Stakeholder Support for Sustainable Social Movement of Ciliwung River

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Abstract

Stakeholder support has strategic roles in managing environmental issues. Not only from government, buat also private sector and society have to take some roles in the issues. The existence of the Ciliwung community and their social movement for the Ciliwung River are very significant and important. The Ciliwung River becomes one of the public issues that still encounters many problems related to water quality and the condition of its watershed. This study aims to analyze stakeholder support for the sustainable social movement of the Ciliwung River. The method used in this study is a post-positive paradigm using quantitative research supported by qualitative data. This study conducted the survey in eight Ciliwung communities spread from the upstream, middle, and downstream areas, with a total of 184 respondents. This study found that general stakeholder support has an influence on the sustainability of social movements in the Ciliwung River. But support from neighborhood leaders has more significant influence compared to support from religious leaders and public leaders. This study found that the authority of the government is still dominant in mobilizing the public for the Ciliwung River through neighborhood leaders. This study recommends collaborative stakeholder networks for social movements that can protect and improve the quality of the Ciliwung River in a sustainable manner.

Keywords: Ciliwung Communities, Sustainable Social Movement, Stakeholders support.

Background

Sustainable development becomes a strategic goal for all countries in the world to create a safe and responsible life for future generations. The real nature of this commitment to implement sustainable development internationally has been embodied by the World Bank since early 2000 through the Millennium Development Goals (MDGs), to later be refined into the Sustainable Development Goals (SDGs). Indonesia, as a country that is accelerating development, is also committed to participating in supporting the SDGs. One of our commitments is to maintain a sustainable environment.

Authorities are not able to communicate on environmental issues stated in conventions and policies. The main gaps and challenges in dealing with practical environmental problems are poor environmental systems, lack or creation of awareness through communication, weak public dialogue, and genuine consideration of participation. The weaknesses of this condition require the involvement of community-based stakeholders (Zikargae 2018). The media plays an important role in defining environmental issues for society. Rhetorical tricks can represent a complex set of values to draw attention to a particular community rather than using the values they represent. Communities can more easily understand the messages transmitted through the media (Rowe 2008). The institutionalization of the social movement enables activists to develop themselves and strengthen networks that make the demands of the movement more organized. The efforts of the movement can develop through public education programs, which opened up cooperation between the government, private sectors, and communities. The implementation of these networks can ultimately enhance the potential of resources through the networking of movements, mass media, and more massive public participation. (Gunawan, Muhamad, and Herdiansah 2015).

Communication in the framework of a convergence model highlights mutual understanding and mutual agreement that gradually form collective action as the basis for the formation of social movements (Rogers and Kincaid 1981). Social movements arise when traditional norms no longer succeed in providing a satisfactory structure of behavior. Social movements in the field of the environment become a mistake that is present amid the phenomenon of disagreement over the validity of the value system, where humans have been considered to have behaviors that cause the occurrence of degradation or deviation in treating the natural environment. Gunawan *et al*. (2015) identified the existence of social movement efforts in society directed at saving environmental conditions through public education programs in collaboration with governments and the business world. Maring *et al*. (2015) also found the existence of social organizations in the Ciliwung

River community in response to the uncertainty of government policy in the construction of river transportation.

The problem of social action in environmental management relates to the quality of existing policy, i.e., confidence in the political elite, understanding of policy issues, and policy appropriateness. The study looked at the impact of using a model of public interest as a theory that disrupts social action. Societies at risk of air pollution tend to believe in groups that are committed to environmental action, have environmental values, and believe that they can make changes to improve air quality (Lubell *et al.*, 2006). A study conducted by Gunawan, Muhamad, and Herdiansah (2015) found that the institutionalization of activist groups through intergroup cooperation can strengthen the position of social movements and leverage the potential resources they possess, namely networks of movements, mass media, and mass participants.

Chang *et al*. (2012) conducted a study to identify local social networks and how such networks could form a consensus or agreement on a natural resource management plan. Before the study was conducted, it was known that networking and mobilization of resources are important things that affect issues among local communities. Individual positions in the network and the network structure of actors are crucial in influencing attitudes and behaviors in society. The more visible you are in social interaction, the more connected you are. The more powerful it is to influence the behavior and perceptions of others on issues in society. Understanding the interconnections between social networks is key to predicting capabilities and analyzing outcomes. De Nooy (2013) found that stakeholders tend to agree more easily when communicating with partners from other stakeholder groups, while partners within their group tend to disagree. Interpersonal communication overcomes barriers to relationships between organizations and stakeholder groups.

Stakeholder has a strategic role in the management of the upstream area (Alviya *et al*, 2016). Stakeholder collaboration is believed can effectively make the program workable well. The communication barriers of stakeholders involved in the river planning program became one of the causes of problems in the Ciliwung River. This requires an understanding of who is the stakeholder and what role each of them plays in realizing the layout of the watershed will bring tremendous benefits, both from the environmental, social and even economic side.

Environmental support from stakeholders becomes a significant factor that strengthens the contribution and clarity of the roles of each related stakeholder. Factors around the occurrence of participatory communication processes that can play a role in increasing public participation in the implementation of participative communication.

Environmental management based on sustainable and multi-party participatory concepts cannot go well without the participation of all

stakeholders. Interested parties in environmental management are individuals, groups of people, communities, or communities, as a whole or in part, who have relationships and interests in the management of the environment, both within a company and within the community. This requires individuals who move within the framework of mutual understanding to act to make movements that can respond to the anxiety or complaints they have felt during this time. With the existence of capital and social networks in the social community, the community at the border of Ciliwung can be independent and productive. Social networks embedded in the community can strengthen the role of the community in the management of Ciliwung (Manurun 2014). The layout of the watershed space requires a combination of the management of watershed in various regions and an understanding of the conditions of the community around watershed. Understanding the conditions of society is the key to understanding how society can play a role in the management of watershed. The management of a watershed-based society is the key to the success of the program's objectives (Suganda et al. 2009).

The communication barriers of stakeholders involved in the river planning program became one of the causes of the complexity of the problem in the Ciriwung River region. This complication increases with the presence of NGOs and private companies. Institutional complexity leads to the failure of Ciliwung's management because each actor works sectorally without coordination and synergies (Karyana, 2007; Sardewi et al., 2014; Suwarno, 2011; Dalam Sani et al., 2017). This requires an interactive approach through collective action from all stakeholders. With the existence of cooperation between the institutions in efforts to manage the Hulu DAS Ciliwung better, Even though it tends to be oriented The study recommends the need for a forum as a communication container for synchronization, collaboration, and coordination between stakeholders as long as the DAS Ciliwung management program can be integrated and sustainable. The study examined the impact of stakeholder support for sustainable social movements of the Ciliwung River.

Theoretical Concept

Stakeholder Support as Communication Model

A stakeholder is a group or individual who influences or is affected by the organization's goals (Freeman in Fontaine et al, 2006). In general, the concept of stakeholder refers to how an organization should be considered as a group of stakeholders and the objectives of an organization that should manage its interests, needs, and views. The concept of stakeholders was first introduced by Freeman, who is therefore known as the "father of the stakeholder concept". In another definition, Freman says that a stakeholder refers to a group of people who focus on the resilience and success of a company. On this principle,

there is a view that the perspective of stakeholders should be linked to themselves and their activities which should also be raised by the management of the company.

To achieve common goals, effective communication, and collaboration are essential to building strong relationships and ensuring successful outcomes for all parties involved. Communication connects stakeholders' needs and interests, forming a bridge for mutual understanding. It is essential for interactions and environmental management, as it enables the sharing of information and fosters mutual understanding. Particularly in the context of sustainable development. Effective communication plays a crucial role in ensuring that stakeholders are well-informed and engaged in decision-making processes related to environmental issues. Additionally, it facilitates the exchange of knowledge and ideas, enabling the development of innovative solutions to complex environmental challenges.

Environmental communication is another form of communication that provides an overview of the communication options that can be used to influence the quality of the environment and how human relations with the environment are represented through human communication, art, and other symbols. These forms are then used as environmental communication models for promoting environmental messages.

Methodology

This study uses a post-positive paradigm with a quantitative research approach supported by qualitative data. A quantitative approach is used to see the effect of the stakeholder support to communities' participation on Ciliwung River action. The qualitative approach is aimed at explaining deep phenomena in an object. Dynamic social phenomena can make qualitative research an appropriate approach in social science disciplines, including in this case research in the field of communication science. This paradigm becomes the underlying philosophical framework for a mix of different research methods (Mixed Method).

The total population of the community from upstream to downstream is around 36 communities. This study took 8 communities as samples spread from the upstream, middle, and downstream segments. The unit of analysis used in this study is community members. Approximately 20-30 people were taken from each community as a sample, bringing the total number of respondents to 184 people.

Table 1: Population and Sample of the Research

NO	AREA	NUMBER of POPULATION (in community)	SAMPLE	NUMBER OF RESPONDEN (in person)
1	Upstream	16	*Rungkun Awi*	23
			Pepeling	20
			Ecovillage	31
2	Middle	2	*KC Depok*	20
			Sahabat Ciliwung	21
3	Downstream	18	*Ecoprint*	20
			Gema Bersuci	28
			Mat Peci	21
Total		36	8	184

Source: data 2023

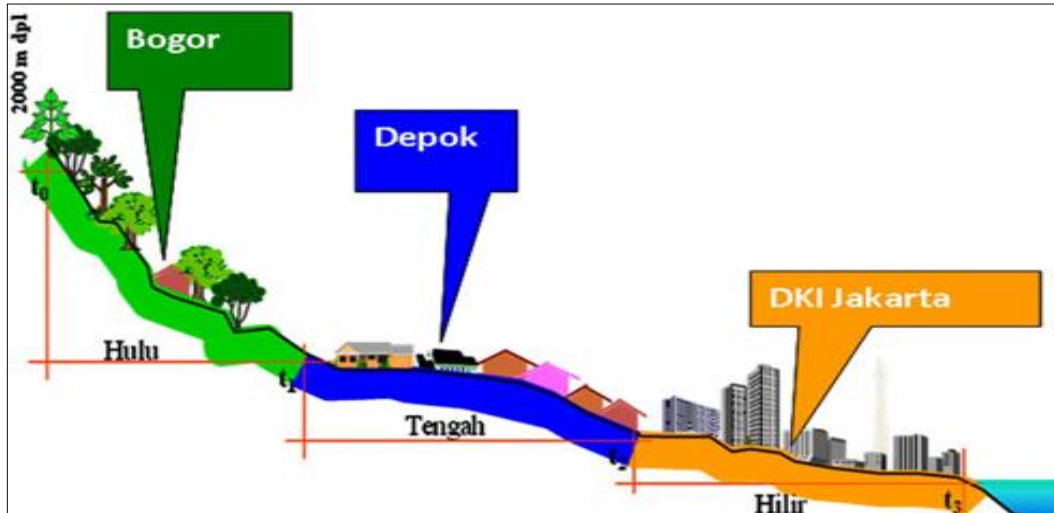**Results and Discussion**

Ciliwung Communities

The Ciliwung River is one of the rivers that flow in Indonesian territory and is included in the national priorities according to the mid-term National Development Planning for 2015–2019. The Ciliwung River is the largest and longest of the 19 rivers in Jakarta, with a length of about 337 kilometers. The Ciliwung River heads into Bogor district and floats on the northern coast of Jakarta. The River Ciliwung has an area of approximately 38,610 hectares, which is divided into three river watersheds: the upstream Ciliwung area of 15,251 hectares, which is in the region of Bogor district and Bogor city; the Central Ciliwung area of 16,706 hectares, which is in the territory of Bogar district, Bogor town, Depok, and Bekasi; as well as the downstream Ciliwung area of 6,295 hectares in the area of DKI Jakarta (Rahmad dan Sigit, 2015).

The Ciliwung River is a barometer for rivers in Indonesia because of its strategic position; it passes through the national capital and passes through two provinces, DKI Jakarta and West Java. According to the Chairperson of the Gerakan Ciliwung Bersih, it is known that the Ciliwung River is a source of drinking water. The Ciliwung River is a source of drinking water for the people of Jakarta. The Ciliwung River is used as a pilot *project* for the target of 20 years since its establishment. Of the 13 rivers that flow through Jakarta, the Ciliwung River has the widest impact during the rainy season. The Ciliwung River flows through the center of Jakarta and crosses many settlements, dense housing, and slums. The Ciliwung River is also considered to be the river that has

experienced the worst damage compared to other rivers that flow in Jakarta.

Figure 1: Ciliwung River Areas (Ridlo, 2017)

Rungkun Awi Community

Rungkun Awi is one of the Ciliwung communities located in the upstream segment located on Jalan Asia Afrika, Cisampay, Bogor Regency, West Java, Indonesia. This road has historical background, as the Asian-African Conference was planned there by the event committee at that time. Rungkun Awi in Indonesian means bamboo forest. This community was formed on Earth Day, April 22, 2012, with a background of anxiety over the diminishing green cover in the upstream area and problems related to the accumulation of waste around the upstream area. Initially, this place was an illegal garbage dump, or more precisely, a mountain of garbage that, for dozens of years, had been an abandoned garbage disposal.

Rungkun Awi has several visions: 1) community-based conservation; 2) Slowing the destruction of nature in the Puncak area through education and cultural arts campaigns; 3) Trying to meet the availability of water in the catchment area during the dry season and reduce it during the rainy season. With these visions, Rungkun Awi identified some missions: 1) conduct real action and environmental campaigns; 2) Plant trees and stop people from throwing garbage in streams; 3) defend green areas; 4) Save what's left.

Pepeling Community

The establishment of *Pepeling* was prompted by the unclean environment and numerous issues. Several residents of the neighborhood were alarmed when they saw the Ciliwung River in October 2017. Finally, they made an effort to descend and pick up the

trash. They initially started gathering plastic waste with residents. From this activity, they launched a small movement in an effort to change the community's perspective on the environment. The *Pepeling* Waste Bank was created subsequently.

The vision of the Pepeling community is a community that cares for the environment. To realize this vision, there are several missions: 1) The establishment of community social interaction; 2) The emergence of genuine concern for the environment; 3) The development of environmental-based economic potential; 4) The presence of positive habits in every person in society; and 5) Improving the skills of proponents of individual development.

Ecovillage Community

The Citarum river project inspired the establishment of the Ecovillage in 2014. Citarum River, which has issues with watershed management. The majority of the founders of this Ecovillage are Citarum river managers, primarily from the West Java Provincial Environmental Service. Ecovillage refers to a community whose residents are dedicated to environmental preservation and management (waste management, sanitation, waste management, conservation, forest, soil, and water rehabilitation to support the sustainability of life). The goal of ecovillage is to develop an environmentally conscious village or village (Ecovillage) in a collaborative and autonomous manner with the hope of having an impact on enhancing community welfare and the watershed's quality.

In realizing the goals that have been set, Ecovillage mobilizes and implements various programs and activities by involving these cadres. It is hoped that the establishment of this cadre will build awareness among residents to maintain the condition of the Ciliwung watershed and the quality of the Ciliwung River water. Garbage collection activities in this river are the focus of community activities, along with the complexity of the waste problem in the Ecovillage community work area. Sampat collection involves all stakeholders, including the government, community, and business actors. In accordance with the goals of the establishment of this ecovillage, which indeed targets the community, business actors, NGOs, religious leaders, public leaders, scientists, as well as leaders in the government sphere,

Komunitas Ciliwung Depok

The Depok Ciliwung Community (KCD) is a community in the middle of Ciliwung. The Ciliwung Depok Community was founded on June 5, 2011 in the city of Depok in response to concerns that the center area of Ciliwung (Depok) is being harmed as a result of the upstream (Puncak Bogor) and downstream (Jakarta) flooding. The Ciliwung Depok community observed violations at the river that ran alongside the housing area. KCD is a volunteer group of environmental activists that are concerned with the preservation of the river's functioning and the

Ciliwung River Basin. KCD works independently to monitor and conserve natural ecosystems as a link in the chain of life along the Ciliwung River and Watershed through a variety of activities carried out both individually and in groups.

The KCD objective is that the Ciliwung River is free of litter and waste, that its borders and biodiversity are protected, and that it benefits the people and the environment. Several missions have been established in order to accomplish this aim, namely: 1) Raising residents' awareness, understanding, and abilities so that they can work together to care for and preserve the functions of the Ciliwung River, including the existing Watershed within its jurisdiction; 2) Collaborating with the government, universities, the private sector, Non-Governmental Organizations, the Ciliwung Hulu Hilir Community, and local communities to carry out various activities that contribute to the improvement and enhancement of the river's and the Ciliwung River Basin's functions; and 3) Advocate for the government.

Sahabat Ciliwung Community

Sahabat Ciliwung is from the middle section, which is quite engaged in a variety of activities. *Sahabat Ciliwung* was founded on community concerns about natural conditions, particularly rivers, critical land, and waste, which cause changes in the earth's climate cycles. Ciliwung Friends was created on January 13, 2014 under the name *Sahabat Ciliwung*. The problems that occur in the area surrounding *Sahabat Ciliwung* are primarily related to a change in community order regarding forbidden forest, forest cover becoming productive and commercial land, which then has an impact on the emergence of critical land in the upstream river, which is becoming increasingly common.

Furthermore, climate change affects river flow by causing changes in rainfall types. This shift was also accompanied by an increase in irregular rainfall, raising the risk of floods and landslides at any time. The trash problem has also become a serious issue in the watershed environment, where conditions are becoming increasingly precarious, influencing the incidence of major environmental concerns. Especially when the trash problem is dealt with by burning it. Even when garbage is disposed of in the Final Disposal Site, it contributes significantly to global warming.

The existence of *Sahabat Ciliwung* as one of the communities that contribute to environmental concerns has a very good influence. The focus of Ciliwung Friends' existence as one of the communities that contribute to environmental concerns has a very positive influence. The *Sahabat Ciliwung* community's efforts are focused on three primary areas: 1) caring for vital land, specifically closing landfills that have become crucial land and have been converted into conservation land; 2) outreach and action to care for the river; and 3) River educational rafting

Lentera Ecoprint Community

The Lentera Ecoprint Community, also known as Ecoprint, is located in Ciliwung's downstream segment. Geographical Situations the Ciliwung Watershed terrain in Lenteng Agung Village is partly steep but usually sloping from the river's surface. The riverbanks are densely inhabited with residential areas, and at some locations there is still vegetation typical of the Ciliwung watershed, such as bamboo and trees. The socio-cultural position of educated native Betawi people is combined with educated immigrants from a variety of vocations and expertise. The environment along the riverbanks is densely inhabited with residential areas, and at some locations there is still bamboo vegetation and trees typical of the Ciliwung watershed.

Philosophically, *The Lentera Ecoprint* offers this name to the lantern since they consider it a source of light, a simple lighting tool in the past. For many individuals, this lantern represents simplicity and utility. With this concept, the Lantern Ecoprint community hopes that its existence would assist the environment and many people while still emphasizing simplicity and cooperation. This Ecoprint community, like other Ciliwung communities, is plagued by trash issues. The problem is a considerable amount of garbage and waste from people on the 2 km long river bank, which was previously loaded with junk and waste from upstream (Srengseng Sawah Village). Activities have included reforestation of riverbanks along a 2-kilometer stretch, the closure of three illegal TPS points, the implementation of integrated waste management through waste banks (with DPU assistance), the creation of crafts by local residents, and the development of creative businesses such as chopping plastic bags and printing bricks from garbage styrofoam.

The Lentera Ecoprint community's vision is to work together to achieve success, and its mission is to develop a joint business and integrate with the members' businesses. The *Lentera Ecoprint* community focuses on recycling garbage to create works of art handcrafted or hand-based craftseco printing and micro, small, and medium enterprises (MSMEs) with this vision and mission. Environmental Printing It is a green and sustainable printing technology that employs natural dyes and pigments produced from plants. from plants, vegetables and other organic materials to create designs and patterns on fabrics.

Mat Peci Community

Mat Peci or Community Cares for Ciliwung and the Environment, is a group of people who share similar beliefs about cleanliness, beauty, and environmental sustainability, as well as watersheds. Mat Peci was established on January 11, 2009, in Jakarta, with deed number 05 dated September 5, 2014. The *Mat Peci* community's vision is to increase the awareness of community independence in conserving the environment and watersheds. To achieve this vision, *Mat Peci* has defines fve mission:

1) increasing public understanding and engagement in conserving and preserving the environment and watersheds; 2) creating a clean, beautiful, green, and beautiful environment as one manifestation of environmental preservation, enrichment of natural oxygen and clean air production, reduction of waste and air pollution, and reduction of global warming; 3) Assisting in the improvement of the quality of an appropriate living environment, catastrophe risk reduction, and climate change adaption; 4) Forming alliances with the community, government, business, education, and the media in order to protect and sustain the environment and watersheds; 5) Using watersheds as icons of green areas and nature conservation and biodiversity educational parks as a medium of communication and information for the public in the interest of nature conservation and conservation; and 6) Building motivation and involvement in order to improve the community's potential to play an active role in saving and preserving the environment and watersheds in a sustainable and sustainable manner.

Mat Peci, as part of a social movement concerned with the preservation of the Ciliwung River, has created an activity program with two components: the main activity program and the field activity program. This major activity program is separated into zones 1 to zone 3 and non-zones. The main activity of the program includes: 1) Ciliwung River School as zone 1; 2) D' Green Camp & Eco-education Ciliwung as zone 2); 3) Ecoriparian Ciliwung as zone 3; and 4) Non-zonal Climate Village Program (ProKlim). The Field Activity Program comprises the following activities: 1) Environmental Conservation and Watershed Areas; 2) Urban Farming and Sustainable Food Home Areas: use of organizational waste for compost and organic fertilizer to give education in the Ciliwung watershed; 3) Garbage and Waste Management; 4) *Mat Peci* Rescue, Disaster Risk Reduction, and Climate Change Adaptation; and 5) Preservation of culture and local knowledge.
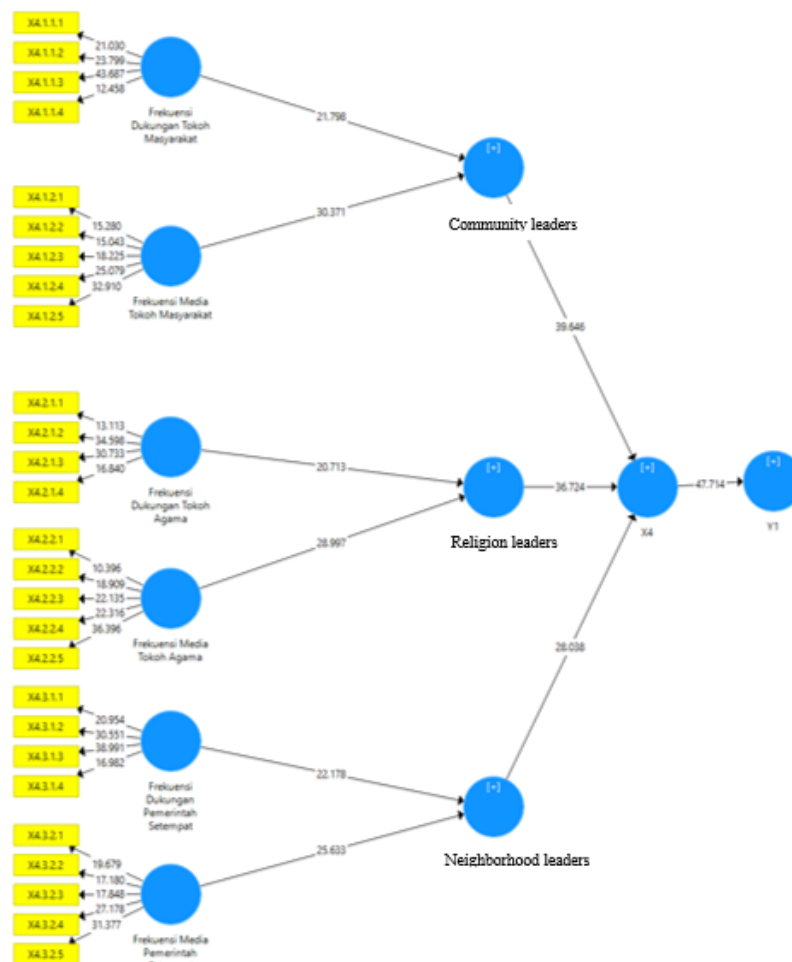
Gema Bersuci Community

Gerakan Masyarakat Bersih Sungai Ciliwung Community or also known as *KPC Gema Bersuci*, is a community in the downstream segment that was created in 2011. *Gema Bersuci* has a vision to transform the community's perspective and attitude toward the function of the environment and waste. The next phase is to close the illegal trash disposal site on the banks of the Ciliwung River in South Jakarta, particularly in the East Pejaten neighborhood. The waste disposal in the Pejaten East neighborhood was closed in 2012. The waste dumping station on the Ciliwung riverbed was then closed down in 2013. Continuing the closure of mountains of rubbish dumps in 2014 and 2015.

This project was carried out in partnership with the DKI Jakarta Provincial Government as part of Ciliwung Ecotourism, as well as *STOP NYAMPAH* (stop throw your waste) outreach and socialization in

waterways. KPC Gema Bersuci has also demonstrated another type of devotion by participating in the riverside greening effort, which is one of KPC's ongoing *Gema Bersuci* activities. *Gema Bersuci* is working with numerous villages, government agencies, and the corporate sector to green the Ciliwung River area. Among the cooperation actions carried out are: 1) Working with the *Gerakan Ciliwung Bersih* (GCB) to promote the greening of the Ciliwung riverbank area; 2) Beginning in 2014, in partnership with the Kopassus tree planting program; 3) With the assistance of corporaton of PAM Lyonnse Jaya (PALYJA), they regularly plant trees on the banks of the Ciliwung River; 4) Collaborating with the centre of Technology Services (PUSYANTEK) Pasar Minggu District to set up a hydroponic workshop; and 5) Collaborating with the Jakarta River School in providing river conservation training.

Stakeholder Support and Sustainable Social Movement

Figure 2. The Outer Loading of the Effect of Stakeholders Support to Communities Participation

Stakeholder is the party that can also determine how the process of an activity can go well and the objectives set. Likewise with the existence of stakeholders in the Clean Ciliwung program, it is not independent of the role and of the stakeholder that surrounds it. The environmental actions carried out by the Ciliwung community can also be influenced by the surrounding environment. In this case, the support of local stakeholders becomes very strategic, from Public leaders, Religious Leaders, and the Neighborhood Leaders.

According to figure 2, the support from Public leaders, Religious Leaders, and the Neighborhood Leaders, has significant impact to the participation of the communities in environmental action. The aspect of supports themselves is identified based on two dimensions: the frequency of the support and the frequency of the media used by the stakeholders.

Table 2: The Stakeholder Support to the Participation

DATA	DIMENSION	SUB DIMENSION	BETA	S	T STATISTIC	T VALUE	CONCLUSION
ALL DATA	All dimension	All sub dimension	0.842	0.018	47.714	**0.000**	Significant positive impact
	Neighborhood head	All sub dimension	0.456	0.103	4.419	**0.000**	Significant positive impact
		Support frequency	0.287	0.059	4.879	**0.000**	Significant positive impact
		Media used frequency	0.611	0.048	12.718	**0.000**	Significant positive impact
	Religius leader	All sub dimension	0.000	0.106	0.004	**0.997**	Positive effects are not significant.
	Public Leader	All sub dimension	0.433	0.131	3.300	**0.001**	Significant positive impact
		Support frequency	0.421	0.055	7.702	**0.000**	Significant positive impact
		Media used frequency	0.467	0.057	8.253	**0.000**	Significant positive impact

Source: data 2023

According to the data, stakeholder support has a beta value of 0.842 which indicates that stakeholders' communication positively affects communities' participation. A statistical t value of 47,714 more than 1.96 and a t-value of 0.00 less than 0.05 indicates that the impact of stakeholder communication on community participation is significant. Therefore, this can be concluded that the power of stakeholders' communication has a positive impact on community participation. It can also be understood that the higher the power of the stakeholder, the more it will be able to increase community participation. On the other hand, if stakeholder communcaition is low, community participation will decrease.

From the perspective of the Neighborhood head, the data showed a beta value of 0.456 which means that the Neighborhood head has a positive impact on community participation. A statistical t value of 4.419 is greater than 1.96 with a 0,000 t value less than 0.05 means that the Neighborhood head communication has a positive and significant impact on community participation. Thus, it can be understood that when the Neighborhood head give high communication then community participation will increase; if there is no support from the Neighborhood head then community participation will be hindered.

Regarding to the frequency of the Neighborhood head support forms, the data showed a positive impact on community action with a beta value of 0.287 and a t value of 0,000. Frequency using media used by Neighborhood head has a positive impact on community action with a beta value of 0.611 and t value of 0,000.

For the support of public leaders the data showed a beta value of 0.433 which means that public leaders have a positive influence on community actions. A statistical t-value of 3.30 greater than 1.96 with a t value of 0.001 less than 0.05 means that public leaders have a positive and significant influence on community actions. Regarding the frequency of public leaders, the data showed a positive impact on community action with a beta of 0.421 and a t value of 0,000. As for frequency data using media used by public leaders, it also showed positive influence on community action with a beta of 0.467 and t value of 0,000.

In contrast, for the support of religious leader the data showed a beta value of 0,000 and a statistical T value of 0.004 with a t value of 0,997 which means that the Neighborhood head have no influence on community action. Therefore, thic can be conclude that in general both the Neighborhood head and public leaders have an influence on community participation.

Table 3: The effect of the Variables

SIMILARITY	KOEFISIEN BETA	STANDARD DEVIATION	T STATISTICS	P VALUES
Neighborhood head -> Latent Variable 1	0.441	0.106	4.180	0.000
Religius leader -> Latent Variable 1	0.006	0.128	0.049	0.961
Public Leader -> Latent Variable 1	0.441	0.137	3.209	0.001

Source: data 2023

Based on the data above, the Neighborhood head -> Y1 has p values 0,000. This value is less than 0.05. This shows that the Neighborhood head has an influence on Y1. The religious character -> Y1 has p values of 0.961. This value is more than 0.05. This shows that religious leader have no influence on Y1. In contrast to the ratio of the community leader -> Y1 has p values of 0,001. This value is less than 0.05. This shows that public leader have an influence on Y1. In connection with this, the head of *Rungkun Awi* community says that the influence of community leader brings the community surrounding to participate in the activities. Moreover, he said that the Rungkun Awi community has more attention to music and art, especially traditional dance and *angklung* music. Through this art then the community leader along with the leader of the community invited young people to join the community and participate in the activities, including environmental activities, such as the separation of the type of the waste and recycling the waste. Therefore, this can be said that the influence of stakeholder support from stakeholders has a very important and strategic role. The people in this case have a high level of faith from the people around them, because of the real evidence and high participation from them by giving examples and guidance to what they do.

Furthermore, table 4 belows analyze the influence of stakeholders' support form the perspective of communities. Data has shown that stakeholders support from all communities has significant impact to communities' participation in environmental action. The Neighborhood leaders have significant influences to communities' participation among *Gema Bersuci, Pepeling*, and *Sahabat Ciliwung* community. On the contrast, the public leaders have no significant influence for all communities on this support. On the other hand, the religious leders have significant negative influences for *Lentera Ecoprint* community. This negative influence means if the more support for the religious leaders, the lower participation of the communities and the reverse one.

The neighborhood leaders have more power to influence as they have good connection and relationship to government. Basically, most of government program that impose to public has been done through the Neighborhood leaders. Thus, this is like the participation of the communities still based on 'instruction' as what the neighborhood leaders said is similiar to goverment regulation for public.

Table 4. Hypothesis Testing in Greatest Effect within Communities

Data	Variable	Dimensions	sub dimensions	eta	D	tatistics	aluc	Conclusion
Gema Bersuci	takeholder support	All dimensions		549	190	8.169	000	Significant Positive Influence
		Community leaders		110	733	1.515	143	Positive Influence is not significant
		sligious leaders		669	145	0.585	564	Positive Influence is not significant
		Neighborhood leaders	All subs	923	999	2.660	014	Significant Positive Influence
			Support shape frequency	041	929	4.167	000	Significant Positive Influence
			frequency of using the media	566	485	1.054	302	Positive Influence is not significant
Ecovillage	takeholder support	All dimensions		222	126	9.676	000	Significant Positive Influence
		Community leaders	All subs	623	549	4.781	000	Significant Positive Influence
			Support shape frequency	986	568	3.494	002	Significant Positive Influence
			Frequency of using media	166	380	10.953	000	Significant Positive Influence
		Religious leaders		813	586	1.185	246	Positive Influence is not significant
		Neighborhood leaders		279	503	0.554	584	Positive Influence is not significant
Rungkun Awi	takeholder support	All dimensions		709	313	5.462	000	Significant Positive Influence
		Community leaders		989	482	0.801	433	Positive Influence is not significant
				565	715	-0.152	881	he negative effect is not significant
		Neighborhood leaders		571	484	1.438	167	Positive Influence is not significant
Mat Peci	takeholder support	All dimensions		593	291	5.480	000	Significant Positive Influence
		Community leaders	All subs	897	532	3.196	005	Significant Positive Influence
			Support shape frequency	706	545	1.063	302	Positive Influence is not significant
			Frequency of using media	978	561	3.599	002	Significant Positive Influence
		religious leaders		302	963	0.154	880	Positive Influence is not significant
		Neighborhood leaders		627	346	-0.466	647	he negative effect is not significant
Pepeling	takeholder support	All dimensions		647	231	7.137	000	Significant Positive Influence
		Community leaders		632	164	0.292	774	Positive Influence is not significant
		Religious leaders		209	391	0.087	931	Positive Influence is not significant
		Neighborhood leaders	All subs	167	622	5.095	000	Significant Positive Influence
			Support shape frequency	604	203	2.164	045	Significant Positive Influence
			Frequency of using media	114	770	5.343	000	Significant Positive Influence
Lentera Ecoprint	takeholder support	All dimensions		169	311	3.760	001	Significant Positive Influence
		Community leaders		135	478	0.768	454	Positive Influence is not significant
		religious leaders	All subs	865	519	-2.545	022	he negative effect is not significant
			Support shape frequency	033	424	0.426	676	Positive Influence is not significant
			frequency of using the media	663	589	1.234	234	Positive Influence is not significant
		Neighborhood leaders	All subs	079	441	4.219	001	Significant Positive Influence
			Support shape frequency	392	129	-1.233	234	he negative effect is not significant
			Frequency of using media	515	960	8.874	000	Significant Positive Influence
KCD	takeholder support	All dimensions		659	225	2.932	009	Significant Positive Influence
		Community leaders		955	031	0.975	344	Positive Influence is not significant
		sligious leaders		171	363	-1.765	097	he negative effect is not significant
		Neighborhood leaders		524	020	1.745	100	Positive Influence is not significant
ahabat Ciliwung	takeholder support	All dimensions		022	177	5.777	000	Significant Positive Influence
		Community leaders		292	326	0.220	827	Positive Influence is not significant
		religious leaders		310	975	-0.318	753	he negative effect is not significant
		Neighborhood leaders	All subs	245	037	3.130	003	Significant Positive Influence
			Support shape frequency	709	065	0.666	510	Positive Influence is not significant
			Frequency of using media	088	833	6.110	000	Significant Positive Influence

Source: Data 2023

According to these data, this can be concluded that the Neighborhood leaders have more significant influence for the social movement of Ciliwung River. However, the support from religious leaders and public leaders are not optimal yet. The stakeholders support for social movement of Ciliwung River still rely on the government instruction through the neighborhood leaders. This condition may create the lack of public awareness about the importance of protecting the environment and the lack of people understanding of environmental Impacts.

Conclusion

In general, the stakeholder support has significant impact for sustainable of social movement of Ciliwung River. However, the role of the neighborhood leaders has more significant impact on the participation of communites in environmental actions compared to religious leaders and public leaders.

To sum up, this study recommends the role of religious leders and public leaders to be more supportive and cooperative to social movement for Ciliwung River. All stakeholders, not only the Neighborhood leaders but also public leaders and religious leaders, should collaborate and create 'collaborative stakeholders to sustain the social movement for Ciliwung River by: 1) setting up clear goals; 2) Determining what outcomes to achieve with the movement; 3) Communicating effectivel; 4) Developing a clear and concise message that communicates the importance of protecting the river; 5) Using social media and other forms of communication to share information; 6) Educating and promote awareness; and 7) Focusing on long-term impact. Creating a sustainable social movement for the river requires a long-term outlook. The sustainability itself will not be benefitted only for the people surrounding, but also for human life, as the existence of the river support the human life.

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