



The Role of the Young Generation of Bangka Belitung thru Social Communities in The Implementation of Civic Competences Values

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ABSTRACT

Purpose of the study: This study aims to describe how Bangka Belitung youth implement civic competences through three social communities: Bangka Environment Creative of “Kawa,” Hopeeducation, and Pokdarwis Perlinter, focusing on their environmental, educational, social, and local resource management activities.

Methodology: This study employed a qualitative descriptive design. Data were collected through direct observation, semi-structured interviews, and document analysis involving community administrators, active members, young volunteers, activity archives, photographs, social media publications, and program reports. Data were analyzed systematically through data reduction, data display, conclusion drawing, and source and method triangulation.

Main Findings: The three communities contributed in different but complementary ways. Environmental efforts, waste education, tree planting and collaborative action reinforced Kawa’s ecological awareness. Educational service developed volunteerism, benevolence, social sensitivity and moral responsibility. Post mining tourist revitalization improved involvement, local economic empowerment, and environmental responsibility of Pokdarwis Perlinter. Together they acquired civic knowledge, civic skills and civic disposition.

Novelty/Originality of this study: This study offers a comprehensive examination of three youth led groups operating in the environmental, educational social, and post-mining tourist sectors in Bangka Belitung. It contributes to the scholarship of civic competence by showing that non formal community participation can be a pedagogical experience for civic knowledge, civic skills, and civic disposition simultaneously in a unique Indonesian local, island, and post mining setting.

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1. INTRODUCTION

The role of the younger generation in the development of civic life is significant, since the younger generation is not only the recipient of values, but also the subject of social change in society. The involvement of the younger generation in the context of Pancasila and Citizenship Education can be seen as a part of the implementation of civic competences which include civic knowledge, civic skills and civic character. Formal classroom learning does not build civic competences sufficiently, and these need to be developed through social

experiences that place young citizens directly in front of public issues [1], [2]. As an archipelago, Bangka Belitung is facing various issues such as social, education, environment, and management of local potentials, which require the active participation of citizens including the younger generation. This commitment is reflected in the presence of social communities such as Bangka Environment Creative of “*Kawa*”, Hopeeducation, and Pokdarwis Perlinter which are active in various fields but all have the aim of public interests. The role of the younger generation in developing social awareness, volunteerism, altruism and moral responsibility is demonstrated by the educational activities in schools, youth organizations and orphanages [3]. The role of the youth in raising environmental awareness through cleanliness campaigns, waste management education, tree planting, and community-based environmental actions is shown in Bangka Environment Creative of “*Kawa*” [4]. Another form of civic competences is shown by Pokdarwis Perlinter through the revitalization of post-mining areas to become tourist destinations that have ecological, social and economic value for the local community [5].

In recent years, studies on civic competences have shown that the competence of citizenship is increasingly understood as the ability of citizens to think critically, participate, cooperate and act based on social responsibility. Medne et al. [1], argue that civic competence means being ready to participate in a society that is sustainable, knowledge-based, and characterized by certain attitudes and social practices. Additionally, Ingoglia et al. [6], demonstrate the important relationship between civic engagement and civic competences in adolescents with their participation experiences, social identity and awareness as citizens. As Peart et al. [2], note, digital and socio-civic skills are important in fostering youth participation, especially as they engage in social and digital spaces. In the context of Indonesia, Maulana et al. [7], states that civic engagement programs in citizenship education are developed through learning models that emphasize experience, participation, and public problem-solving. Hidayah and Sujastika [8], explained that civic disposition is an important foundation for building civic engagement and political participation in citizenship education. Mardhiyyah et al. [9], correlate the strengthening of the Pancasila Student Profile with the formation of character, competence and attitudes of young citizens in accordance with Pancasila values. Meanwhile, Abiyuna et al. [10], show that the improvement of the citizenship of the younger generation must also be adapted to digital developments so that young citizens can be good and smart digital citizens.

Previous studies have provided important foundations, but they have not yet brought the three community fields into one comparative frame. Research on Hopeeducation explains how socio-educational activities shape civic virtue among Bangka Belitung youth, yet it remains centered on one educational-social community [3]. Research on Becak Babel highlights environmental concern and civic virtue, but its analysis has not fully elaborated civic competence as an integrated relationship between civic knowledge, civic skills, and civic disposition [4]. Research on Pokdarwis Perlinter maps civic engagement in post-mining environmental revitalization, yet the younger generation has not been explicitly positioned as the main subject in implementing civic competence values [5]. Meanwhile, international literature has discussed youth civic engagement, digital advocacy, well-being, and measurement of civic participation, but local community practices in an island and post-mining context such as Bangka Belitung remain less visible [11]-[13]. This study also investigates the use of social media by the communities for recruitment, publication of activities, advocacy and for the increase of the youth participation in the digital context [14]. This condition creates an empirical gap the role of youth in different social communities has not yet been examined in a single framework that connects environmental action, socio-educational service, local resource management, and civic competence formation. This research is important to show how social communities in Bangka Belitung are lively, contextual, and directly experienced spaces for the actualization of citizenship.

The novelty of this study lies in its integrated reading of three youth-led social communities with different activity domains: environmental preservation, socio-educational service, and post-mining tourism management. Unlike previous studies that tended to examine one community or one form of civic participation, this article compares how Bangka Environment Creative “*Kawa*”, Hopeeducation, and Pokdarwis Perlinter function as non-formal spaces for the formation of civic knowledge, civic skills, and civic disposition. The urgency of this research is also practical. Bangka Belitung faces ecological pressure, educational inequality, youth participation challenges, and post-mining land management problems that cannot be solved only through classroom-based citizenship education. These social communities show how civic competence grows through concrete participation, collective problem solving, digital publication, and direct service to the public

This research aims to describe the role of youth in Bangka Belitung through social communities in the implementation of civic competence values. The study focuses on three communities, namely Bangka Environment Creative “*Kawa*”, Hopeeducation, and Pokdarwis Perlinter, because each represents a different field of activity: environment, education-social service, and local potential management. The analysis describes how community activities influence civic knowledge through understanding public issues, strengthen civic skills through organizing, communication, collaboration, community education, and problem solving, and develop civic disposition through volunteerism, social concern, environmental responsibility, solidarity, and commitment to the common good. This research is also significant for the development of Pancasila character education, as community participation can cultivate concern, mutual cooperation, responsibility, and sensitivity to public issues

among the younger generation [9], [15] The findings are expected to contribute to *Pancasila* and Citizenship Education studies by showing that social communities can operate as non-formal citizenship education spaces at the local level. Seen from this point, these communities are not only activities outside school or campus. They are everyday civic classrooms where young people slowly learn to read local problems, work with others, and take responsibility for the ecological and social future of Bangka Belitung.

2. RESEARCH METHOD

This research was using a qualitative approach with a descriptive method. The approach was chosen because the research was aimed at describing in detail the role of young people in Bangka Belitung in developing and implementing civic competence through social communities. The descriptive method was applied to study the community activities, members' experiences, forms of youth participation, and civic values that developed in the Bangka Environment Creative "Kawa", Hopeeducation, and Pokdarwis Perlinter communities.

The study was conducted with 12 informants selected through purposive sampling. The informants were community administrators, active members, young volunteers and relevant actors who knew about the development and implementation of programs in the three communities. Selection criteria were direct involvement in community activities, knowledge of program planning and implementation, willingness to provide information and experience in environmental, socio-educational or local resource management activities. Purposive sampling was deemed appropriate as qualitative research necessitates information-rich participants who can provide detailed and pertinent explanations of the phenomenon under study [16].

Research data was obtained through observation, semi-structured interviews and document analysis. Direct observation of community activities was made including patterns of cooperation, forms of social and environmental concern, interactions among members and youth participation in community programs. The researcher could observe the activities and social interaction of the community members in their natural environments [17].

Semi-structured interviews were conducted to explore the informants' experiences, interpretations and perspectives on the development of civic competence through community activities. In this research, civic competence was operationalised by three interrelated dimensions: civic knowledge, civic skills and civic disposition. These dimensions were studied in terms of informants' understanding of citizenship issues, ability to participate and cooperate, and values, attitudes, responsibilities and social commitments as manifested through community activities. Civic competence is the combination of knowledge, skills, values and attitudes that enable people to participate in the community and in civic life in a responsible way [1].

The document analysis encompassed activity reports, organizational archives, photographs, videos, social media publications, program documents, and other written materials related to the activities of the three communities. These were used to provide contextual information, validate the findings from observations and interviews, and to identify patterns of community participation that might not be fully captured using a single data collection method [18], [19].

The collected data were analyzed in three interrelated stages, namely data reduction, data display and conclusion drawing and verification. The data reduction involved selecting, coding, categorizing and focusing data according to the research objectives, particularly the information related to community activities, youth participation and the development of civic knowledge, civic skills and civic disposition. Information that could add to the understanding of the research phenomenon was not removed, but irrelevant or repetitive information was excluded.

The reduced data were structured in systematic narrative descriptions for data display. The data were coded according to research themes and communities under study to find similarities, differences and links between community activities and civic competencies. Qualitative data analysis was iterative rather than linear, which allowed the researcher to revisit the data, categories and emerging interpretations [20]. The conclusions were inductively derived by identifying the patterns, relationships and meanings recurring in the field data. Initial conclusions were repeatedly reviewed and tested against interview transcripts, observation notes and community documents. This was done to make sure that the conclusions accurately captured the experiences of the participants and the actual activities of the communities.

Credibility of the research findings was ensured through source triangulation and method triangulation. Source triangulation was performed by comparing information obtained from community administrators, active members, young volunteers and other relevant informants. To triangulate the method, data were compared from observations, interviews, written documents, photographs, videos and community publications. The combined and contrasting use of multiple qualitative methods and data types can offer a more complete view of community activities and increase the credibility of qualitative findings [18], [19]

3. RESULTS AND DISCUSSION

3.1. The Activities of the Youth of Bangka Belitung Thru the Social Communities in the Implementation of the Civic Competences Values

Research results suggest that the actions of Bangka Belitung's youth through Bangka Environment Creative Community of "Kawa", Hopeeducation and Pokdarwis Perlinter are a type of civic participation that originates from concrete challenges in the community environment. The three villages are characterized by diverse directions of movement such as environmental preservation, social and educational services, and restoration of post-mining sites for tourism. Nevertheless the activities performed reveal a similar pattern, namely the capacity of the younger generation to identify problems, devise programs, coordinate activities, build networks, mobilize the community and produce acts aimed toward the common interest. In the field of environment, the efforts of the younger generation are shown through environmental clean-ups, campaigns to limit plastic usage, education on waste management, tree planting, conservation of natural resources and outreach to students, university students and the community. The activities are aimed at improving the physical condition of the environment and building an awareness that waste, pollution and environmental degradation are public concerns that demand citizen participation. Young generations are provided with an experience of linking ecological knowledge to practical social actions through direct outdoor activities.

In the social and education sectors, the work of the younger generation is implemented through study help, inspiration, educational games, sharing activities, visits to schools and orphanages, as well as assistance to community organizations needing educational support. These activities are held on the basis of the principle of voluntarism and are not aimed at gaining economic advantage. Members of the community provide their time, energy, knowledge, and even personal resources to help organize programs. These activities show that the younger generation is not playing the role of participants only but also volunteers, facilitators, motivators and event managers. They learn to program to respond to the requirements of target groups, to develop empathetic communication, to delegate duties and to work in partnership with schools, youth organizations and the community. The approach indicates that social and educational activities can be a way to enhance the competency of citizenship via experiences of community service.

The activity of the younger generation is visible in the sphere of local potential management in the process of regeneration of post-mining communities into tourism attractions. Activities conducted include area cleaning, environmental arrangement, facility construction, tourist attraction development, control of illegal mining activities, destination promotion and community involvement in area management. The efforts show the potential of the younger generation to turn regions of environmental deterioration into places of ecological, social, educational and economic significance. The three communities are also active in the usage of social medias. Digital media is used to disseminate information, publish activities, deliver environmental messages, recruit volunteers and promote tourism potential. . The usage of digital media is indicative of the increasing ability of the younger generation to use technology as a form of social mobilization and civic involvement. Civic involvement is influenced by media literacy and digital connection, especially when media is utilized for information dissemination, communication, and public engagement, as pointed out by Park et al. [21].

The actions of these three communities suggest that civic competency is learned through contextual experiences. The younger generation is educated on environmental issues, education, social issues, post-mining areas, tourism, and community economic empowerment. At the same time, they acquire abilities in communication, organization, problem solving, teamwork, networking and influencing society.

The involvement is in line with Phan and Kloos [22], who emphasize that youth civic engagement involves not just formal political participation but also volunteering, community service, environmental initiatives and collective activities to address social issues. Thus, activities like Komunitas Kawa, Hopeeducation, and Pokdarwis Perlinter can be seen as the sort of non-formal citizenship education that allows the young to learn to be citizens thru direct acts. The efforts of Komunitas Kawa in the environment increase the dimension of ecological citizenship. Place-based environmental education enables young people to comprehend the connection between society, environment, values and institutions [23]. Ecological challenges are not abstract problems, but social responsibilities and this is made so by public participation and direct experience.

The social and educational activities of Hopeeducation are connected with the service learning method. Coelho and Menezes [24], demonstrate the impact of community service on personal, social, professional and citizenship growth. In Camilli Trujillo et al.[25], words, "experience, action, and reflection" link the process of learning with the needs of the community. Meanwhile, Pokdarwis Perlinter's post-mining region regeneration initiatives show a sort of civic participation centered on the management of local potential. According to Suntara et al. [5], the community-led regeneration of post-mining areas is a type of civic engagement since it entails participation in organizational administration, decision-making, problem-solving and community development. Díaz Rocca and Zielinski [26], also point out the need for social capital, public involvement, governance and fair distribution of benefits in community-based tourism. Based on general findings, the activities of the young in the three communities may be grouped into five main functions. First, as the originator who spots the problems and

offers programs. Second, as educators who share knowledge with the community. Third, as mobilizers of community participation. Fourth, as facilitators that connect the community with the government, colleges, organizations, and commercial actors. Fifth, as agents of change in the pursuit of social, ecological and economic reforms. Thus, the activities of the three communities indicate how the younger generation is transitioning from a recipient of programs to being the main agent of change. Social communities become places for young people to practice knowledge and skills and civic character in communal life.

3.2. Obstacles for Youth Generation in Organizing Activities of Social Community

Sustainability of the programs. Internal problems are generally related to the variability of member activity, restricted resources, task distribution, regeneration, organizational capability and activity innovation. External constraints include poor community awareness, limited support, different interests, environmental circumstances and connections with stakeholders. The three communities, which rely primarily on volunteers, have the problem of keeping its members involved on a consistent basis. The younger generation have busy schedules with their education, career, family and personal activities which can limit their level of involvement in the community. Not all members who join are able to sustain long-term drive and dedication. The condition is reflected in less attendance in meetings, lack of reaction in group communication, and less participation in field activities.

Fluctuations in member activity mean that activity implementation often depends on a small number of active members. If this circumstance continues, the workload becomes imbalanced and it can diminish the motivation of core members. This difficulty shows the necessity for support systems for member management, cadre development, task distribution, mentorship and evaluation for volunteerism. The next difficulty is resource limitation. Environmental activities need cleaning tools, plant seeds, transportation, campaign materials and instructional equipment. Social and educational activities involve learning materials, books, play media, and transportation and logistics support. Meanwhile, the development of tourism places needs bigger funding for the road access, security facilities, sanitation, rest areas, promotion and other supporting services.

Funding sources are not usually permanent for a non-profit or community-based group. Activities often depend on member contributions, partner support, donations or government help. These limits can affect the geographical scope, number of participants, frequency of activities and sustainability of the program. Therefore, the community has to design a model of cooperation which does not destroy the independence of the organization. Another serious problem is the low level of public knowledge. There are still some people of the community in environmental activities who think that the problems of cleaning and garbage are the duty of the government or cleaning staff. Cleaning actions can cause direct physical changes but can result in a dirty environment again if there is no change in community behavior. So the key challenge is not just cleaning the environment, but creating habits and shared accountability.

The heterogeneity of the characteristics of the target group is the difficulty in social and educational activities. We need more ways for children, teenagers, students, children in orphanages, youth groups. Volunteers do not always have sufficient pedagogical, communication and mentoring skills. That is why the community needs to do the training before the members get involved in the activities directly. Another problem is preserving the program's creativity. Activities that are carried out in the same pattern frequently can reduce the interest of the members and participants. Programs have to be adapted to the demands of the community and the evolution of the situation. Innovation is not only the form of activities but also the communication, educational media, assessment and community engagement.

The difficulties in the management of post-mining areas are more complex, because they are tied to physical circumstances and conflicts of interest. Old mining locations have problems of security, soil quality, water conditions, land stability and specific planning needs, compared to normal tourism areas. Development of destinations should not expose visitors to hazards associated with the conditions of post-mining sites. Also, the difference of interests is a problem for the revitalization of the neighborhood. Some people of the community see the area as an economic resource for mining while others are working to make it a tourist destination and a protected area. Such divergent opinions can result in rejection, conflict or lack of support for the rehabilitation initiative. Pokdarwis likewise has problems in strengthening the competence of destination management. Tourism development needs service skills, promotion, visitor safety, financial management, dispute resolution, digital marketing and community business empowerment. Destination development without capacity development is likely to be aimless, or only relying on the aesthetic attraction of the place.

Furthermore, a flourishing tourism industry can produce new difficulties such as garbage disposal, overpopulation, infrastructure deterioration and stress on the environment. Hence, the expansion of tourism should be coupled with regulation of the carrying capacity, visitor education and oversight and methods for maintenance of the environment. The challenges of employing digital media must also be recognized. Social media can be used to extend the reach of activities, but needs regular administration. Outdated information, uninteresting material or slow responses can undermine public trust. Communities must also guarantee that the dissemination of activities does not end with image-building, but objectively reflects the process and impact of the programme. To meet these

varied problems, the three communities need to improve their organizational governance. Strengthening is through targeted recruiting, value orientation, training of members, work assignment, mentorship, regeneration and frequent evaluation. In their work, Ballard et al. [27], demonstrate that the quality of youth programs is affected by possibilities for skills development, leadership, healthy social relationships, and an organizational climate for involvement. Communities also need to develop connections between schools, universities, government, community organizations and corporate entities. Partnerships can give access to knowledge, facilities, money, venues, participants and specialists. But collaboration must be organized on the principle of the convergence of aims so that the community does not lose social orientation and independence.

Moreover, each program has to be designed based on the mapping of the problems and demands of the community. Activities should contain objectives, targets, role allocation, success indicators and evaluation methods. Evaluation examines the number of activities and participants as well as changes in knowledge, attitudes, behaviors, networks, and community conditions. The issues experienced by the three communities indicate that civic involvement is not only about a spirit of volunteerism. The longevity of the movement depends on governance, regeneration, organizational capability, resource support and the capacity to create partnerships with the community and stakeholders.

3.3. The Role of Three Communities in Enhancing the Civic Competences of the Younger Generation

The roles of *Kawa* Community, *Hopeeducation*, and *Pokdarwis Perlinter* have impacts on the development of competence of the younger generation, social transformation in the community, improvement of the environment, and reinforcement of local economic potential. The impact can be studied in terms of civic knowledge, civic skills, and civic disposition. Participation in the community increases in the dimension of civic knowledge the awareness of different public matters for the young generation. Environmental activities offer knowledge about waste, pollution, conservation and sustainable development. Social and educational activities are aimed at understanding educational rights, the needs of vulnerable groups, the disparity of access to learning and social responsibility. In the meantime, the restoration of the post-mining area is increasing knowledge of environmental management, destination administration, sustainable tourism, digital promotion, and community economic empowerment.

The role of these communities is consistent with the findings of Side et al. [28], who developed a cultural and civic literacy model based on character habituation. Their study found that contextual activities connected to local culture increased students' engagement, understanding of civic and cultural values, and character development. Although their study was conducted in elementary schools, the underlying process is also visible in the three communities examined in this research. Civic values are not introduced only through explanations, but are developed through repeated participation, interaction, and responsibility in real social settings. Permata et al. [29] did an empirical study with 317 respondents and identified four interrelated dimensions of ecoliteracy: understanding of ecological concepts, environmental attitudes and values, environmentally responsible behaviour, and the integration of ecological values into everyday life. A similar link is shown by the actions that *Kawa* carries out. Young people's environmental knowledge is significant when it is translated into collective action and embedded into their daily activities. Thus, *Kawa's* goal is not just to create environmental awareness, but also to motivate youth to perceive environmental protection as part of their citizenship responsibilities.

More importantly, *Hopeeducation* cultivates civic temperament, especially empathy, social concern, cooperation and readiness to serve others. Fajri and Ikhsan [30] showed that the continuous process of habituation in humanistic learning could enhance empathy, cooperation, compassion, and mutual respect. This empirical finding helps us understand why engaging directly with *Hopeeducation* has a more profound impact than merely providing young people with information about social issues. Personal contact with the recipients, listening to their stories and helping them in their studies makes social inequity real. And so assisting others is beginning to be seen, not as a momentary charitable activity, but as a type of civic responsibility.

Pokdarwis Perlinter's story is also a proof that local culture and environmental resources can be a source for civic duty. Hasan et al. [31] reported that the implementation of *Karawo* local wisdom engendered responsibility through perseverance, meticulous labour, commitment, and engagement in the preservation of local culture. Their study also included cooperation among schools, parents, craftspeople and traditional authorities. Likewise, *Pokdarwis Perlinter* unites young people, locals, tourism players, and local stakeholders in administering a common community asset. The responsibility gained through this process is practical and moral, because it is expected of the participants that they will maintain the environment while defending the social and economic interests of the surrounding community. Further supporting the relevance of local context, Pecson and Morales [32] observed that culturally responsive methods were more relevant through recognition of local knowledge, respect for community history, and strengthening of community engagement. This perspective is crucial to *Pokdarwis Perlinter*, because the change of a former mining landscape cannot be divorced from the experiences, identity and economic demands of the local people. Community-based tourism is consequently an economic activity but also a space where young people learn to negotiate environmental, cultural and community interests.

That information is contextual, because it is based on firsthand experience. The younger generation not only understands concerns in theory, but also monitors societal conditions, interacts with target groups and participates in the problem-solving process. This increases the relevance of civic information for everyday living. Community participation helps to develop civic skills such as communication, collaboration, activity organization, delegation, networking, idea communication, problem-solving, and program evaluation skills. Community members learn to confront different perspectives, limited resources, society rejection and changing situations on the ground. Environmental activities strengthen the younger generation's abilities to conduct campaigns, educate and mobilize the community. Social and educational work develops abilities in teaching, mentoring, inspiring and sympathetic communication. Tourist areas management promotes managerial skills, promotion, negotiation, service, business development and the use of digital technology. Digital citizenship skills are fostered through social media. Youth learn to produce information, capture events, transmit public messages, create communal pictures, and reach bigger audiences. Park et al. [13], indicate an association between the ability to interact critically with media and participation in civic life. In the dimension of civic disposition, the functions of the three communities influence the development of the caring, responsibility, volunteerism, solidarity, mutual collaboration, empathy, independence, creativity and devotion to the common good. These principles are not only taught by lectures but also built through repeated encounters.

Environmental activities help to build ecological awareness and a sense of responsibility for sustainability. The children learn that their own acts have implications for the place they share. Social and educational activities develop volunteerism, charity and care for other communities. Members learn to budget their time, energy and resources without expectation of personal gain. The administration of post-mining areas creates a sense of ownership, pride in the place, independence and attachment to the growth of the local community. The young people note that places that were deemed to be destroyed might be developed through creativity and community work. That event strengthened the conviction that the community can manage its local resources.

On the community level, the three communities have an impact in the sense of a larger space for citizen engagement. Environmental cleanup initiatives, educational mentorship, area revitalization are a way of contact between the younger generation and the community. Such connection creates trust, solidarity and group responsibility. The ecological impact is visible in the attempt to keep clean, reforest, decrease the use of plastic and avoid harm in post mining areas. Environmental transformation is a long term process but the community activities have developed awareness and initiated behaviors to sustain the sustainability. There is an increasing concern for education, vulnerable populations, and community needs. Hopeeducation provides motivational support, learning opportunities and social contact for participants. Meanwhile community members develop experience in grasping societal realities other than their own lives. The economic impact is notably seen in the creation of community-based tourist destinations. The re-vitalization of post-mining communities provides business opportunities for the community through the sale of food, beverages, local products and services. Tourism activities can also improve income for the community and enhance village promotion. Moayerian et al. (2022) argued that capacity building in community-based tourism can foster a sense of ownership, participation in decision-making and the capability of the community to manage development. The impact in the context of Pokdarwis Perlinter is seen from the participation of locals in the management of the area, the upkeep of destinations, promotion and economic development. Another key effect is the change in the position of the youthful generation in society. Instead of being considered as only beneficiaries of programs, they are recognized as initiators, managers, facilitators, and agents of change. Such a position increases the confidence and ability of the younger generation in the interaction with government, schools, organizations, corporate players and the community. The three communities also give room for the construction of citizenship identity. The younger generation views itself as an element of a society of rights and obligations. They learn that citizenship is not only a legal status but also a practice of care, engagement and commitment to the common good.

In contrast, the Kawa Community has a significant influence on the development of ecological citizenship. Hopeeducation has an effect on the development of values such as volunteerism and social concern. Pokdarwis Perlinter has an effect on the development of independence, management of local potential, and responsibility to sustainable development. The three communities have impacts that are diverse, but complementary. Information about public concerns is the cornerstone of action. Community activities teach the skills of participation. Civic character is formed by experience. The process reveals the connection between civic knowledge, civic abilities, and civic disposition.

Therefore, the influence of social groups cannot be simply quantified by the number of activities, participants, or facilities established. The most fundamental impact is the shift in the capacity of the young generation to understand problems, to make decisions, to cooperate, to act and to be accountable for their activities to the community. The research implies that Pancasila and Citizenship Education has to have a closer link with social communities. Citizenship education can be oriented towards project-based activities, service-learning, environmental education and community empowerment. This technique helps students and university students to relate the idea of citizenship to real-life situations. In general, Kawa Community, Hopeeducation, and Perlinter Pokdarwis have been non-formal civic education places for the youth of Bangka Belitung. These communities

enable the younger generation to grow into a more aware, skilled, compassionate, autonomous and responsible citizen for the community and environment.

The data suggest that the contribution of the three communities is not only found in the number of activities they organize, but in the way those activities change how young people understand their position as citizens. Kawa shows that environmental knowledge becomes meaningful when it is practiced through cleaning actions, waste education, plastic reduction, and conservation efforts. Hopeeducation shows that social concern becomes stronger when young people meet learning inequality directly and respond to it through voluntary educational service. Pokdarwis Perlinter shows another side of civic competence, where youth learn to manage damaged local spaces, negotiate community interests, and turn post-mining areas into shared ecological and economic assets. Taken together, these findings indicate that civic competence grows through repeated contact with real public problems, not only through the transmission of civic concepts.

This interpretation supports previous studies that emphasize contextual activity, habituation, local wisdom, and community participation as important foundations for civic and character development [28], [31], [32]. It is also in line with research on ecoliteracy, which shows that ecological understanding becomes stronger when it is connected with attitudes, responsible behaviour, and daily practice [29]. However, the findings of this study extend those previous works by showing that civic competence does not develop through a single type of activity. Environmental action, socio-educational service, and post-mining tourism management create different learning routes, but they move toward the same civic outcome. Kawa mainly strengthens ecological citizenship, Hopeeducation deepens empathy and volunteerism, while Pokdarwis Perlinter develops local responsibility, initiative, and community-based management capacity. This combined pattern shows that civic knowledge, civic skills, and civic disposition are not separate elements. They shape one another through action, reflection, cooperation, and responsibility in community life.

From these findings, a cautious generalization can be made. Youth social communities can become effective non-formal spaces for civic competence formation when they are rooted in real local issues, provide room for youth initiative, involve interaction with the wider community, and allow members to take responsibility for solving shared problems. In this sense, civic education in Bangka Belitung cannot be understood only as classroom learning. It also lives in beaches that are cleaned, children who are accompanied in learning, and post-mining areas that are slowly rebuilt by collective work. The novelty of this study lies in this integrated view. Unlike previous studies that focused on one community or one form of civic participation, this study compares three youth-led communities with different activity domains and reads them through one civic competence framework. This makes the study more sensitive to the local character of Bangka Belitung as an island region with ecological pressure, educational challenges, and post-mining social realities.

Nevertheless, this study has several limitations. The research focuses only on three communities, so the findings cannot represent all youth communities in Bangka Belitung or other regions. The qualitative design also emphasizes meaning, experience, and interpretation rather than statistical measurement of the long-term impact of community participation. In addition, the study has not yet compared the civic competence of young people who actively join communities with those who do not participate in similar activities. Future research may involve more communities, use mixed methods, and examine the long-term development of civic knowledge, civic skills, and civic disposition among youth participants.

The implication of this study is that Pancasila and Citizenship Education needs to be more closely connected with community-based civic practice. Schools, universities, civic education lecturers, local governments, and youth communities can work together to design project-based citizenship learning, service learning, environmental education, and local resource management programs. For the communities themselves, the findings also imply the need to strengthen member regeneration, volunteer training, role distribution, digital media management, and routine evaluation. In this way, youth social communities can continue to function not only as social movements, but also as living civic classrooms where young people learn to care, cooperate, decide, and take responsibility for the public good.

4. CONCLUSION

Based on the research results, the youth of Bangka Belitung through the Bangka Environmental Creative Community "Kawa," Hopeeducation, and Pokdarwis Perlinter have been engaged in applying civic competence ideals through activities directed to community interests. The Kawa Community works on the construction of ecological awareness through environmental education, waste management, initiatives to reduce plastic and reforestation. Hopeeducation promotes social awareness, volunteerism and moral responsibility through educational mentoring and social activities. Meanwhile, Pokdarwis Perlinter invites the younger generation to be involved in rehabilitating post-mining sites into tourism attractions that have ecological, social, and economic value. In the implementation of the three communities still have problems such as oscillations in member activity, limited resources, weak regeneration, low knowledge of some members of the community and different interests in environmental management and local potential.

The participation in the three communities has an effect on increasing the civic knowledge, civic skills and civic disposition among the younger generation. Civic knowledge is based on an understanding of environmental, educational, social, tourism and community economic empowerment issues. Examples of citizenship skills include communicating, collaborating, organizing events, networking, using digital media, and solving problems. Citizenship has the qualities of care, solidarity, mutual help, volunteerism, responsibility, independence and devotion to the common good. Therefore, the social community becomes a crucial venue for non-formal citizenship education that can mold the youth of Bangka Belitung to become engaged, skilled, caring, and responsible citizens.

Based on these findings, this study argues that youth social communities should not be treated only as occasional partners in civic education programs. Local governments, schools, universities, and civic education lecturers need to build closer collaboration with these communities because much of the learning process takes place directly in the field. Local governments may support the continuity of community programs through mentoring, modest funding, access to public spaces, and simple evaluation mechanisms, while still allowing each community to keep its own character and independence. Schools and universities can connect these activities with project-based citizenship learning, service learning, environmental education, and student volunteer programs, so that civic education is not limited to classroom discussion.

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AUTHOR CONTRIBUTIONS

Conceptualization, M.H. and R.A.S.; Methodology, M.H.; Software, M.H.; Validation, M.H., R.A.S. and H.I.D.; Formal Analysis, M.H.; Investigation, M.H.; Resources, M.H.; Data Curation, M.H.; Writing - Original Draft Preparation, M.H.; Writing - Review & Editing, M.H. and R.A.S.; Visualization, M.H.; Supervision, R.A.S.; Project Administration, M.H.; Funding Acquisition -.

INFORMED CONSENT STATEMENT

Informed consent was obtained from all informants involved in this study. Prior to participation, each informant was provided with a clear explanation of the study's objectives, data collection procedures, confidentiality of information, and the right to withdraw from the study at any time. All informants voluntarily agreed to participate in the interviews and observations. Consent was obtained verbally before data collection was conducted.

CONFLICTS OF INTEREST

The authors declare no conflict of interest

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

During the preparation of this work, the authors used ChatGPT, developed by OpenAI, solely to support the development of ideas. After using this tool, the authors used the generated ideas as supporting material in developing the Introduction section, and take full responsibility for the content of the publication.

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