BASELINE STUDY ON BASABALI'S EVALUATION OF YOUTH CIVIC PARTICIPATION IN BALI AND SOUTH SULAWESI

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Abstract

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Civic participation by young people plays in an important role in society through their actions to address public issues. Youth civic participation can be voluntary or mandatory (driven by norms/laws) and done individually or collectively. In this baseline study, we have explored the profile and current situation of youth civic participation in Greater Denpasar and Greater Makassar to look into the changes in youth civic participation and youth's participation behavior through the BASAbali program. We used in-depth interviews and literature review as qualitative data collection methods. Interviews were conducted with youth respondents, local government officials, and academics. This study finds that the concentration and underlying factors that influence the current situation of youth civic participation are different between both areas. Social norms based on the culture and customs are the common driver of youth civic participation in Greater Denpasar. Collective values and thriving social communities are among the main factors that influence youth civic participation in Greater Makassar. However, youth civic participation in both areas is still limited, such as in terms of scope of issues addressed and the influence of social pressure. Also, youth in both areas generally only engage in less complex forms of participation. In this regard, as some inhibiting factors can be intervened and the supporting ecosystem is already available, it can arguably be said that there is still room for growth and development of youth civic participation in both areas. Therefore, in the subsequent studies, the complexities and nuances of youth civic participation need to be further scrutinized, such as by exploring the indication of levels of participation and the influence that group-based participation has on civic participation in general.

Keywords: youth civic participation, voluntary participation, mandatory participation, individual initiative

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List of Abbreviations

3M	*memakai masker, mencuci tangan dengan air mengalir, dan menjaga jarak*	wear masks, wash hands with running water, and maintain physical distancing
Bekraf	Badan Ekonomi Kreatif	Creative Economy Agency
BEM	badan eksekutif mahasiswa	student executive board
COVID-19		Coronavirus Disease 2019
ForBALI	Forum Rakyat Bali Tolak Reklamasi	Balinese Forum against Reclamation
Kopsling	Komunitas Pemuda Pemerhati Sosial dan Lingkungan	Youth Community of Social and Environmental Observers
NGO		non-governmental organization
OSIS	*organisasi siswa intra sekolah*	student council
Paskibraka	*pasukan pengibar bendera pusaka*	the national flag hoisting troop
PKM	Pesta Komunitas Makassar	Makassar Communities Party
PLN	Perusahaan Listrik Negara	State-Owned Electricity Company
STT	*seka teruna-teruni*	youth organizations that exist in every village in Bali
UNICEF		United Nations Children's Fund
UU ITE	Undang-Undang tentang Informasi dan Transaksi Elektronik	Electronic Information and Transaction Law

Executive Summary

This study is a baseline of three-year study on youth civic participation in Greater Denpasar and Greater Makassar. The study was conducted mainly to look into the ability of BASAbali's engagement approach and Wikithons to change the public participation of youth in Bali and to see whether the program can be replicated in Greater Makassar. Specifically, this baseline study explores the concept of youth civic participation and its current situation in both study locations. This is a qualitative study employing specifically literature review and in-depth interviews as data collection methods. This study used a matrix of analysis as an instrument to analyze the findings. The information and insights generated from this study will be useful to capture changes in the pattern of youth civic participation and youth's behavior in both study locations toward civic participation after the implementation of the BASAbali/Wikithons program.

Youth civic participation is defined as an action or interest, be it individual or collective, in public issues to improve community/group well-being. The definition is operationalized and categorized into three main types of civic participation: (i) participation based on individual initiative, (ii) participation based on a sense of duty/obligation, and (iii) group-based participation. Using this categorization, we capture the forms and patterns of participation, particularly through actions (behavior), and the nuances of youth civic participation, such as between voluntary and mandatory participation.

First, in Greater Denpasar, this study finds that youth civic participation is concentrated in the participation based on a sense of duty/obligations because of the strong influence of culture and customs in local communities in Bali. This shows that youth in Bali generally engage in public sphere through civic participation, but the participation is heavily influenced by the customs and culture of Bali. For example, most of the youth respondents are participating in *ngayah*[i] and becoming members of *seka teruna teruni* (STT) in their local communities. Their participation is driven by a sense of identity and responsibility and also influenced by social sanctions for those who do not participate in activities related to the Balinese customs and culture.

Two intrinsic factors, which are related to capacity and risks, are found to have influenced youth's predisposition to civic participation. Some youth expressed that they are afraid of voicing their opinions on public issues due to the risk of experiencing a backlash. Some youth also stated that they are not confident to participate as they do not have the capacity needed, i.e., they lack knowledge of some issues. These are particularly relevant for the forms of participation that involve social or political expression in social media or other public platforms.

An external factor, i.e., communities/public organizations, is also found to have influenced the forms and patterns of current youth civic participation in Greater Denpasar. Respondents participating in public organizations that address public issues tend to be involved both in their community and in a broader arena. Youth participating in

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[i]*Ngayah* is an individual or group activity in which people work without expecting any material reward.

communities in urban areas are also exposed to more diverse and broader issues. This is important as Bali is often seen as a less political region and thus perceived to be more harmonious than other regions and suitable for tourism. Therefore, as youth in Greater Denpasar tend to have participated in cultural-related issues, through the communities they are also exposed to other public issues.

Second, in Greater Makassar, youth civic participation is more concentrated in the participation based on individual initiative and group-based participation. Both types of participation are usually intertwined, while participation based on a sense of duty/obligations only refers to the participation based on commands when one is participating in a group/community/organization. Some youth respondents, for example, conducted joint activities based on their individual initiative, but ended up collaborating with other youth on similar initiatives or ideas.

The interconnection and relation between participation based on individual initiative and group-based participation can partly be explained by the collective or solidarity values in Makassar. Social gatherings, which are common among the Makassar people, can serve as platforms where youth's ideas and initiatives are intertwined. In this regard, youth also tend to have higher confidence to perform their participation individually or in groups because of the existing platform of networks to connect with other youth. In social gatherings, youth talk and exchange ideas about, for example, public issues and opportunities to participate.

Besides the collective or solidarity values, the existing and thriving communities in Makassar also influence youth civic participation. The myriad communities in Greater Makassar become the platform in which youth can engage further in issues of their interest. The communities are usually connected to each other and thus they can function as a part of the supporting ecosystem that enables youth civic participation. In this regard, the communities serve more as an accommodating factor to youth's interest and drive to participate.

Based on the findings, we can see that the three types of participation are highly contextualized and intertwined. They are highly contextualized as the regional context can influence the forms and patterns of youth civic participation in both study locations. For example, participation in a group setting is influenced by social pressure and solidarity values, but each factor influences youth participation in different ways. While social pressure drives the youth more into mandatory participation, solidarity values drive the youth more into voluntary participation. This is important to be taken into account as it shows that we have to look more closely into the nature of youth civic participation to capture the nuances and dynamics between various factors and participation forms. By capturing the nuances, we can look further into different depths of civic participation to map its pattern in both study locations. Taking the initiative to start a community and being a member of a community are both group-based participation, but they arguably have different depths of engagement or participation.

It is also important to look at the influence of group-based participation, especially group-voluntary participation, on youth civic participation in general. As communities are found to have an influence on youth civic participation in both study locations, participation in a

group/community/organization may have the potential to deepen or 'scale up' youth civic participation. This is possible because youth are more exposed to public issues and participation forms through group involvement. Participating in groups may also serve a function to influence and change the intrinsic factors of youth civic participation, such as improving youth's confidence, while also serve as a supportive social environment for youth to participate.

I. Introduction

This study is a part of a series of studies on youth civic participation. It is specifically a baseline of a three-year study through the partnership between the SMERU Research Institute and BASAbali. BASAbali has been engaging with the public, particularly youth, in Bali to strengthen their physical and cultural environments. This program employs BASAbali's engagement approach to engage with the youth in Bali to improve the liveability and wellness of Denpasar and to replicate this approach in Makassar.

This baseline study focuses on answering two research questions: (i) how is youth civic participation defined and understood and (ii) how is the current situation of youth civic participation in Greater Denpasar and Greater Makassar. This study also looks into how Wikithons on BASAbali's cultural wiki can change youth's participation behavior. Ultimately, this study aims to look at (i) the ability of BASAbali's engagement approach and Wikithons to change youth participation in Bali and (ii) whether this approach can be replicated in Greater Makassar. The program itself was designed to increase youth participation to improve the liveability and wellness of two Indonesian secondary cities, Denpasar and Makassar.

This report is built on three chapters. Chapter 1 presents the overall background, context, and objectives of this study. Chapter 2 presents the methods to achieve the objectives of this study. Chapter 3 mainly elaborates on the first research question. Chapter 4 mainly elaborates on the second research question. Chapter 5 focuses on the highlights and lessons learned as well as presents the findings of this study. The answers to these research questions provide the knowledge to further explore the dynamics of youth civic participation.

II. Methodology

2.1 Data Collection and Analysis Methods

The baseline study focuses on capturing the initial condition and context of youth civic participation in Denpasar, Makassar, and their surrounding areas (Greater Denpasar and Greater Makassar). The primary data explored in this baseline study is on youth who have not been exposed to the previous Wikithon programs.

This study used two data collection methods: literature review and in-depth interviews. The literature review is used mainly to develop the initial framework of the concepts and underlying rationale for this research, especially regarding the concept of youth civic participation and the context of the local language in public participation. Meanwhile, the in-depth interview is used mainly to assess the forms and patterns of youth civic participation in Greater Denpasar and Greater Makassar and explore factors and actors influencing the forms and patterns identified.

The in-depth interview will be detailed further in Subchapter **Informants' Profile**. The interviews with youth are mainly to explore the perceptions and activities/actions related to youth civic participation. The interviews with other stakeholders are mainly to capture the dynamics of youth in each area and to explore the sociopolitical or sociocultural factors. The number of respondents (youth) and informants in each category is as follows.

Table 1. Number of Respondents/Informants

Informant	Greater Denpasar	Greater Makassar
Youth	52	44
Stakeholders: local academics	2	2
Stakeholders: youth agency	1	1
Stakeholders: culture agency	1	1

The in-depth interview results were analyzed using a descriptive matrix to map the findings. They were further analyzed in an exploratory manner, especially on the influencing factors and actors as well as the context. The analysis was conducted for each study location and thus the comparative description of the context between Greater Denpasar and Greater Makassar is done minimally. The analysis focuses on each study location as the baseline study was designed mainly to capture the initial situation of youth civic participation.

2.2 Informants' Profile

We interviewed regional stakeholders and youth respondents in both study locations. The regional stakeholders refer to academics/experts on youth and local languages as well as

the youth and culture agencies in Greater Denpasar and Greater Makassar. Youth respondents are distributed in five cities. In Bali, the youth respondents are from Denpasar, Badung, and Gianyar while in South Sulawesi the respondents are from Makassar and Gowa. The total number of youth respondents is 97, with 52 of them coming from Bali and 45 from South Sulawesi.

Most of the respondents are university students aged 19–25. In Bali, the respondents are mostly university students in Greater Denpasar, while in South Sulawesi the respondents rather vary but mostly are university students in Greater Makassar and high school students in Gowa. Most of the respondents in Bali come from Balinese families (both of the respondents' parents are the Balinese). Meanwhile, most respondents in Makassar come from non-Makassar families (both of the respondents' parents are not from Makassar). Details of the respondents' profile are presented in Table 2.

Table 2. Respondents' Profile

Categories		Greater Denpasar	Greater Makassar
Age	16–18	4	13
	19–25	44	23
	26–30	8	8
Sex	M	22	23
	F	34	21
Regions	Denpasar	34	n.a.
	Badung	13	n.a.
	Gianyar	9	n.a.
	Makassar	n.a.	29
	Gowa	n.a.	15
Family Backgrounds*	A	50	14
	B	3	1
	C	1	5
	D	2	23
Educational Attainment	Junior high school	0	11
	Senior high school	38	16
	Diploma/bachelor's degree	15	17
	Master's degree	3	0
Occupation	University student	37	15
	University lecturer	1	0
	Teacher	2	0
	Homemaker	1	0
	Employee	10	6
	Entrepreneur	3	4
	Nurse	1	1
	Civil servant	1	2
	Student	0	11
	Freelancer	0	1
	Unemployed	0	3

*A: both parents are from Bali/Makassar; B and C: only one of the parents is from Bali/Makassar;
D: none of the parents are from Bali/Makassar.

2.3 Context of the Study Locations

This research was mainly conducted in two cities, i.e., Denpasar and Makassar. Respondents in Greater Denpasar include those from Kabupaten (district of) Badung and Kabupaten Gianyar, while respondents in Greater Makassar include those from Kabupaten Gowa. The three *kabupaten* are adjacent to each of the city.

2.3.1 Greater Denpasar

Denpasar consists of four *kecamatan* (subdistricts), 27 villages, and 16 *kelurahan*[2]. The total area of Denpasar is 127.78 square kilometers with population density of 5,676.27 people per square kilometer. Denpasar Barat is the most populous *kecamatan* in Denpasar with population density of 8,601.75 people per square kilometer (Table 3).

Table 3. Total Area, Population, and Population Density of Each *Kecamatan*

Kecamatan	Area (km2)	Total Population	Population Density
Denpasar Selatan	49.99	217,100	4,342.87
Denpasar Timur	22.31	128,276	5,749.71
Denpasar Barat	24.06	206,958	8,601.75
Denpasar Utara	31.42	172,980	5,505.41
Total	127.78	725,314	5,676.27

Source: BPS3-Statistics of Denpasar Municipality, 2021.

By age group, around 24% of the population or 175,113 people belong to the 15–29 age group (youth category). The share of the population between men and women in this age groups is slightly different, 50.8% and 49.2% respectively (Table 4).

Table 4. Youth Population in Greater Denpasar by Age Group

Age group	Male	Female	Total
15–19	29,390	27,519	56,909
20–24	30,108	29,393	59,501
25–29	29,500	29,203	58,703
Total (15–29)	88,998	86,115	175,113
Total population	366,301	359,013	725,314

Source: BPS-Statistics of Denpasar Municipality, 2021.

Kabupaten Badung consists of six *kecamatan*, i.e., Kuta Selatan, Kuta, Kuta Utara, Mengwi, Abiansemal, and Petang with an area of 418.52 square kilometers and a population of

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[2]A *kelurahan* is a village level administrative area located in an urban center.

[3]Badan Pusat Statistik (Statistics Indonesia).

548,191 people in 2020. The number of youth organizations has decreased over the years: 62 youth organizations during 2018–2020, 67 youth organizations during 2016–2017, 62 youth organizations in 2015, and 69 youth organizations during 2011–2014[4]. Meanwhile, Kabupaten Gianyar consists of seven *kecamatan*, i.e., Sukawati, Blahbatuh, Gianyar, Tampaksiring, Ubud, Tegallalang, and Payangan with an area of 368.00 square kilometers and a population of 516,300 people in 2020.

2.3.2 Greater Makassar

Due to geographical proximity, respondents in Kota Makassar also include those originating from Kabupaten Gowa. Kota Makassar consists of 15 *kecamatan* with a total area of 175.77 square kilometers and population density of 8,100.80 people per square kilometer. Kecamatan Makassar is the most populous *kecamatan* in Kota Makassar, with the population density of 32,566.27 people per square kilometer (Table 5).

Table 5. Area, Population, and Population Density of Each *Kecamatan*

Kecamatan	Area (km2)	Total Population	Population Density
Mariso	1.82	57,426	31,552.75
Mamajang	2.25	56,049	24,910.67
Tamalate	20.21	180,824	8,947.25
Rappocini	9.23	144,587	15,664.90
Makassar	2.52	82,067	32,566.27
Ujung Pandang	2.63	24,526	9,325.48
Wajo	1.99	29,972	15,061.31
Bontoala	2.10	54,996	26,188.57
Ujung Tanah	4.40	35,789	8,133.86
Kep. Sangkarrang	1.54	14,125	9,172,08
Tallo	5.83	144,977	24,867.41
Panakkukang	17.05	139,590	8,187.01
Manggala	24.14	146,724	6,078.01
Biringkanaya	48.22	209,048	4,335.30
Tamalanrea	31.84	103,770	3,259.11
Total	175.77	1,423,877	8,100.80

Source: BPS-Statistics of Makassar Municipality, 2021.

By age group, around 27% of the population or 389,588 people belong to the 15–29 age group (youth category) (Table 6). The share of the population between men and women in this age group is slightly different, 51.2% and 48.8% respectively.

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[4]BPS-Statistics of Badung Regency, 2021.

Table 6. Youth Population in Greater Makassar by Age Group

Age Group	Male	Female	Total
15–19	66,916	62,968	129,884
20–24	67,119	63,547	130,666
25–29	65,260	63,778	129,038
Total (15–29)	199,295	190,293	389,588
Total population	709,060	714,817	1,423,877

Source: BPS-Statistics of Makassar Municipality, 2021.

Youth in Makassar have diverse backgrounds because this city is a destination for young people from its surrounding areas to study. They come from diverse ethnic groups, such as Mandar, Toraja, Bugis, and Makassar. Youth in Makassar are generally junior/senior high school or college students who carry out their activities at school or campus.

Kabupaten Gowa consists of 18 *kecamatan*, namely Kecamatan Bontonompo, Bontonompo Selatan, Bajeng, Bajeng Barat, Pallangga, Barombong, Sombaupu, Bontomarannu, Pattallassang, Parangloe, Manuju, Tinggimoncong, Tombolopao, Parigi, Bungaya, Bontolempangan, Tompobulu, and Biringbulu with a total area of 1,883.33 square kilometers and a population totalling 765,836 people in 2020 (Table 7).

Table 7. Youth Population in Kabupaten Gowa by Age Group

Age Group	Male	Female	Total
15–19	34,433	32,757	67,190
20–24	35,148	33,549	68,697
25–29	33,363	33,522	66,885
Total (15–29)	102,994	99,828	202,772
Total population	379,874	385,962	765,836

Source: BPS-Statistics of Gowa Regency, 2021.

By age group, around 26.5% of the population or 202,772 people belong to the 15–29 age group (youth category). The share of the population between men and women in this age group is slightly different, 50.77% and 49.23% respectively.

As a *kabupaten* located close to Makassar, Gowa has a similar situation to that of Makassar, except for a few *kecamatan* with hard-to-reach access, such as Bontonompo, Tinggimoncong, and Biringbulu. Youth from Gowa can easily access activities or communities in Makassar. Therefore, it is not uncommon that some members of communities in Makassar come from Gowa.

III. Civic Participation

3.1 Definition of Civic Participation

Civic engagement or civic participation is defined in many different ways. Some authors define it as related to acts of citizenship, be it in groups or individually. Adler and Goggin (2005) define civic engagement as citizens' active participation in the life of a community in order to improve the conditions of others or to help shape the community's future. Other authors emphasize collective acts, such as collective movements or initiatives related to certain public issues.

Checkoway and Aldana (2013) loosely define civic engagement as people joining together and taking action on issues of public concern. Some other authors define civic engagement with an emphasis on various social and political matters. Ekman and Amna (2012) try to accommodate various issues in their framework but still emphasize the political sphere in the underlying concept of civic participation. Therefore, civic participation is often closely associated with political participation. In this regard, Pontes, Henn, and Griffith (2018) define political participation, based on their study findings, as having interests in, paying attention to, having knowledge of or opinions about, being conscious of, being proactive about, and being constantly informed about politics. Other authors loosely define civic or political participation to capture the variety of participation forms. Putnam (2000), for example, includes a wide array of participation forms related to social matters and politics, from private activities like reading newspaper on public issues to public activities like political voting.

Because of varying interpretations, the forms of civic engagement or participation as a spectrum may include various kinds of action and also inaction. Ekman and Amna (2012), for example, develop their framework that includes forms of 'disengagement'. Other authors view civic participation as not only an action (behavior) but also the process of ideation, such as understanding or paying attention. In the context of this research, we focus more on the behaviour side of active engagement to take into account its operationalization. Therefore, the term civic participation is more applicable in this study.

There are at least three main components that we can identify from various definitions of civic participation (Checkoway and Aldana, 2013; Cho, Byrne, and Pelter, 2020; Van Deth, 2014; Ekman and Amnå, 2012; Mirazchiyski, Caro, and Sandoval-Hernández, 2014; Pontes, Henn, and Griffiths, 2018; Shaw et al., 2014; Voicu and Voicu, 2016):

a) public sphere,

b) the form of civic participation, and

c) the aim of civic participation.

First, the public sphere refers to the nature of civic participation as closely related to public issues. The difference between the literatures on civic participation lies in the focus of what is said in the public sphere, which includes mainly political issues, community life, or citizenship. This is an important component that separates civic participation from other

kinds of civic activities or engagement, such as informal/private social activities (e.g., Putnam, 2000). Second, the form of civic participation is mostly argued as individual and/or collective/group actions. Third, the aim of civic participation revolves around community improvement, general well-being improvement, and political influence.

The third point is especially important as it will specify the form of civic participation according to its ends. Political influence, such as intervention in political decision-making, mass mobilization, and participation in electoral processes, is more closely related to and developed as a concept of political participation. However, its importance in the community or general well-being improvement means that some forms of political participation are relevant to civic participation. It can also be argued that political influence is a means to an end, which includes community improvement further in the spectrum as the goal of political and civic participation.

Therefore, for the context of this research, civic participation can be generally defined as an action or interest, be it individual or collective, in public issues to improve community/group well-being. This framework is closely related to UNICEF's framework on civic engagement (Cho, Byrne, and Pelter, 2020). Interest is included in the definition of civic participation to capture the nuance of participation within the framework, such as concerning awareness, although in the operationalization we focus more on the 'action' or behavior. Public issues in this context refer to matters or problems at the group/community/collective level outside of domestic/household issues, hence the public sphere. For example, donating to a social cause is one of the ways for individuals to address problems at the group/community level.

3.2 Structure and Typology of Civic Participation

The typology of civic participation, such as the aspects/dimensions/types, is more diverse than its definition. It is understood as a spectrum, stage, or sets of categories of civic participation. Some authors focus on the political dimension of civic participation as the civic engagement concept often intersects with political participation or engagement. For example, Ekman and Amna (2012) develop their typology to differentiate between political participation and civic engagement through two main categories, i.e., manifest political participation and latent political participation. In this regard, civic engagement is in the latent political participation category as it is not directly political in the sense of parliamentary or extra-parliamentary actions (Ekman and Amna, 2012).

Most authors combine the social or community and political spheres when they talk about the dimensions/types of civic participation (Adler and Goggin, 2005; Ballard et al., 2015; Banaji and Buckingham, 2013; Berger, 2009; Checkoway and Aldana, 2013; Milošević-Đorđević and Žeželj, 2017; Mirazchiyski, Caro, and Sandoval-Hernández, 2014; Pontes, Henn, and Griffiths, 2018; Shaw et al., 2014). In this regard, participation comes mainly in the form of community service, volunteering, political expression, and political action. Some nuances, however, still need to be scrutinized. One of them is between compulsory or 'pressured' participation and initiative-based participation. For example, an individual can be involved in social or community activities because of social/cultural pressure.

Involvement in political processes, such as voting, can also be a compulsory activity or driven mainly by a sense of duty as a citizen.

Therefore, to address the diversity of the civic participation dimensions and to look into the nuances, we divide civic participation into three variables:

a) participation based on individual initiative,

b) participation based on a sense of duty/responsibility/obligation, and

c) group-based participation.

Participation based on individual initiative comes in the form of civic activities/actions that are driven individually, such as being a volunteer, addressing public issues on social media, or doing ethical consumption. Participation based on a sense of duty/responsibility/ obligation comes in the form civic activities/actions in a community or group that are driven by social/cultural/citizenship factors, such as an individual participating in village clean-ups because it is obligated by community leaders. Group-based participation refers specifically to the involvement in a community or group that conducts civic activities. The difference between group-based participation and individual initiative-based participation that involves group activities is that the former focuses on (i) membership in a non-incidental group and (ii) initiatives to form a group or mobilize other people. Incidental groups refer to ad-hoc or time-constraint groups, such as one-time donation movements.

To summarize, based on the literature review, we synthesize definitions and types of civic participation used in this research as the following.

Table 8. Definition and Typology of Youth Civic Participation

Definition:
Individual or collective actions on/interests in public issues to improve community/group well-being

Type 1: **Participation based on individual initiative**	Type 2: **Participation based on a sense of duty/responsibility/obligation**	Type 3: **Group-based participation**
Examples: - Doing ethical consumption - Signing an online petition - Social volunteering - Writing on social/news media or other public platforms about certain issues - Deliberately not voting (abstention)	Examples: - Voting - Participating in a village clean-up because it is obligated by community leaders	Examples: - Being a member of political party - Being a member of a grassroots advocacy group - Initiating a social or political organization - Mobilizing a protest/demonstration - Mobilizing a social/political campaign on the internet

We can also visualize the structure of youth civic participation through a diagram to look at the relationship between the variables and the concentration of the participation variables based on the findings. The relationship is drawn through the intersection of each circle. The concentration of the participation is drawn through the width of the circle. There are other models used to capture the concept and pattern of participation, such as the ladder of participation (Arnstein, 1969) and triangle of participation (Jans and Backer, 2010), that emphasize different focuses of the concept. The diagram in this report (Figure 1) is used mainly to visualize the pattern and cannot be referred to as a model for measurement yet.

Figure 1. Youth civic participation diagram
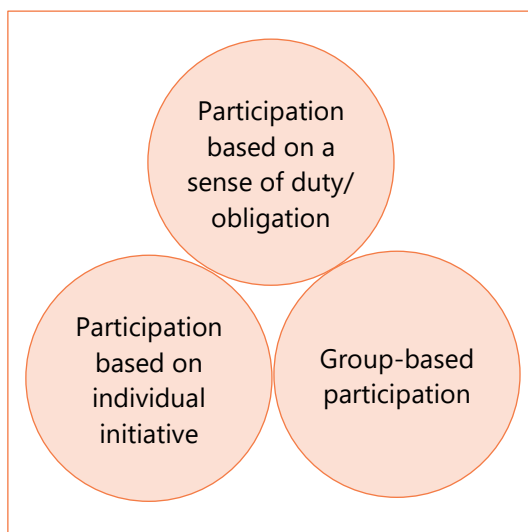
3.3 Civic Participation and Local Languages

The linkage between civic participation and local languages as used in the BASAbali/BASAibu Wiki can be seen through the relationship between culture and development. Culture is nurtured as an integral part of human existence and their environment. Culture is also functional as it can be used as an instrument to fulfill needs. The latter is the functionalist approach to culture and development, which can be used as a general framework to look at the potential relationship between civic participation and local languages. Therefore, while local languages are nurtured through their usage in the public sphere (ecosystemic/structural) (White, 1959; Evans-Pritchard, 1951), they can also serve as an instrument to address public issues/problems (functional).

The functionalist approach to culture can be traced back to Herskovits (1964) and Malinowski (1945; 1960) and developed further as a structural-functionalist approach by Radcliffe-Brown (1952). Culture includes all the elements in humans' mature endowment that they have acquired from their groups by conscious learning or by a condition process, such as techniques of various kinds, and others (Herskovits, 1964: 119), which in itself is already a means that functions. Culture is also viewed as an instrumental reality (Malinowski, 1945), which can produce four derived/imperative needs, i.e., economic,

normative, organization of force, and mechanism and agencies of education (Malinowski, 1945: 44–45).

The issues of development and community-based or general well-being improvement are related to needs, as argued by Malinowski (1945). Therefore, civic participation in the sense of participating in public issues on well-being improvement also serves that function. Combined with the usage of local languages, culture in this context is then perceived to be a part of an instrument for development as argued by functionalists (Herskovits, 1964; Malinowski, 1945). In other words, the general framework used here is not only the development of culture (using/nurturing local languages), but also culture for development.

IV. Findings on Youth Civic Participation: Greater Denpasar

4.1 The Forms of Youth Civic Participation

The forms of civic participation, according to youth respondents, are related more to activities and/or involvement in community life. The respondents generally mentioned activities, such as keeping the environment where they live or work clean, participating in community clean-ups, and participating in local organizations, to explain their engagement with their community. In this regard, the respondents often associate a sense of duty/obligation/belonging when mentioning the reasons for participating in the community life. For example, participating in local organizations or keeping the environment clean is generally perceived to be a part of the youth's responsibilities as a member of the community. Participating in local organizations at the community level, such as *seka teruna-teruni* (STT)[5], was frequently mentioned by most respondents in Greater Denpasar.

The interconnection between participation based on a sense of duty/obligation and group-based participation is especially pronounced. Most of the respondents mentioned that their group-based participation is by being a member of the STT in their *banjar*[6] and villages. They also said that being a member and participating in STT's activities is compulsory for all Balinese youth in traditional villages.

For many, participating in STT is a social norm and those not participating may receive some forms of social sanctions, such as being ostracized from the social circle in the communities. In some villages, people who do not participate in an STT meeting or activity are fined. The local government officials also stated that youth aged 16–17 or above have to be a part of STT in their *banjar*. There is no official punishment when a person does not participate in STT, but they would usually face social sanctions, such as being socially excluded, not invited to social meetings, and being the subject of gossip.

> If you do not attend the activity there is a fine that must be paid. (Youth respondent, man, 19 years old, Badung, 31 March 2021)

> In Bali, *banjar* youth must join STT…. There are no rules that punish those who do not participate, but usually they will be excluded by their peers, so there are social sanctions. (Local government official, Denpasar, 5 April 2021)

On the other hand, some respondents also said that participation in STT is inherently compulsory. As Bali is characterized by its strong culture and most of the activities conducted by STT are in line with the beliefs of Hinduism to help others and reciprocate, the youth already feel a connection to participate in some STT's activities. They also said

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[5]Youth organizations that exist in every village in Bali. Based on the in-depth interviews with government officials, there are about 400 STTs in Denpasar.

[6]The smallest unit of administration in Bali.

that being a part of STT is a necessity as they are members of the community in which helping others is considered as values that must be upheld.

> Tat Twam Asi, which means you are me, I am you. [If] now we are helping others, later when we have an event, other people will come to help. Like reciprocity, so this really needs to be done. (Youth respondent, man, 20 years old, Denpasar, 30 March 2021)

Apart from participating in STT, the respondents also mentioned some other forms of participation based on a sense of duty/obligation, including exercising the right to vote, participating in public clean-ups, and *ngayah*. *Ngayah* is an individual or group activity in which people work without expecting any material reward. The Balinese usually engage in *ngayah* to start or finish their activities in *pura* (a place to worship) or royal families' residence or *griya* (the priests' residence). Most of the respondents said that exercising electoral voting rights is a part of responsibilities as citizens (belonging to the state) while participating in clean-ups and *ngayah* is a part of responsibilities as Balinese youth or as members of Balinese community. Therefore, in this context, some of the respondents' civic participation is more driven by a sense of identity, which eventually builds a sense of duty for the community, Balinese culture and custom, and the state.

Although participation in STT includes some forms of social sanctions or pressure, some respondents still associate it with a sense of identity. However, the sense of identity seems to be stronger in *ngayah* despite the fact that it also includes social pressure for it is essentially communal work done by youth or families. As *ngayah* is also closely related to religious activities, most of the respondents said that it is a part of the common custom that almost everyone practices.

> If there is a youth who rarely engages in *ngayah* or *mebraya*, the discrimination will be obvious. The other youths will not come to help or attend the ceremony when the youth, who rarely engages in *ngayah*/*mebraya* has traditional activities. It can be said that s/he receives social sanctions from the other youths. (Youth respondent, woman, 21 years old, Gianyar, 30 March 2021)

The civic participation between men and women is quite similar. Although female respondents participate a little less in individual initiatives, their participation is not significantly different compared to male respondents. This is consistent with the information from local government officials and local academics, which shows no notable differences between men's and women's participation. On the other hand, within the same activity, differences can be seen in terms of role and contribution. For example, in *ngayah*, men usually handle matters related to facilities and ritual activities, while women prepare offering for the ritual. One of the local academics said that this is especially the case outside of urban areas. Therefore, the nuances of the youth civic participation between men and women are arguably more observable when looking into the process of participation rather than the form of the participation.

> Gender issues are still more relevant in rural areas than in urban areas. For example, in STT, men have more voice than women. (Local academics, man, Denpasar, 5 April 2021)

In line with the strong culture, youth in Bali also show a high interest in cultural issues in regard to their perception of youth civic participation. In general, issues that the respondents mentioned regarding their perception of the civic participation forms that

youth can do tend to be cultural preservation and/or specific environmental issues. Some of the respondents said that it is important for youth to participate in a campaign for Balinese culture or in participating in cultural activities as a part of an effort to preserve the culture. Youth in urban areas have higher sensitivity to issues on environment and economic situation, for example, as these issues are highly relevant and youth in urban areas are more exposed to them.

The youth respondents' perception of participating in cultural preservation initiatives in Badung and Gianyar is similar to that in Denpasar. However, in regard to the actual participation, more respondents in Denpasar have participated in cultural preservation initiatives or other public activities compared to respondents in Badung and Gianyar combined. This may be the case because a higher number of initiatives or activities are conducted in Denpasar than in Badung and Gianyar. This can be explained by different conditions between urban and rural areas. In rural areas, youth activities other than cultural and religious matters are usually limited. In urban areas, especially in Denpasar, a wide variety of activities are available for youth to participate in.

In regard to the form of civic participation based on individual initiative, respondents in Greater Denpasar mostly participate in social campaigns. Nevertheless, many respondents said that they have never done any kind of civic participation based on individual initiative. Social campaign on social media, for example, is perceived to be an action that youth can do to participate in public issues. The issues mentioned are diverse, including health protocols to prevent the spread of COVID-19, financial management, and education, but mostly still emphasize culture.

The respondents' civic participation mostly focuses on social activism or social participation, rather than on political participation. In this regard, however, Ekman and Amna (2012) classify these forms of public participation as latent political participation–the form of participation that leans to the political sphere, relates to political decision-making, and involves exercising voting rights. A few respondents also mentioned scrutinizing political candidates and criticizing government policies. Only one respondent said that the youth can participate in decision-making at the village level by giving ideas. Related to the decision-making at the village level, others mentioned activities in terms of idea/program execution by participating in village programs.

Another notable pattern in regard to civic participation based on individual initiative is that non-university student respondents are more inclined to start an initiative/movement compared to university student respondents. Non-university student respondents include youth respondents who have already graduated and are currently working, typically those older than 24 or 25 years old. While most of the university student respondents participate in social campaigns, non-university student respondents have more diverse forms of participation, including tutoring school children in their neighborhood and helping to market local products or only consuming local products. Therefore, it can arguably be said that the non-university student respondents to a certain degree participate more in public issues. It should be noted, however, that in this study there are only a few non-university student respondents compared to their counterpart.

As stated above, the COVID-19 pandemic is influencing youth in Bali, not only in terms of their actions but also their perception of civic participation. The pandemic has heavily influenced the context in which the respondents perceive youth civic participation, especially the one related to actions/activities that they can do to participate in public issues. One of the issues mentioned by the respondents is the prevention of COVID-19 spread or health protocol enforcement. The respondents think that in a difficult time and situation like this, youth can participate in guarding the community against the spread of misinformation and in helping to educate the public about the importance of consistently wearing masks and maintaining a physical distance. Some of the respondents also said that they have done their part by spreading the word, sharing information on social media, and safeguarding the circulation of information in their communities or families.

> Now public opinion on social media is quite negative. For example, on the corona vaccine. There are a lot of negative public opinion about the corona vaccine. For example, they say that the vaccine is not good, so a lot of people don't want to be vaccinated because they are afraid. Now, we can reach a wider range of people online, we can provide online counseling on the importance of the vaccine, so people won't be afraid. (Youth respondent, woman, 23 years old, 2 April 2021)

These patterns of participation show that Bali's urban youth generally perform active civic participation, but their activity is limited in terms of scope and level of participation–most activities are at the community level and most concern cultural issues.

The scope and level of participation are mainly influenced by a sense of duty/obligation/social pressure and are less political in nature. The finding that the respondents focus more on social activism instead of political participation is consistent with the general finding that youth in Bali publicly engage more in cultural, religious, and identity issues. Notable changes are recorded among the urban youth in Bali over the years especially after the reformation, in which youth are increasingly exposed to and have engaged in other public issues. This finding is elaborated further in 4.2 Influencing Factors and Actors of Youth Civic Participation

Figure 2. Youth civic participation in Bali
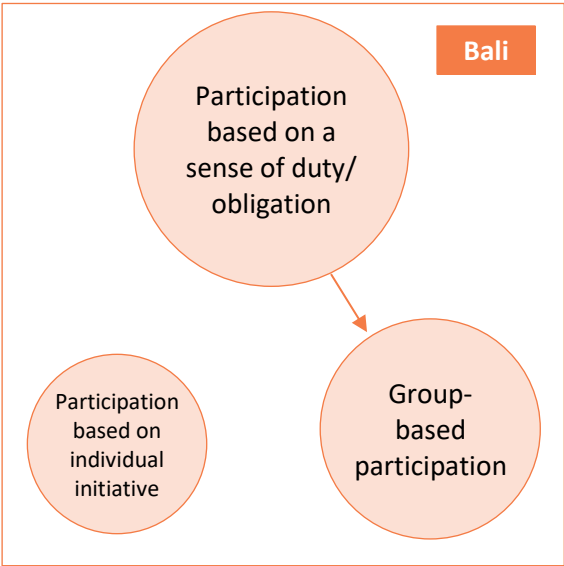
Referring back to the structure of participation used in this study, current youth civic participation in Bali can be seen in Figure 2. Their participation is primarily based on a sense of duty/obligation. This finding is not only derived from the number of respondents, but also from the intensity and emphasis that the respondents put on a sense of duty/obligation. In this regard, as most activities are related to youth's involvement in local community organizations, such as STT, participation is primarily based on a sense of duty/obligation and is highly related to their group-based participation. Therefore, as shown in **Figure 2** participation based on a sense of duty/obligation is larger in size than the other two types of participation because of the concentration of the participation. Its relation with group-based participation is mainly on how participation based on a sense of duty/obligation drives group-based participation. Participation based on individual initiative is more diverse but less frequent compared to the other two types of participation. Overall, there is no direct intersection between participation based on individual initiative and the other two types of participation. This needs to be scrutinized in more detail by looking at the dynamics between the forms of civic participation. It is highly likely that one type of participation is related or can influence another type of participation.

To look into more detailed forms of participation, we rearrange the data into four categories: (i) individual-mandatory, (ii) individual-voluntary, (iii) group-mandatory, and (iv) group-voluntary (Figure 3). Through the four categories, we can see more clearly which forms of participation are related to a sense of duty/obligation and which are voluntary-based or based on individual/collective initiative. Individual and group aspects are put under the form of participation, while mandatory and voluntary aspects are put under the process of participation. The matrix of the four categories is as follows.

Figure 3. Forms and process of youth civic participation
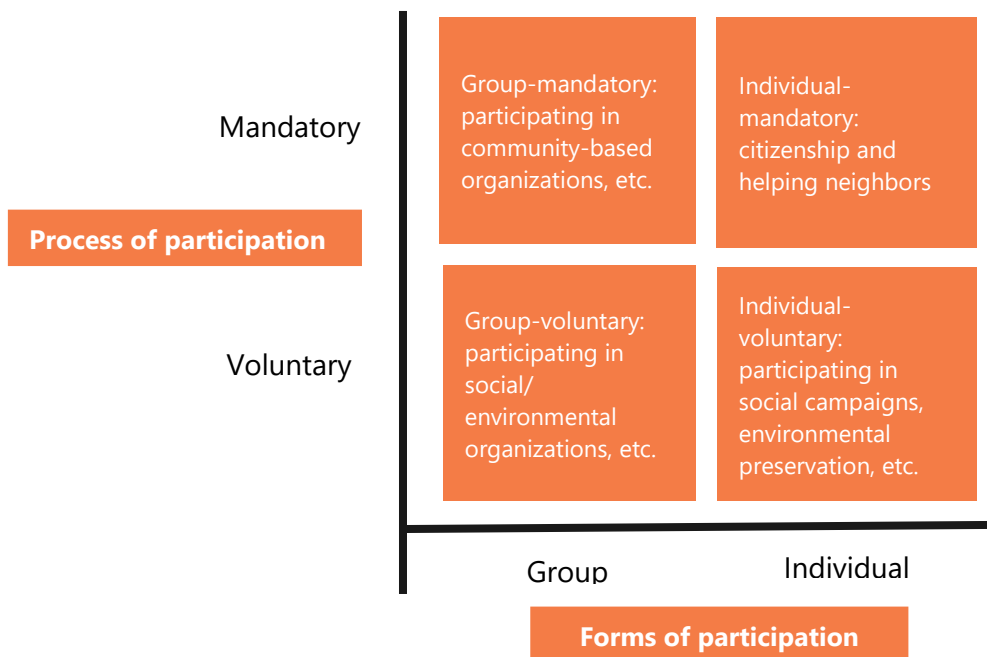
Based on this grouping, several forms of participation can be identified as individual-mandatory participation, which is the intersection between individual participation and participation based on a sense of duty/obligation. The forms of participation identified include exercising voting rights, helping neighbors, and being compliant with the law. All the forms of participation identified in each category can be seen in **Appendix 1**. Helping neighbors is still closely related to Hinduism beliefs of reciprocation. This is slightly different from the other two forms of participation, which are more related to citizenship. In this regard, exercising voting rights is more frequently mentioned by the respondents.

We can also see that in terms of variety of participation forms, individual-voluntary participation is more diverse compared to the other categories. In this regard, the main difference compared to the mandatory participation, such as participating in STT or *ngayah*, lies in the concentration of respondents participating. As shown in **Figure 2**, the respondents are concentrated in the participation based on a sense of duty/obligation, which includes all mandatory individual and collective forms of participation. Conversely, the forms of individual-voluntary participation are more scattered, hence more varieties. It is because each participation form is often not shared among other respondents who also have done individual-voluntary participation. In other words, the form of participation performed by each respondent is usually different from one another. The most frequently shared participation is doing social campaigns/educating the public.

4.2 Influencing Factors and Actors of Youth Civic Participation in Denpasar

Two factors influencing the pattern and forms of youth civic participation in Bali, especially in urban areas, are the respondents themselves (intrinsic factors) and dynamics of the socio-political context (external factors). The external factors influence the current state of youth civic participation in Bali and are generally shared among the respondents. The intrinsic factors are arguably those that can be intervened and may serve as a driver of or barrier to civic participation.

The main intrinsic factors mentioned by the respondents are lack of confidence and fear of a backlash. Both factors heavily influence respondents' behavior in voicing concern/opinion on public issues or in participating in a social campaign. Fear of a backlash is specifically related to online participation, such as by voicing or campaigning about public issues on social media. Some respondents said that they are afraid of a backlash from social media users and/or of the problematic electronic information and transaction law (known as UU ITE) [7]. In terms of lack of confidence, some of the respondents feel that they either lack information on/knowledge of the issues or that they are not the right person to talk about the issue. These respondents might have some other

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[7]Law No. 19 of 2016 on the Amendment to Law No. 11 of 2008 on Electronic Information and Transactions. The Law stipulates regulation on carrying out electronic transaction and the use of information technology. It includes security-related regulations, such as defamation and hate speech, which has become infamous because of cases where it is used for political purposes and criminalization of citizens (Paath, Dorimulu, and Kure, 2021).

forms of participation, such as attentive participation (having attention on public issues), but it needs further scrutinizing as it is outside the main focus of this research.

> Because I often see a hoax, so if I share something, I have to know the truth first, so I don't have the courage. (Youth respondent, woman, 22 years old, 27 March 2021)

> I was afraid the response would not be what I had expected because it seems from the experience that their thoughts might not match mine. There are people who want to help but are seen as an attention seeker. So, I was afraid, I was hesitant. (Youth respondent, woman, 19 years old, 28 March 2021)

Although lacking confidence and fearing a backlash, some still share information on public issues that they deem necessary. Others, however, maintain distance from public issues. They are aware of certain public issues, but they choose to not engage further. This nuance is important to note because it indicates levels of participation. For example, a person who is now in the awareness 'stage' may engage more directly later. This is also important for the context of participation on issues other than those identified by most respondents.

The level of participation can be scrutinized in further studies to explore the dynamics between the three main types of participation. The current findings already indicate a relational pattern influencing youth participation that is based on a sense of duty/responsibility/social pressure and their group-based participation. Other differences in the level of participation can be stretched further to identify the various degrees of youth engagement between participation based on individual initiative, participation based on a sense of duty/responsibility/social pressure, and group-based participation.

One possible pathway of influencing more active participation by youth, especially those in urban areas, is through group-based participation, which is an active involvement in a public organization or community. Most of the respondents are currently only involved in a student community, such as STT, in which participation is related to hobbies, sports, or arts. A few others are also actively involved in organizations that have a broader or more diverse focus, such as education and environmental preservation in Bali. These respondents arguably have a greater possibility of expanding their participation, especially in the context of engaging with public issues other than those related to culture and religion.

First, there is a tendency that respondents who are involved in organizations on public issues, such as education, are involved both in their community and in a broader arena. Most of the respondents who are only active in student communities at their university or local community, such as STT, tend to be involved only in their local communities or in a smaller public sphere. The exception is participation in cultural issues, such as promoting cultural preservation or campaigning for cultural values/products, where youth also have a high possibility of being involved at the community level and in a broader arena.

Second, looking through a broader lens of youth participation and movements in Bali, urban communities have arguably played a role in exposing youth to more diverse and broader issues. As a tourist destination, Bali has been seen as a less political region. Bali has an image of a harmonious island of paradise which is projected internally and

externally (Bräuchler, 2020). Fewer responses on other issues cannot be separated from the perpetuation of the harmonious image especially as most Balinese live off tourism and there are strong interests in it (Dwyer, 2009). Therefore, issues in the public sphere are often heavily on culture and customs.

> I see that the Balinese people, especially the younger generation in the city of Denpasar, some may be very responsive to public issues, but in general the Balinese people do not really have a serious response to public issues apart from issues of identity and religion. (Local academic, man, Denpasar, 5 April 2021)

> Because as people who live in Bali, we are bound by tradition. Any activity will be related to the customs, such as funerals, weddings, etc. [If] previously we had these ceremonial activities, now we are helping other people who have such events. If it is our turn, then other people will also help us. (Youth respondent, man, 24 years old, Denpasar, 26 March 2021)

Over the years, there has been a surge in stronger responses to public issues, especially in urban areas. Such responses are, among others, influenced by the Bali Tolak Reklamasi movement initiated by ForBali (Balinese Forum against Reclamation). As has been shown by the respondents' significant concern about the environment, the movement also gained traction outside of Denpasar and in other urban areas because of environmental issues. The movement also aligned its message with the Hinduism belief, *tri hita karana,* in which a balanced relationship between humans, the environment, and god is required (Bräuchler, 2020). This movement, as one of the most significant civic activities that Balinese youth have been involved in, emphasizes the importance of public communities and organizations for youth to be more actively involved in broader issues and discourses. STT has eventually engaged with the movement, which is especially important to expand the scope of issues addressed by STT. For example, STT has voiced its concern on the reclamation issue, "Those who have to move are not only the people in the coastal areas, but including all Balinese. This struggle is for Bali" (Darmendra, 2016). As a village/*banjar-*level organization, STT commonly only focuses on local and cultural issues. The Bali Tolak Reklamasi movement is still ongoing as they still demand the central government to revoke the Presidential Regulation No. 51/2014 which changed the status of Teluk Benoa to non-conservation areas and thus it is still at risk of reclamation.

Based on the in-depth interviews with local academics, more participation in public sphere is observed through three groups: (i) youth who are connected with those in other regions, (ii) intellectual youth in urban areas, and (iii) youth involved in punk-rock indie local music communities that fill their music with social campaigns and movement jargons. Youth in urban areas are also seen as having more courage to criticize traditional village apparatus. This shows that, while STT remains a significant force for youth in Bali, the involvement of Balinese youth in public sphere is expanding through various public spaces, which may also drive their civic participation further.

STT is arguably still constrained by its specific focus on culture and customs and its patron-client relationship with the village institution. Therefore, as shown by the findings of this research, STT is a significant part of Balinese youth civic participation, but is still inhibited from growing more diverse and having broader participation, driving some youth to engage with other organizations/communities. The questions are how the issues

addressed by the Balinese youth will be expanded and what other pathways they will use to boost their confidence and ease their fear in addressing public issues.

> Usually, Seka Teruna's activities are in the fields of culture, customs, social activities in traditional villages. I have never seen any Seka Teruna making a movement to convey something, convey a critical attitude, to respond to public issues. I don't think they have done any of it yet because they are still given traditional tasks, their activities still revolve around the arts and culture. (Local academic, man, Denpasar, 5 April 2021)

Based on the in-depth interviews with youth respondents, there are at least two actors influencing youth civic participation: (i) other youth and (ii) village apparatus. First, other youth refer to the finding that civic participation at the community level cannot be separated from the social pressure/sanctions from other youth who have already participated. Second, the village apparatus is also influencing the context in which social pressure on youth participation in local organizations is enforced. In some areas, small fines are levied on those who do not participate and are usually based on an agreement between STT and the apparatus in the village and *banjar*. No other actors at a broader level were found to influence the youth.

There are a few other programs that the youth respondents mentioned as influencing their civic participation, especially from non-governmental organizations (NGOs), such as Bali Muda Foundation, Swimdo (an educational initiative), and Youth on Top. The influence of these organizations can be felt only when youth already participate in their programs. Many respondents also said that student organizations also help them participate, but their participation is mostly being a part of organizing committees for campus events. Other than programs from NGOs and communities, STT is stated as an organization which drives the civic participation of most youth.

Local government institutions also have a few programs that encourage youth civic participation. There are youth organizations and a few youth programs under the youth agency that have been running for years. One of the programs mentioned is Widya Pada, which was initiated by a youth organization under the local government's supervision during the pandemic. Consistent with the tendency of gravitating toward cultural issues, the program also includes a public campaign and discussion about Balinese art and culture. However, none of the youth respondents in this study mentioned participating in this program.

Youth participation programs from the government have not been optimal in terms of scope of participation because since 2018, local government institutions on youth have not been able to effectively implement their programs. This is partly because the period of 2018–2019 is a transition period of rearrangement of government programs in which programs pertaining to high school and older youth were moved from the city level to the provincial one. The youth agency in Denpasar has not yet been able to implement new programs and the youth agency at the provincial level has only continued the programs initially run by the city.

Besides the youth agency, there are also programs run by other agencies that target youth, such as an entrepreneurial program for youth by Denpasar's Creative Economy Agency (Bekraf) and cultural events that involve youth by the culture agency. Having

programs on youth distributed to other agencies helps the youth agency focus more on its work. For example, the entrepreneurial program, which involves youth, is implemented by Bekraf as it is part of Bekraf's scope of work. At the same time, however, it has also become a constraint in terms of government coordination. Government coordination is particularly problematic during the planning process in which the youth agency has to ensure which of the youth programs fall under its responsibility and which program will be implemented by other agencies.

In terms of actors currently influencing the process, communities or local social organizations are considered significantly influential as they directly involve youth respondents in civic participation initiatives. Therefore, it can be said that communities are among the determinants of youth movement dynamics in Bali. The local government also has a part in driving youth civic participation, but is currently still facing some operational constraints. The local government's influence is currently on programs that have already been implemented, such as Jamboree and cultural events.

V. Findings on Youth Civic Participation: Greater Makassar

5.1 The Forms of Youth Civic Participation

One of the characteristics of the progress and independence of a region is the participation of the community–including youth—in various activities in the region. The participation of youth in public issues is a very important part of society. Efforts to encourage youth participation in public issues are still a problem. Such efforts are being addressed since youth are considered the future owners of a region and even a nation.

Participation based on individual initiatives concerns activities that can be carried out by individuals, groups, or communities. Examples of such activities include participating in an environmental campaign against improper disposal of garbage, engaging in demonstrations and advocacy on environmental issues, procuring reading houses in Malino, signing online petitions, identifying misinformation, and disseminating information about COVID-19 for the elderly.

Activities carried out through group-based participation include being a member of a student association, teaching English to the Street Children Community (Komunitas Pecinta Anak Jalanan), carrying out investigations on environment–particularly about trash–from the media, engaging in discussions on Facebook, being a member of Films and Arts Community (Komunitas Seni Perfilman), raising funds for disaster victims, being a member of intra-school students organization, joining student executive board or an organization in college, and providing training for members of the national flag-hoisting troops (*paskibraka*[8]) on the independence day.

Activities that are mandatory for youth in Makassar and Gowa include participating in general elections, joining self-development programs at school or college, actively engaging in mosque youth activities, being involved in youth organization (*karang taruna*), participating in city clean-ups, helping distribute masks, applying "3M" (wear a mask, wash hands with running water, and maintain physical distancing) during the COVID-19 pandemic, appreciating ethnic differences, respecting the culture, participating in activities in commemoration of the independence day, and attending seminars on issues related the new normal[9].

Respondents in Greater Makassar initiated various activities, with priorities differing from one respondent to another. For environmentalists, handling a waste problem is a priority. An action parade to raise such awareness, for example, took place in 2020.

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[8]*Pasukan pengibar bendera pusaka* is a team tasked to raise the duplicate heirloom flag in the commemoration ceremony of the proclamation of Indonesia as a nation and state.

[9]New normal is a change in behavior to continue carrying out normal activities but with the implementation of health protocols to prevent COVID-19 transmission.

> The first thing is the environment, because all this time the problem of waste is backward and the community is also lacking awareness [of this issue], whereas in the future garbage is precisely what I think can destroy the earth so our awareness as a [member of] society should be nurtured from now on (Youth respondent, woman, 19 years old, Makassar, 30 March 2021).

Other programs that provide an opportunity for the youth to participate in public activities include Duta Edukasi Pelajar (Student Education Ambassador), Sekolah Biru Langit (Sky Blue School), and Go Teaching. Duta Edukasi Pelajar, for example, is a program of the Ministry of Education and Culture (MoEC) that focuses on teaching local children.

The respondents in this report are youth in Greater Makassar–they are junior/senior high school or university students. Some of them work as entrepreneurs or employees. In general, activities of the respondents center on school or extra-curricular activities. Based on the purpose of the activity, youth in Greater Makassar participate in activities to increase their capacity/knowledge or to benefit the surrounding communities.

Capacity building and self-development are regular and mandatory activities. Some activities focus on scientific issues or are aimed at accommodating youth's desire to develop their mental, spiritual and social capacities. These activities are carried out formally and informally in the fields of education, health, environment, politics, and religion. Formal activities include being an active member of student organizations (OSIS[10] or BEM[11]), joining online *tarbiyah*[12], providing training for members of the *paskibraka*, scouting, participating in youth organizations, attending the celebration of the Independence Day, and participating in elections. Informal activities include joining the study of figures[13] and providing English courses for street children.

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[10]*Organisasi siswa intra sekolah* or student council at the junior high school and senior high school levels. In its structure, the board are chosen by students within the scope of the school with the aim to achieve certain achievement and skills and to foster organizational values and deliberation in a group. OSIS also generally has a supervisor, namely teachers selected from the school who do have skills in certain fields.

[11]*Badan eksekutif mahasiswa* or student executive board is an intra-campus student organization, which is an executive institution at the university or college level.

[12]*Tarbiyah* is an Arabic word which means education. *Tarbiyah* activities must be followed by Rohani Islam (Rohis) members.

[13]The study of figures or *kajian tokoh* is a study conducted by the association of students majoring in law to discuss certain prominent figures online and offline.

Box 1
A Male Respondent's Activities

The respondent, a 21-year-old man from Makassar, is a member of Youth Community of Social and Environmental Observers (Kopsling). Kopsling has activities that encourage zero waste, assists the village in managing its waste, and collaborates with the State-Owned Electricity Company (PLN). PLN deals with all aspects of electricity in Indonesia. This program aims to empower the community and encourage them to not litter and to find the economic value of wastes.

The respondent also acts as a COVID-19 volunteer to remind the community to continue to implement health protocols. This voluntary work is self-initiated (not mandatory) because the respondent observes poor environmental conditions, rubbish, and school dropouts on the streets.

The respondent also expresses issues related to the importance of protecting the environment by planting trees on Earth Day, by posting on Instagram, and by mobilizing youth to repair or clean sewers so that floods will not occur.

Youth in Makassar who are critical of environmental conditions are engaging in public participation, such as signing an online petition, holding environmental parades, and writing stories about waste management to be shared on social media. Youth are also assisting local residents in increasing their knowledge of the environment and other issues. For example, in Ekobreak youth help children learn about the environment and the Koran through story telling. Youth in Makassar also hold online discussions on various public issues. Logos is an example of a group that conducts the study of figures, where a group of friends express ideas in writing both online and offline. Other activities include joining the Carring Edu Movement or becoming a member of a literacy club. Box 1 provides an overview of youth respondents' activities related to public issues.

Voluntary individual initiatives include cleaning up rubbish on the beach, joining donor circles, raising funds for victims of natural disasters, participating in Friday alms, and joining mosque youth groups. Youth in Greater Makassar participate in both regular and one-off activities. Some activities, such as those performed by Kopsling that aim to protect the environment through online education for the public, become a routine during the COVID-19 pandemic.

The number of male and female respondents in Greater Makassar is almost the same, 23 and 22 respectively. Activities conducted by men and women in general are quite similar. Women generally join environmental activities, initiate small- and medium-scale enterprises on online platforms, volunteer, participate in seminars on COVID-19 and misinformation, take educational opportunities in the community, and build a reading house (*rumah baca*) in the neighborhood. Meanwhile, activities that men do include music as an approach to introducing issues of diversity and tolerance to high school students, performing community service, fighting for the rights of pedestrians, helping victims in disaster areas, and helping children improve their literacy, reducing plastic waste, and finding ways to process waste into an income stream.

For the real action, it is probably still lacking, because I'm still more of an observer in terms of doing actions like protests. I haven't been involved directly, still deepening my understanding of the issues. (Youth respondent, man, 24 years old, Makassar, 27 March 2021)

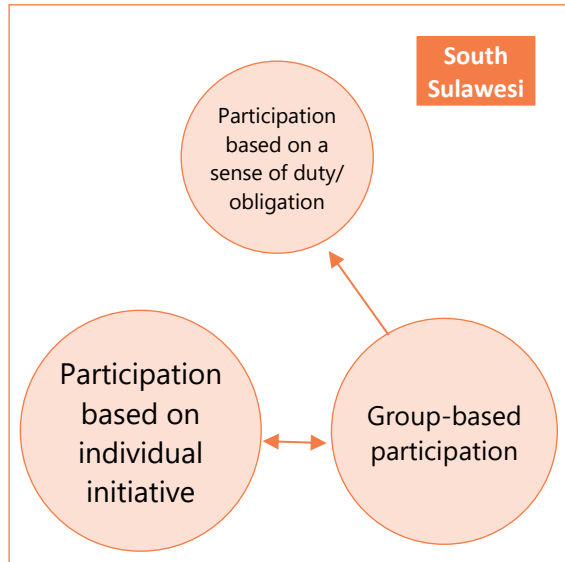**Figure 4. Youth civic participation in Greater Makassar**

Figure 4 shows the relationship between participation based on individual initiative, participation based on a sense of duty, and group-based participation. Youth participation in public issues in Greater Makassar is triggered by youth's intrinsic motivation and by social pressure. When an individual's initiative meets the initiative of other individuals, they form a community to carry out joint activities. For example, two students have created a movement on Instagram called the Carring Edu Movement, which is concerned about the education of children, particularly the marginalized ones. This organization was formed because of the awareness that young people need to move and create innovations about education to help tackle education inequalities in Indonesia. Apart from gathering at school or campus, the habit of young Makassar hanging out in a friend's house, the residential patrol post, or coffee shops makes this kind of movement possible. Mandatory participation is usually held in groups.

Yes, still, if there are men who hang out at the patrol post, I would like to join, or the women who are sitting around, in my opinion, if people are still young, they will hang out to discuss what happens [around them] even if it's just about chicken thefts, crop failures, at least I know some information. (Youth respondent, woman, 27 years old, Makassar, 5 April 2021)

One respondent in Makassar stated that the Makassar people like to discuss government-related matters while having coffee. Public participation can be initiated independently through educational activities, training, and other social services in highly populated areas/communities with low economic levels and poor drainage and carried out in groups. Group activities are considered important considering that it requires a large group of people performing certain actions to influence the public.

One person can initiate this social service, he will keep inviting people. Until there will be
more people joining .... It's even more fun in groups .... Because the process of influencing
people requires more than one [person], so it takes a large group [people] to move. (Youth
respondent, man, 21 years old, Makassar, 2 April 2021)

Based on the complexity of youth activities, we obtain four combinations of the process
(mandatory/voluntary) and the forms (group/individual): group-mandatory, group-
voluntary, individual-mandatory, and individual-voluntary. Figure 5 shows that group-
mandatory activities include participating in a religious youth organization and
participating in a youth community organization. Applying 3M during the pandemic is an
example of an individual-mandatory activity. Group-voluntary activities include
participating actively in a Moslem student association. Individual-voluntary activities
include initiatives to participate in a social movement, participates in clean-ups, prevent
the spread of misinformation or a hoax. Details of mandatory and voluntary activities of
youth in Great Makassar that are carried out in groups or individually are presented in
Appendix 2.

Figure 5. Forms and process of youth civic participation
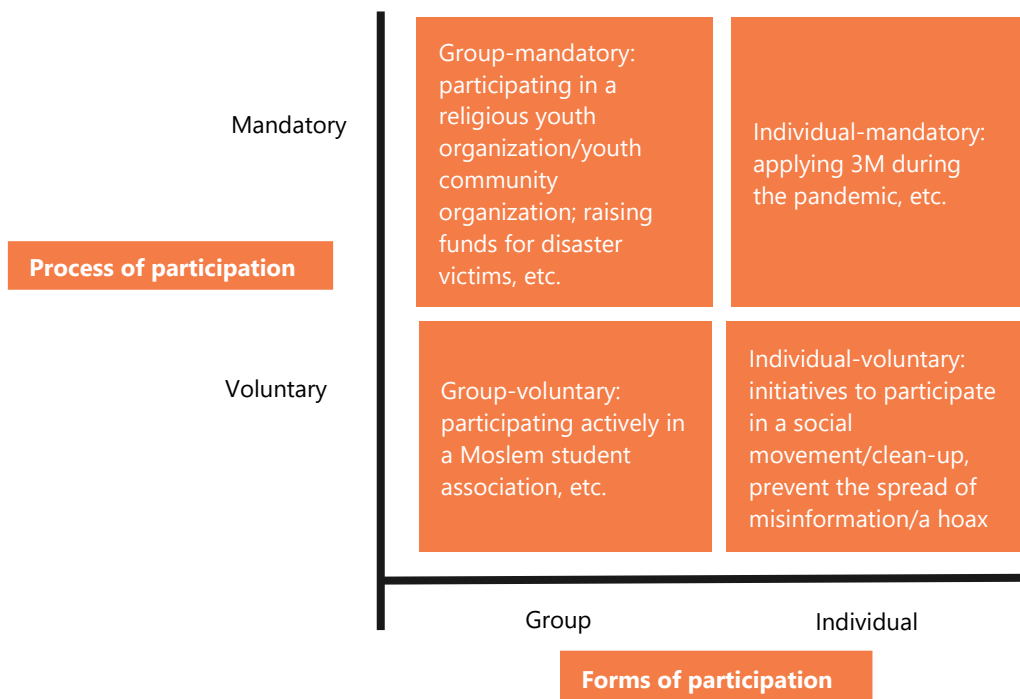
The description above shows that the Makassar community participate in public activities
collectively, hence mutual cooperation. Respondents in Makassar said that the people of
Makassar uphold the values of mutual respect and seek solutions to various problems by
sitting together.

We always uphold the values of *sipakatau, sipakalebbi, sipakainge* (humanizing each other,
respecting each other, reminding each other). If there is a problem that occurs, we can
learn to solve it with the value of *tudang sipulung* (sitting together to find a solution) so
that the cultural values are maintained. (Local government official, man, Makassar, 8 April
2021).

5.2 Influencing Factors and Actors of Youth Civic Participation

Two factors are found to influence youth civic participation in Greater Makassar: internal and external factors. The internal factors are youth's profile and internal drive, which include willingness, concern, and awareness, while the external factors are the social environment/context of Greater Makassar.

The age of the respondents refers to how the overall profile of the respondents shapes their current participation. As can be seen in 2.2 Informants' Profile, most of the respondents belong to the 16–18 and 19–25 age groups; they are specifically 16–20 years old. This age profile may influence youth's predisposition to public participation as can be seen through their activeness and variance of collective movements or groups in which the youth are involved. Based on the in-depth interviews, the respondents also have interests in exploring and trying out new experiences, such as by actively looking for civic activities and/or joining communities. Most respondents said that participating in communities is important to develop social network, develop their skills, and gain deeper insights into the issues. Some of the respondents also said that, as communities and groups are available for youth to be involved in, not partaking in one is considered wasting opportunities. Youth are characterized by a sense of role confusion, which leads to exploration processes as argued by Erikson (1962). Therefore, exploration is a common behavior of youth. The main difference experienced by youth in Greater Makassar then is the social and cultural environment that can drive youth participation further, especially in terms of behavior/action, which will be analyzed further below.

> Nowadays, some youths are only playing games, hanging out with no purpose. That's because they have no other activities, don't know what else to do, and just play games. (Youth respondent, man, 16 years old, 5 April 2021)

This study also finds that the respondents' participation is driven by various kinds of motivation as most of the respondents are still exploring and the motivations are mainly based on issues that they are currently focusing on. For example, one of the respondents said that youth in Makassar still need more space to express themselves and thus the respondent wants to build a community for that purpose. Another respondent wants to build a community that deals with garbage problems because the respondent thinks that the environmental condition in Greater Makassar is getting worse. It is important to note that, although a lot of the respondents in this study are in their early civic participation experience and still exploring opportunities, the predisposition to participate is still driven by various public issues. In this regard, a sense of awareness and concern are arguably important points that are present from the initial experience of youth civic participation. The sense of awareness and concern are the commonly identified factors that generate their overall willingness to participate and drive some of the respondents to turn the willingness into action. The sense of awareness itself is influenced by various factors, such as personal experience and problems occurring around them.

> Moreover, Makassar is still unfriendly toward women, we are not given the time to speak up, that we actually have things in common, that's why I am interested especially in the

patriarchal culture in the eastern [Indonesia], so for this is the thing that has to be talked about in public. (Youth respondent, woman, 28 years old, Makassar, 29 April 2021)

The external factors are mainly related to two points: (i) active communities that exist in Greater Makassar and (ii) the culture on collectivism in Greater Makassar. The first point, which is related to the demand of collective platforms, cannot be separated from the social environment of the areas that have various kinds of communities on various interests and issues. The second point is related to the reason of youth's predisposition to initiatives, both individually and collectively. Both points are arguably the supporting factors through which the youth in Greater Makassar are able to engage in public spaces and on public issues.

First, interests of youth in participating in or being a member of communities or activities are accommodated through the existing and growing communities or movements in Greater Makassar. These communities are also increasingly networked to each other, thereby further supporting the social environment that enables youth civic participation on various public issues. For example, because of the increasing joint or collaborative activities between communities, in 2019 Makassar Communities Party (PKM) was held. PKM is an expo event of various communities, mainly in Kota Makassar. In 2019 alone, PKM was attended by over 300 communities, which covered various issues and interests. The existence of the communities that is also developing as a part of the social ecosystem in Greater Makassar may not directly drive the youth to participate, but it plays an important role in accommodating youth's drive to participate.

Second, the drive to participate can also be seen through the influence of the culture and values in the Greater Makassar, which emphasizes collectivism or solidarity. This does not mean that in Greater Makassar the participation is leaning toward group-based participation, but more of how the youth are usually networked through the social gathering habit of the Makassar people. This is mainly influenced by the Bugis-Makassar culture that upholds the value of togetherness. Youth arguably have higher confidence to conduct their own (individual-voluntary) participation and/or group-voluntary participation because of the 'connectedness' of the youth. Through social gatherings, youth can talk and exchange ideas on various topics, including those relating to public issues and civic participation opportunities/options. This finding is also in line with an argument by Bronfenbrenner and Morris (1998) about the reciprocal relationship between individuals and the environment that will shape the individuals' behavior. Specifically, it can be argued that this factor is the macrosystem of the environment that is related to individuals' behavior, which in this context is youth's predisposition to civic participation in Greater Makassar (Bronfenbrenner and Morris, 1998).

> I often join, sometimes when the men are in the security post (*pos ronda*), or when the women are gathering or hanging out, if they are still young, they often discuss what is currently happening, though sometimes only about thefts, crop failures, at least I got to know. (Youth respondent, woman, 27 years old, Makassar, 5 April 20210)

> In Kampung Buku [the village of books], many youths often come and gather to discuss, talk about different programs, even routinely hold events together. (Local academic, man, Makassar, 27 April 2021)

Based on the in-depth interviews, we identify three main categories of actors who influence current civic participation of the youth: peers, family, and colleagues/peers in communities/organizations (Figure 6). Other actors, such as government and educational institutions, are found to have no influence on the current respondents although the institutions have programs that involve youth, such as the youth exchange program and youth nationalism program by the youth affairs and sports agency in Makassar.

Colleagues/peers have influence on the youth civic participation because of gathering activities where youth, who share the same vision, form a community to carry out joint activities. Parents also influence youth. For example, parents who serve as mosque administrators will ask their children to encourage their friends to be active in mosque activities or it is the children who take the initiative to help parents, for example, clean up the mosque environment. Another example is parents' advice to their children to help others by, for example, raising funds for disaster victims. Fundraising is carried out from door to door, both before and after the COVID-19 pandemic. Other people who influence youth include *paskibraka* supervisors, OSIS, or BEM.

Figure 6. Actors influencing youth civic participation in Greater Makassar
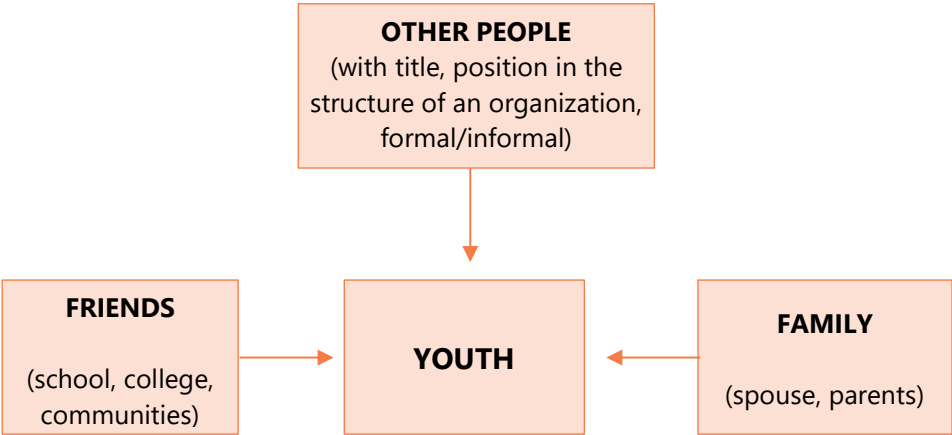
In some cases, the relationship between youth and other people is a working relationship because of their position and thus the activities carried out are mandatory. This working relationship can also exist at school, campus, or other institutions. Because the activities are instructional, they are vertical in nature. In this case, youth participation is carried out in groups. This mandatory youth participation is closely related to other people because of their position or because of their organizational structure. Therefore, mandatory activities have an intersection with activities carried out in groups (due to the position in an organizational structure or for other reasons). This is in line with the categories of vertical and horizontal participation (Dwiningrum, 2011). Vertical participation occurs when one has the status as a subordinate or a follower in the community. In horizontal participation, the community initiates its own activities. In this regard, some respondents' participation is driven through the vertical participation dynamics.

The various actors who influence the youth do not always work on their own, but can jointly influence youth in synergy to support activities in the community. For example, a respondent has a habit of maintaining household hygiene that is passed down from one generation to another. This habit is a way of life for the respondent and he is motivated to

bring such a good habit to his environment. His friends supported this activity and then they formed the Fresh Water Movement Community (Komunitas Gerakan Air Tawar) whose activities include educating the public and youth to care about their environment.

> I was taught by my parents to care about the environment and in my family, I really focus on the environment, starting from parents, grandparents. (Respondent, male, 17 years old, 27 March 2021)

It is important to note that one of the respondents argue that public issues should be handled by the government. The respondents said that issues related to public participation are the responsibility of the government as people have their own responsibilities. The respondent also stated that all public affairs are the responsibility of the government, not the responsibility of the youth, especially in urban areas where the image of public participation is increasingly different from that in rural areas where youth involvement is supported by existing social structures. Although expressed by only one respondent, such a thought is important to be scrutinized as other respondents might have the same thought but are unable to express it.

VI. Conclusion: Lessons Learned

Civic participation in this study is understood according to its sphere (public sphere), type of acts (action, instead of inaction), its forms (individual and collective), and its aims (well-being). Civic participation is also understood in terms of having interests in or awareness of public issues. To capture this nuance of civic participation, we mainly observe civic participation through youth's behavior. However, we can also understand civic participation from its ideation aspect. Therefore, we define youth civic participation as an action toward or interest in public issues, be it individual or collective, to improve community/group well-being.

As it is mainly understood in terms of behavior, we capture two forms of participation: individual or collective. Besides identifying the participation done by an individual and a group of people, the main way to differentiate between individual and group-based participation is by looking into the initiative and nature of the participation. For example, the initiative to join clean-up activities when it is optional is different from when it is mandatory. When the activities are optional, the initiative or act to join them can be considered as participation based on individual initiative. Also, it cannot automatically be said that partaking in a clean-up activity is group-based participation, especially when it is mandatory, as this activity may be done by ad-hoc groups. In this regard, group-based participation captured in this study is the participation in a more established community or organization, in which the youth can engage further in various activities within the group, compared to the ad-hoc group. The decision or act to join an ad-hoc movement to partake in public activities or a cause is therefore emphasized more on the initiative of the individuals.

It is also important to note that differentiating between the voluntary and mandatory participation can provide more information on the specificities of the participation forms. This study finds a variety of individual participation by youth in Denpasar and Makassar. This is contrary to the finding that individual initiatives in Denpasar are less frequent compared to the other types of participation. Initiative-based participation is still scattered compared to the mandatory participation, especially group-mandatory participation, which is concentrated on most of the respondents in Denpasar. The findings in Denpasar in this context is different to Makassar in which the concentration of participation based on individual initiatives and group-based participation is in line with the varieties found in the individual-voluntary and group-voluntary participation. In this regard, it does not mean that youth civic participation in Makassar is better than that in Denpasar as it only shows that the forms of voluntary participation in Makassar is more diverse.

This study finds that the three types of participation–participation based on individual initiative, participation based on a sense of duty/obligation, and group-based participation–are highly contextualized in its forms and intertwined with each other. The types of youth participation are highly contextualized as it is often nuanced with other social factors, such as a sense of belonging and identity (as a citizen, as a part of a culture, as a young person living in a particular social context) and social pressure (gossip, exclusion). They are also intertwined as one form of participation tends to also activate or

influence another form of participation. For example, one's involvement in a community/organization, which inspires another youth to undertake an individual campaign on social media, may then drive them to be involved in a collective campaign. Therefore, it is important to look at the participation not only through the forms, but also through the underlying interests, motivation, and context, to capture the nature of youth participation.

The importance of capturing the nature of youth participation is related to how we perceive the ideal form of youth civic participation. There might not be a universal ideal model of youth civic participation, especially between different regional contexts, but there are arguably general preferable conditions of youth civic participation. We can see that there are different layers or depths of participation forms within the same participation type. For example, participating in a social movement or donating to a social cause and initiating an online social campaign are the forms of participation based on individual initiatives, but they are at different layers or depths. Initiating an online social campaign has more complexity and arguably needs a higher level of confidence compared to donating or participating in a social movement. They are also different in their complexity and degree of engagement. Taking the initiative to start a cause-based community is also arguably at a different layer from being a member of a community, although both can be considered group-based participation.

Only a small number of respondents of this study have participated in the forms of civic participation that need a higher level of confidence, complexity, and engagement. In terms of participation based on individual initiative, most respondents in Greater Denpasar who have engaged in public participation have been involved in activities, such as sharing information or being a part of ad-hoc movements particularly on cultural issues. Similar nuance was found in Greater Makassar where the youth are just starting their individual civic participation in public issues. In group-based participation, most respondents are also involved in public issues by virtue of being a member of a particular organization. This does not mean that the youth civic participation in Greater Denpasar and Greater Makassar is of low quality or low engagement level. Conversely, this may increase the potential for youth in both areas to improve their participation in terms of, for example, issues addressed, forms of participation performed, and the scope of the participation. It is also important to note that the layers or depths of youth participation in Greater Makassar may be influenced by the respondents' profile–some of the youths are high school students (aged 16–18). This is slightly different from the respondents' profile in the Greater Denpasar, which mostly consists of university students (aged 18–25) and no high school students (16–18).

The three types of participation are arguably important as parts of youth civic participation, but based on the findings, the overriding factor influencing public participation is the degree to which the activity is driven by a group. The importance of the other types of participation may depend on the regional context. For example, participation based on a sense of duty/obligation is found to be important in influencing youth civic participation in Greater Denpasar. The said participation is important for the local communities, since duty is highly related to the strong root of Balinese culture and customs. At the same time, however, involvement in a collective platform, particularly communities and organizations, has the potential to influence youth civic participation

further in Greater Denpasar and Greater Makassar. Through the communities/organization, youth can extend their participation, be it through their individual initiative or by working on programs of their communities or organizations.

Group-based participation is important as communities/organizations can expose youth to more diverse issues and to expand the scope of youth participation. That is especially the case in Greater Denpasar where group-based participation is currently more driven by the participation based on a sense of duty/obligation, which is based on the strong root of the Balinese culture and customs. On the other hand, group-based participation can also be a drive for youth to participate in a wider scope or on more diverse issues. In urban areas, communities/organizations have an important role in driving youth to engage in relevant public issues, such as the environment, public policies, and the development of Bali. In this regard, the ForBali movement can be a significant turn of events in terms of youth civic participation in a wider array of issues and on a wider scope of participation in Bali.

At the same time, youth participation in Greater Makassar is also driven by the supportive environment of various communities and organizations in which youth can participate. This can also be seen by the finding that youth in Greater Makassar engage more in group-voluntary participation compared to those in Denpasar. Communities and organization have been an increasingly important part of youth participation and movements in Greater Makassar. In this regard, group-based participation is intertwined with the participation based on individual initiative as involvement in groups also drives some youth to extend their participation outside of the group. Although the in-depth interviews with stakeholders other than the youth show that some individual initiatives in Makassar tend to coincide with and lead to group-based participation, this has not been found yet among the youth respondents in this study.

Therefore, group-based participation is one of the important points to extend or 'scale up' youth civic participation in both Greater Denpasar and Greater Makassar. This does not mean that the current youth civic participation is minimal or lacking, but it does suggest that there are opportunities to expand the public sphere in which youths can actively participate. There are still obstacles at the local community level, such as the patron-client relationship of STT in Bali. There are also obstacles for youths to participate further in a wider context, such as the lack of confidence, critical stance, and the fear of a backlash. In this regard, group-based participation can be explored to drive youth further by changing intrinsic factors (i.e., confidence) and by creating more supportive social environments for youth to participate (i.e., a larger number of youths participating in collective platforms). It may especially be important for youth to be more active and confident to voice their concern and opinion in the public sphere both online and offline.

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Appendices

Appendix 1
Forms of Youth Civic Participation Identified in Greater Denpasar

Mandatory

- Participating in community clean-ups
- Participating in Balinese cultural activities
- Participating in local youth organizations (STT)
- Participating in *ngayah*
- Being active in local youth organizations (STT)
- Being active in religious organizations

- Exercising voting rights
- Helping neighbors
- Being compliant with the law

Voluntary

- Actively participating in cultural organizations
- Actively participating in literary organizations
- Actively participating in environmental protection organizations
- Initiating local food security organizations

- Donating to a charity
- Taking the initiative to participate in a social movement
- Taking the initiative to participate in a Balinese cultural preservation movement/activity
- Taking the initiative to participate in an environmental protection movement/activity
- Taking the initiative to participate in community clean-ups
- Doing social campaigns/educating the public
- Preventing the spread of misinformation/disinformation/a hoax
- Initiating Balinese cultural preservation movements/ activities
- Consuming local products
- Promoting local products
- Keeping the environment clean
- Tutoring school children in the neighborhood
- Taking the initiative to participate in decision-making processes in the village.

Group

Individual

Appendix 2
Forms of Youth Civic Participation Identified in Greater Makassar

Mandatory / Group
- Participating in community clean-ups
- Actively participating in local youth organizations
- Actively participating in religious organizations
- Participating in religious youth organizations (e.g., mosque youth group) at school
- Raising funds for disaster victims

Mandatory / Individual
- Exercising voting rights
- Being compliant with the law
- Taking the initiative to participate in community clean-ups
- Taking the initiative to participate in city clean-ups
- Applying 3M during the pandemic
- Providing training for *paskibraka*
- Participating in a commemoration of the Independence Day

Voluntary / Group
- Actively participating in cultural organizations
- Actively participating in literary organizations
- Actively participating in local youth community organizations
- Actively participating in environmental protection organizations
- Actively participating in Muslim Students' Association (Himpunan Mahasiswa Islam)
- Teaching English at the Street Children Community (Komunitas Pecinta Anak jalanan)
- Carrying out an investigation from the environmental media about trash problems
- Joining an online design community on Facebook
- Actively participating in Films and Arts Community (Komunitas Seni Perfilman)
- Actively participating in the Freshwater Movement Community (Komunitas Gerakan Air Tawar)
- Actively participating in a youth organization (e.g., Logos)
- Actively participating in OSIS, BEM, and other organizations at college
- Actively participating in educational communities

Voluntary / Individual
- Donating to a charity
- Taking the initiative to participate in a social movement
- Taking the initiative to participate in an environmental protection movement/activity
- Doing social campaigns/educating the public
- Preventing the spread of misinformation/disinformation/a hoax
- Consuming and promoting local products
- Keeping the environment clean
- Tutoring school children in the neighborhood
- Joining an environmental parade
- Signing an online petition
- Initiating art activities: mini seminars, art exhibitions, talk show, discussions, theater arts
- Carrying out advocacy to youth about environmental awareness
- Initiating literary activities: build a reading room, provide reading books, create a writing group
- Creating a documentary video project for environmental media
- Providing small classes for children from the same area
- Becoming a volunteer for social activities
- Fighting for pedestrian rights
- Creating a SAR team to help disaster areas
- Being a volunteer to distribute masks during the pandemic

Group | **Individual**