polluted water usually suffer from itching. *Secondly*, water is the cause of disease. Diseases caused by pollution in Kali Angke were: Hepatitis A, Poliomyelitis, Cholera, Typhus Abdominalis, Dysentery Trachoma, Scabies, Cadmium Poisoning, Cobalt Poisoning, and Malaria.

The participation of the government of Kali Angke and local residents were needed in handling household waste pollution. The Sanitary Office have made various efforts, one of which is river water neutralization, which is by conducting the consciousness raising of domestic waste to the people who live around Angke River, taking Angke River water samples and implementing the Clean River Socialization Program. In addition to the role of the West Jakarta Sanitary Office, residents around the Kali Angke also participated in river walks and the socialization activities carried out by the West Jakarta Sanitary Office.

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