ACTUALIZATION OF STUDENT’S SOCIAL RESPONSIBILITY IN EFFORTS TO STRENGTHEN CIVIC ENGAGEMENT
(Case Study at Student Association of Civic Education in Faculty of Teachers Training and Education, Lambung Mangkurat University)

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ABSTRACT: This study examines the value development of social responsibility owned by the students of civic education, Faculty of Teacher Training and Education (FKIP) in University of Lambung Mangkurat, as an effort of social engagement of students in the form of social service as one of the work programs of the Civic Education Student Association, University of Lambung Mangkurat. The aims of this study, among others; 1) Assess the social work activities of "Civic Education Makes Work" which is believed to develop the value of social responsibility in order to strengthen the involvement of citizens, starting from the assessment of the development reality of the social responsibility of the students in order to strengthen the involvement of citizens in Civic Education FKIP, University of Lambung Mangkurat. 2) Reviewed the implementation process of social work "Civic Education Makes Work" which has effective stages to develop the value of social responsibility in an effort to strengthen the involvement of citizens. 3) Assessing the impact and benefit of social work program of " Civic Education Makes Work" by the students of Civic Education FKIP University of Lambung Mangkurat as the value development of social responsibility in order to strengthen the involvement of citizens using qualitative-naturalistic approach and the research location is in FKIP University of Lambung Mangkurat and SDN Sungai Pinang Baru 2 in Sungai Tabuk District. The results of this study found some findings that there is a gap between conceptual understanding and practice, the involvement of civic education students is still at the level of conventional moral awareness, through the program of social work activities "Civic Education Makes Work" civic education students in FKIP ULM can develop the value of social responsibility as a whole, because the program can directly involve students to participate and engage in societies deemed to face social problems. The social work of "Civic Education Makes Work" has succeeded in actualizing the values of characters such as honest, independent, love of the homeland, environmental care, social care, social solidarity, mutual cooperation and responsibility from the religious value of "faith and piety" as the basis for the development of citizen participation and involvement in developing the value of social responsibility, in addition to many local wisdom values such as, baiman, bauntung, batuah and baadab, kayuh baimbai , samuak saliur and haram manyarah, waja sampai kaputing. The development of the social responsibility value of "Civic Education Makes Work" is based on the problems that grow and develop in the community so that the benefits and impacts of these activities can be felt by students, teachers in SDN Sungai Pinang Baru 2 and the community. In addition, the sense of social responsibility of students based on honest values, independent, love of the homeland, environmental care, social care, mutual assistance and faith and piety-based responsibilities are actualized in a concrete manner in the form of assistance needed by students, teachers in SDN Sungai Pinang Baru 2 and surrounding communities.

Keywords: Student’s Social Responsibility, Citizen Engagement
INTRODUCTION

The main characteristic of human is always need the presence of others to complete his life, the dependence has become the nature that exists in human. In accordance with his nature, humans were created by Allah as the Caliph of the earth to know each other and help each other toward the direction that He was encouraged, so that the harmony in living the life would be better.

As a human being whose nature is as individual beings and social beings in realizing the essence of human dignity constantly need others, where human beings as God Almighty destined to be in groups, categorized, tribes and nations are to live a harmonious relationship, to establish a positive human relation and to know each other, in the struggle for a more perfect life, always requires noble values that are upheld as a worldview. Noble values are a benchmark of goodness that is pleasing to the fundamental and eternal things in human life.

The life view consisting of these noble values is a comprehensive insight into life itself. The view of life serves as a framework of reference both to organize personal life as well as human interaction in the surrounding community. Society must traditionally realize the understanding of values and norms with actions or deeds which done in daily life that is believed to be true and become the hold of the life of its member passed down from generation to generation as identity of national identity which will strengthen Pancasila as the view of life of nation and state.

But as we know humans as beings who have the nature of free will in determining life, which will always experience changes in life both changes in mindset, behavioral, and socio-cultural changes. Changes in these aspects coincide with the development of the times that exist, especially in the current era of globalization.

As stated by Ahmad Sawawidi the attitude of individualism that raises the ignorance among the citizens, the sharp social gap between the rich and the poor, the healthy and the sick and other social inequalities. Therefore it is very necessary for people who dare to answer social issues, because caring is not enough if it do not accompanied by the attitude of courage to answer

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the problems that exist as a form of implementation of the sense of care so that later will be the social responsibility$^2$.

Social responsibility should be attached to every person, people, organization and society, people who have social responsibility will be more reflect the worries beyond themselves$^3$, further Hadiwijaya said that social and environment responsibility is the ethics and ability to do good on the social environment based on the rules of values and the needs of community$^4$. In this regard several previous studies have shown that people who feel responsible for a particular social problem (self-awareness for responsibility) are more likely to address this problem than those who assume responsibility is the affairs of others (Scott & Serek, 2014; De Groot & Steg, 2009).

But the erosion of a sense of social responsibility in society is directly proportional to the faded appreciation of cultural and linguistic values, the value of social solidarity, kinship, the love of the homeland, and various behaviors that are inconsistent with values, norms, materialism and apathy.

Related to this, illustrates that the importance of engagement of every citizen is a solution in solving social problems that exist in society itself. The engagement in question is the involvement of citizens (civic engagement) which is a condition or norm where citizens individually or collectively participate actively in the life of society based on skills, expertise, knowledge, combined with the values, motivation and commitment to change in order to improve the quality of life of the community for the better (Abdillah, 2015; Jacoby, 2009; Adler & Goggin, 2005; Ehrlich, 2000). Community involvement shows that the family environment, educational institutions, and organizations all play an important role in influencing every citizen to be involved (Andolina, et al. 2003; Metz & Youniss, 2003; Torney Purta 2002)

Therefore, the students of Civic Education in Faculty of Teachers Training and Education (FKIP) in Lambung Mangkurat University (ULM) as young citizens, of course, must have a high sense of social responsibility and active in involving themselves in social activities.

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The researcher’s view is used to look at the social responsibilities that students have in this study based on Borba's view of the characteristics of a person who has a sense of social responsibility that includes (a) they are controlled by the moral guidelines within them that lead them to do good to others, (B) in whatever they do, they do not expect a reward, (c) they are not afraid of punishment if they do good or do not accept the environment, (d) they are sympathetic to be nice because they care about the feelings and needs of others.

RESEARCH METHODS

This study uses qualitative research design because it examines a human behavior described through words related to the development of social responsibility values to strengthen the position and role of Civic Education in FKIP ULM. With a qualitative approach it is possible to understand and focus on the symptoms and facts of the reality of social responsibility among the students of Civic Education, as well as to examine and explore the process and form of the development of the social responsibility of the students of Civic Education.

The data source is divided into two parts namely primary data and secondary data. Primary data includes the Student Association of Civic Education, Students of Civic Education, and Lecturers of Civic Education in FKIP ULM, secondary data includes notes and documentation related to social activities organized by Student Association of Civic Education as a form of social responsibility attitude. Selection and use of research techniques in accordance with research methods and approaches, in qualitative research, data collection consists of; a) documentation of study, b) observation, c) interview, d) participation, e) focused discussion. Observes that observations, interviews, personal and official documents, photographs, recordings, pictures, and informant conversations are all qualitative research data.

Analysis of the data in this study is based on the model of Miles and Huberman data analysis that consists of data collection, data presentation, data reduction, and verification. The data obtained then validated using data triangulation techniques and data collection techniques.

But before the conclusion, to clarify, the researcher will also group the parts that are considered important using the SWOT matrix. This matrix can clearly illustrate how external opportunities and threats facing an organizational group can be tailored to the strengths and weaknesses it has. This matrix can generate four sets of possible strategic alternatives.

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5 Al Muchtar, Suwarma, Dasar Penelitian Kualitatif. (Bandung: Gelar Potensi Mandiri, 2015). 258
6 Emzir, Metodeologi Penelitian: Kuantitatif & Kualitatif. (Jakarta: Rajawali Pers, 2010), 37
Table 1. Matrix SWOT

<table>
<thead>
<tr>
<th>IFAS</th>
<th>STRENGTHS (S)</th>
<th>WEAKNESS (W)</th>
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<tbody>
<tr>
<td>EFAS</td>
<td>• Internal strength factors</td>
<td>• Internal weakness factors</td>
</tr>
<tr>
<td>OPPORTUNITIES (O)</td>
<td>STRATEGY OF SO Create strategies that use power to take advantage of opportunities</td>
<td>STRATEGY OF WO Create Strategies that minimize weaknesses to take advantage of opportunities</td>
</tr>
<tr>
<td>• External opportunity factors</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TREATHS (S)</td>
<td>STRATEGY OF ST Create strategies that use the power to deal with threats</td>
<td>STRATEGY OF WT Create strategies that minimize weaknesses and avoid threats</td>
</tr>
<tr>
<td>• External threat factors</td>
<td></td>
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FINDINGS AND DISCUSSION

THE REALITY OF SOCIAL RESPONSIBILITY AND THE ENGAGEMENT OF CIVIC EDUCATION STUDENT IN FKIP ULM

Social responsibility are described for kindness, meaning that he showed concern for others without expecting anything in return of these people, because he was concerned with the feelings and needs of others. Thus someone who has a sense of social responsibility will feel responsible for the feelings and needs of others. Discusses the reality of social responsibility based on the engagement of young citizens (students) conceptually students of civic education in FKIP ULM, whom interviewed by researchers, understand about social responsibility, and how important a student has a sense of social responsibility.

In the results of interviews and field observations also found that students of civic education in FKIP ULM are also very critical in analyzing social problems, and they can express good ideas to overcome the existing social problems. Some lecturers also pointed out that students of civic education tend to be very critical in addressing social problems in the community when compared with the topic of learning in school. This is because students in daily life are in the community and also the information through social media or television that is often preached and easily obtained, so that will give a little knowledge and views on social issues.

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7 Rangkuti, Freddy, *Teknik Membedah Kasus Bisnis, Analisis SWOT, cara menghitung bobot, ratig, dan OCAI*. Jakarta; PT. Gramedia Utama, 2016, 87
In practice, the social responsibility of the students of civic education in FKIP ULM, if it is allowed to be categorized into low, medium and high status, the social responsibility of the students of civic education in FKIP ULM can be categorized into medium status, in the sense that they have social responsibility is big enough in looking at social reality which occurs in the community. The tendency can be high if they are not limited to space and time, meaning they are not limited to the side of the place that is not too far away, it could also be in terms of time where they are still struggling with lectures from the academic side, so to perform social activities to be limited.

In this case, student engagement is very necessary so that social responsibility can develop. The engagement of students will be a very important determinant if you want to answer the social issues that exist in society and campus.

During the observation and discussion in the field, the researcher found that not many students of civic education participated in student organizations, most of the students after their classes returned to their boarding house. Most of them thought they did not want to join the student organizations because for those who came from the village and went to the city of Banjarmasin the purpose was only for college, even the parents did not agree that their children follow the student organization. Parents still think that it can inhibit even make children late to finish college because they do not focus on lecturing, when their child takes a long time to finish college, then the cost will increase. And also on the discussion, the researchers found that when their child attended college, parents will give *papadahan* to his son as a provision for moral when children wander to Banjarmasin for college, where in addition to providing *papadahan* about should be sincere and can take care of themselves or *carry themselves* in areas of other people, the parents also advised to focus on the college and do not go to the existing student organizations, and also the participation of students in every activity held by student association or study program only based on whether the activity is required or not by the lecturer to follow the activities, Therefore the attitude of apathy arose among the students of civic education in FKIP ULM.

This is consistent with the opinion that citizen engagement depends on the perspective and interests of the definition maker (Jacoby, 2009; Alder & Googin, 2005). This means that if students consider an activity that is important for him to get involved, then he will participate and directly involved in it, and vice versa.
Whereas the engagement of students as young citizens in encouraging the creation of participative citizens, especially the engagement of citizens are also able to increase knowledge and skills in the community. If examined more deeply, student engagement is needed to make the change towards a better, either on campus or in the community, because as the agent of change are supposed to students who have a passion and youthful participate actively participate in the global era to become global citizens who are locally good, kind and caring towards each other.

Therefore, in the development of students' social responsibility as an effort to strengthen student engagement in social activities, Student Association of Civic Education in FKIP ULM held a social devotion activities in SDN 2 Sungai Pinang Baru in Sungai Tabuk District, Banjar Regency. The activities of civic education student in the form of repairing and providing school facilities, such as desks, chairs, white boards, stationery, books and also health checks for students and residents. This activity is done in collaboration with students from medical faculty.

THE IMPACT OF THE SOCIAL DEVOTION PROGRAM CONDUCTED BY THE STUDENTS OF CIVIC EDUCATION IN FKIP UNIVERSITY OF LAMBUNG MANGKURAT

Activities such as social devotion is very effective to develop positive values of students include:

1) Grateful

The result of interview with Reza Fahlevi (Coaches on social devotion activity of civic education student) mentioned that previously for students who never follow social devotion is more closed and even there is not familiar with each other or student per generation, there are also students who are indifferent to others, but for civic education students who follow these activities now become more concerned about each other, more grateful, more spirit and more serious to follow the lecture. Reza also assumed that there is a change of viewpoint of students who follow social devotion in viewing social reality on campus. They are more responsible for maintaining cleanliness of the environment by no longer littering, and maintaining the facilities provided.

Ade Gusti also explained that through this social devotion activity, making himself more able to be grateful for what he got especially in education from primary school to university, he said there are many children in South Kalimantan area, especially in the suburbs and
inland that can not enjoy the facilities that are sufficient to support their learning activities, for example in SDN Sungai Pinang Baru 2, students every time they go to school must pass unpaved roads, and if the rain should pass through the muddy road and puddles of rain water. According to him, the condition of the school is very less worthy to be an educational institution labeled the country, because the hollow wall floor is also perforated, facilities and infrastructure in learning and educators are lacking, the seat should be occupied by two people. Therefore we should be more appreciative and grateful with what we already have and the ease to achieve it, because not everyone is as fortunate as we get, should be more eager to pursue education, because it is easy to achieve, they are far away and remain in the spirit for school. Ade Gusti also added that he is also glad to be proud, because he can share science and knowledge, and cultivate a sense of sympathy and empathy towards fellow human beings where everyone does not have the same good luck in terms of psychological and economic, making us a more intelligent person be grateful. According to Ade through social devotion activities this also can develop the values that exist in other student friends such as responsibility, togetherness mutual assistance, awareness, independence, hard work, and humanity that is difficult to explain which makes the heart to be happy when seeing students happy smiling.

The same thing is also expressed by Naufal that feel happy to see the children and the surrounding community who greeted their arrival warmly, and until the end of the activity even though it was late afternoon, the children and the surrounding community keep the spirit to accompany and participate with friends for students cleaning schools, improving school facilities. According to Naufal so many positive values of social devotion activities, one of them is to strengthen the value of divinity, Naufal reveals that the divine value is the gratitude for the sustenance that Allah has given to him, for doing good and helping others is a religious command.

Based on observations made by the researcher by looking at the daily life of the staff of the civic education students association in the laboratory, in the classroom and campus environment during the research, it was found that the civic education students who followed the previous social devotion activities become more able to maintain facilities such as when they are in the civic education laboratory or the room of the civic education student association, while they are in the classroom, they become more active and ask or explain
when discussing social issues in the community, in the campus environment researchers note that they are more sensitive to the cleanliness of the campus by not littering and taking the garbage they see when passing, although not a lot of garbage collected, but because of that, according to researcher from social devotion activity which have been done have give real effect to student compared with theoretical understanding.

2) **Become More Caring**

Another impact that civic education students get after performing this social devotion activity is to make them more concerned with each other and the surrounding community. Based on the interviews with Andrya, he revealed that through social devotion activities he became more caring for others, because if he only waited for others to help someone who was in distress we did not know when he would be assisted, Andrya also added that not everyone experiencing difficulties that he encounters can be helped by at least if there are classmates or colleagues who experience the disaster or difficulty he will try to help, although he thinks what he gave is not much. The same thing was conveyed by Yunita that social devotion is very beneficial for students especially civic education students, because the activity is able to grow and increase the value of empathy of a person which value is as self capital to help others in need. They both also explained that for the sense of care that the students have not died, then the taste should be diligently honed in one way that is diligently follow the social devotion activities held by the campus or student organizations.

Ratih in the interview also explained that to be distinguished between caring and compassion, compassion is usually only a glimpse without any action, such as the example of a broadcast of the victim of a fire on television and we are watching feel sorry and only that, but if there is a sense of care, we will do something for example by contributing the required goods, such as clothing, food, and medicine, if it is not possible at least we pray, it means that the concern is accompanied by concrete actions.

In this case Mr. Sarbaini (Lecturer of Civic Education) at the interview also said that there is a change of character towards the students who used to follow the social activities, the students become more active and critical to social issues, they are more able to cooperate and easily mix with the people they have not known before, in every activity they become more independent especially in conducting activities inside and outside campus, the most important in the social devotion activity.
Prof. Wahyu and Mr. Sarbaini in this research interview also emphasized that social activities can strengthen the existing values of local wisdom, such as students become baiman, meaning to be a human being who has religious values and piety to Allah SWT, as proof of being a person who believe, then the person must obey in obedience to the provisions of religion, worshiping according to His command as a grip of life, praying, obeying parents, helping others and still many things related to the command of Allah SWT, become bauntung, not just profit, but in Banjar is called good luck, based on faith and equipped with religious knowledge, then inshaAllah life will provide benefits and useful for himself, others, society and the environment, it means to be people who always provide benefits to others wherever he is, become a person who is batuah, the meaning is to be a human who has dignity, in the conception of education means someone who has advantages in the form of talent, privileges used to help others, become a person who beadab, that is to become a man who has noble character that can be an example for others.

3) Mutual Corporation

In social devotion activities, closely related to the value of mutual corporation, because in this activity required cooperation between individuals to mutually ease the burden faced in order to become more easy and effective. In interviews with Rudy found that the social activities they mutually work together, help each other in every process of social devotion activities, from beginning to end and see firsthand the condition of society or students whose fate is less fortunate compared with the students, such activities also improve the relationship between students who were not familiar, because when the social devotion activities from the preparation to down on the field activities of participants from students are required to work together, coupled with activities in the field, students with the community help each other to improve school facilities, share stationery to students, check health students and cleaning around the school environment so that if there are students who are less familiar with other students it will become more familiar with before, it is evident that did not know to become familiar with medical students, after kegiatan social devotion friends of civic education students to know and make friends with medical students, even friends of medical students are happy to offer cooperation if there is a social devotion activities in another day.

The positive value of mutual corporation is also felt by Rudy, he explained that the impact of this social devotion activity especially from mutual corporation is not momentary
at the time of activity but still continue until everyday lecture, for example if there is one friend in the Student Association Room cleaned the room then automatically others took part in tidying up and cleaning the room, in this case Rudy and Yunita admitted that initially for students who have never participated in social devotion activity, in the Student Association Room if there is a friend cleaning the room others are only busy with their respective activities, but different things look after they participate in social devotion, especially for students of the early semester. From mutual corporation activities arise a sense of togetherness that makes the relationship between individuals become closer, by facing difficulties together and when happy together so that in terms of people banjar saliak saliur, in daily life, Banjar People are very familiar with the term *samuak saliur* to describe the sense of mutual fate among fellow friends. Mr. Zulkifli also added that the term *samuak saliur* is a sincere expression of friendship, not looking rich or poor, giving each other, reminding each other, respect each other.

In this case, Mr. Dian in the interview also explained that after the students attended the social devotion activities, their cooperation attitude was more felt even though the activity had been a month gone by, he also added that we, especially students of civic education must learn from the history of Indonesia, the weak and easy to be scattered by the colonizers, we are easy to compete because of the weak spirit of unity and the weak spirit of mutual cooperation, therefore he also appealed to students who have never followed the social activities, students as the next generation of successors, do not never again let the mutual corporation's spirit fade away. With the mutual corporation culture, students are expected to learn from each other's respect for others' opinions, to respect each other, not to harass one another and to be mutual help-people who are part of the familial attitude.

The culture of mutual corporation is very closely related to Banjar life because in its daily life Banjar people have a philosophy of life in a society that is commonly called by the term *Kayuh Baimbai*, as expressed by Mr. Sarbaini that the term *Kayuh Baimbai* itself has the meaning of rowing a small boat together because the life of Banjar people in the past transport using small boats, in the way it works to get a good balance on the water then it takes cohesiveness that is by using the paddle together, the activity of paddling together is very requirement of the meaning of the spirit of mutual cooperation, although now very rarely encountered social devotion activities when compared with the old days, therefore it is
very good if students are still doing social devotion to the place needed as implemented in SD Sungai Pinang Baru 2, because now very rarely found social devotion activities in the city or village.

The students' enthusiasm certainly needs to be appreciated, because not everyone is able to help others. Based on the results of interviews of researchers with the students who follow social devotion activities found that this activity is motivated because of the sense of care and concern that is so great that they feel obliged to help students in SDN 2 Sungai Pinang Baru in Sungai Tabuk District.

Activities in direct contact with communities are capable of developing learning experiences, citizen responsibilities, civic engagement and strengthening the bonds between individuals, individuals and communities for the common good of Jones in (Anggraeni 2018: 8). Social activities such as social devotion in this study also contains many values of local wisdom is very good for developing the character of students. The values of local wisdom such as, *kayuh baimbai* as the philosophy of Banjar people in mutual corporation activities in doing something, *musyawarah* in every decision making, *samruk saliur* as a philosophy for people, where a person together bear a burden of life and describe the fraternity of the same fate, *baiman* that someone has the value of diversity for helping others in accordance with religious advice, *bauntung* that is lucky, *batuah* is a person who is beneficial to others, and *baadab* that is noble moral value.

If seen from the explanation of the discussion that has been described previously, we can draw the common thread of this social devotion activity with the civic education narrowly or broadly. When we look at each activity from the planning to the implementation process of social devotion activities, it turns out to build components that exist in the Civic Education. As stated earlier, Civic Education, known as a vehicle for democratic education, which consists of formal, non-formal and informal education programs, requires a learning experience to produce active citizens\(^9\). While one of the indications of active citizens is the participation and involvement of citizens in the scope of public interest.

Departing from the opinion Winataputra about the object of study from Civic Education

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which is now more extensive than embryo\textsuperscript{10}. The scientific structure known as citizenship education has a systematic paradigm in which there are three domains, among others; academic domains, curricular domains, and social-cultural domains. The three domains are completely structural and functional linkages tied up by civic virtue and civic culture that include civic knowledge, civic skills and civic disposition. These three domains are shaped with three components of good civic education: civic intelligence, civic responsibility and encouraging civic participation, ie civic knowledge, civic skills, and civic disposition (Branson, 1998). Citizens who have civic knowledge will be smart citizens, citizens with citizenship skills will be participating citizens, while citizens with character will be responsible citizens (Winarno, 2014, p. 19). From the description above we can draw the conclusion that the social devotion activities of this can be used as a place of competence development of civic education students in FKIP University of Lambung Mangkurat.

CONCLUSION

From the description above can be concluded several things. First, the civic education students have a fairly good social responsibility through the activities of the Civic Eduation Student Association program, namely social devotion, although there are still many aspects that need to be improved so that this activity has an appeal to the Civic Eduation students who have not been following social activities. Second, there is a misalignment between the concept of social responsibility and the involvement of citizens that students understand with practice in the field. Third, the emergence of apathy towards the surrounding environment and tend to be more individualistic.

In the program of development activities, the value of social responsibility of "Civic Education Work" is based on the problems that grow and develop in the community so that the benefits and impacts of these activities can be felt by students, teachers of SDN Sungai Pinang Baru 2 and their communities. In addition, the sense of social responsibility of students based on honest values, independent, love of the homeland, environmental care, social care, mutual cooperation and faith and piety-based responsibilities are actualized in the form of assistance needed by students, teachers SDN Sungai Pinang Baru 2 and the surrounding community.

\textsuperscript{10} Wahab, Abdul Aziz & Sapiya, Teori dan Landasan Pendidikan Kewarganegaraan. (Bandung. Alfabeta, 2010).
The values include *Kayuh Baimbai* as the philosophy of Banjar people in mutual corporation activities in doing something, *musyawarah* in every decision making, *Samuak Saliur* as a philosophy for people, where a person together bear a burden of life and describe the fraternity of the same fate, *baiman* that someone has the value of diversity for helping others in accordance with religious advice, *hauntung* that is lucky, *batuah* is a person who is beneficial to others, and *baadab* that is noble moral value.

**Table 2. SWOT matrix (Actualization of Social Responsibility of Civic Education Student in Efforts To Strengthen Civic Engagement)**

<table>
<thead>
<tr>
<th>Internal Factor</th>
<th>STRENGTHS (S)</th>
<th>WEAKNESS (W)</th>
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</table>
| Actualization of Social Responsibility of Civic Education Student in Efforts To Strengthen Civic Engagement | • Internal strength factor  
  • A good understanding  
  • Have good spirits  
  • Brave to take risk  
  • Independent  
  • Full support from study program | • Internal weaknesses  
  • Think about self-interest  
  • Imbalances between concepts and practices  
  • Oriented to who gives direction  
  • Be reluctant to follow an activity, if the activities are held using personal money |

<table>
<thead>
<tr>
<th>External Factor</th>
<th>OPPORTUNITY (O)</th>
<th>STRATEGY OF SO</th>
<th>STRATEGY OF WO</th>
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|                 | • External opportunity factors  
  • Social service activities become one of the good methods to foster a sense of caring for others  
  • As a variant of the service learning model  
  • Students can utilize the existing companies in the area for moral support or even verbal support | • Create a strategy that uses the power to take advantage of opportunities.  
  • With good understanding, critical, high spirit and independence owned by civic education students in FKIP ULM can cooperate with companies to support in terms of financial  
  • With good understanding, critical, high spirit and independence possessed by the students of civic education FKIP ULM social service | • Create strategies that minimize weaknesses to take advantage of opportunities  
  • Hold an open discussion directed by the lecturers to further broaden the students about the importance of student engagement as agents of change |
activities should be a program of every class and generation as an effort to foster a sense of social responsibility of students and strengthen the engagement as a citizen.

<table>
<thead>
<tr>
<th>THREAT (T)</th>
<th>STRATEGY ST</th>
<th>WT STRATEGY</th>
</tr>
</thead>
<tbody>
<tr>
<td>• External threat factors</td>
<td>• Create strategies that use the power to deal with threats</td>
<td>• Create strategies that minimize weaknesses and avoid threats</td>
</tr>
<tr>
<td>• Negative impacts of globalization that dilute local values</td>
<td>• Conducting scientific studies</td>
<td>• Maximizing funding opportunities</td>
</tr>
<tr>
<td>• Individualism among students</td>
<td>• Conducting socialization</td>
<td>• Using Service Learning Methods</td>
</tr>
<tr>
<td>• Weakening of Pancasila values on civic education students</td>
<td>• Program a special event for civic education in FKIP ULM family to familiarize all forces</td>
<td></td>
</tr>
</tbody>
</table>

**CONCLUSION**

From the description above can be concluded several things. First, the students of civic education have a fairly good social responsibility through the work program activities of the Student Association of Civic Education, social work, although there are still many aspects that need to be improved so that this activity has an appeal to the students of civic education who still have not followed the social activities. Second, there is a misalignment between the concept of social responsibility and civic engagement that students understand with practice in the field. Third, the emergence of apathy towards the surrounding environment and tend to be more individualism.

Through this social service activity has a purpose to cultivate a sense of concern for students with social conditions in the community, and maintain the values of the banjar people as people who are tolerant and caring for others. As these values include *kayuh baimbai* as in the philosophy of cooperative activities to grind for Banjarese people, *musyawarah* as good discussion in any decision making, *samuak saliur* as a philosophy for which a person jointly
bear the burden of life and describe the brotherhood of the same destiny, **baiman** is when a person who has a religious value for helping others in accordance with religious advice, **bauntung** means lucky, **batuah** as a person who gives benefits for others, and **baadab** as noble moral values.

**REFERENCE**


