



Social Support In The Implementation Of The Climate Village Program (ProKlim) Through The "Kita Maju Bersama" Waste Bank In Tanjungpinang City

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Received: 1 Febraury 2026; Revised: 8 April 2026; Accepted: 22 May 2026

Abstract

This study aims to describe the dynamics of social support in the implementation of the Climate Village Program (ProKlim) through the "Kita Maju Bersama" Waste Bank in Bukit Cermin, Tanjungpinang City. Unlike previous studies that tend to position ProKlim technically and partially, this research examines the interconnectedness between environmental conservation and integrated social processes. The research employs a qualitative method with a post-positivism paradigm. Data were collected through observation, in-depth interviews, and documentation, then analyzed using Émile Durkheim's Theory of Social Solidarity. The results show that the success of this program, which won the 2024 National ProKlim Lestari Trophy, is driven by a macro tripartite collaboration: the local government as an administrative facilitator, the private sector (Bank Mandiri) as a material infrastructure supporter, and the Environmental Agency (DLH) as a cognitive education agent. At the micro-level, the community's social resilience is formed through a unique intersection of mechanical solidarity (communal work traditions for flood mitigation) and organic solidarity (functional division of labor into domestic waste sorters, upcycling artisans, and organic waste processors). In conclusion, environmental sustainability in this area is a manifestation of healthy social relationships, where ecological values have been independently internalized into collective consciousness and cultural capital without relying on external coercive regulations.

Keywords: Climate Village Program (ProKlim), Waste Bank, Social Support, Social Solidarity, Circular Economy.

How to Cite: Sevriyansah, T., & Susanto, A. R., (2026). Social Support In The Implementation Of The Climate Village Program (ProKlim) Through The "Kita Maju Bersama" Waste Bank In Tanjungpinang City. *International Journal of Taklimat Science Review*, 1(2), 52-61.

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan dinamika dukungan sosial dalam pelaksanaan Program Kampung Iklim (ProKlim) melalui Bank Sampah "Kita Maju Bersama" di Kelurahan Bukit Cermin, Kota Tanjungpinang. Berbeda dengan studi terdahulu yang cenderung memposisikan ProKlim secara teknis dan parsial, penelitian ini mengkaji keterkaitan antara pelestarian lingkungan dan proses sosial yang terintegrasi. Penelitian menggunakan metode kualitatif berparadigma pascapositivisme. Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis menggunakan perspektif Teori Solidaritas Sosial Émile Durkheim. Hasil penelitian menunjukkan bahwa keberhasilan program yang meraih Trophy ProKlim Lestari 2024 ini didorong oleh kolaborasi tripartit makro: pemerintah kelurahan sebagai fasilitator administratif, sektor swasta (Bank Mandiri) sebagai penyokong infrastruktur material, dan Dinas Lingkungan Hidup (DLH) sebagai agen edukasi kognitif. Di tingkat mikro tapak, ketahanan sosial masyarakat terbentuk melalui pertautan antara solidaritas mekanis (tradisi gotong-royong komunal untuk mitigasi banjir) dan solidaritas organis (pembagian kerja fungsional menjadi kelompok pemilah sampah domestik, pengrajin upcycling, dan pengolah limbah organik). Kesimpulannya, kelestarian lingkungan di wilayah ini merupakan manifestasi dari kesehatan hubungan sosial, di mana nilai-nilai ekologis telah terinternalisasi secara mandiri menjadi kesadaran kolektif dan modal budaya tanpa bergantung pada paksaan regulasi dari luar.

Kata kunci: Program Kampung Iklim (ProKlim), Bank Sampah, Dukungan Sosial, Solidaritas Sosial, Ekonomi Sirkular.

Introduction

Climate change and environmental degradation have become global challenges that demand concrete commitments from various countries. Indonesia is integrating its international commitments from the 2015 Paris Agreement to the 2022 Enhanced National Development Plan into community-based national development through the Climate Village Program (ProKlim). Initiated by the Ministry of Environment and Forestry (KLHK), this program is designed to foster climate change resilience, adaptation, and mitigation at the grassroots level by encouraging multi-stakeholder collaboration (Indones. Post-Pandemic Outlook Strateg. Toward Net-Zero Emiss. by 2060 from Renewables Carbon-Neutral Energy Perspect. n.d.; Surayda et al. 2024; Wahyuni and Ardiansyah 2022).

One important manifestation of ProKlim at the local level is strengthening household waste management through the waste bank program (Sugianto 2024). The issue of piles of inorganic waste that is difficult to decompose, low public awareness, and overloaded Final Disposal Site (TPA) capacity often triggers environmental pollution, odors, and methane gas emissions that are harmful to health (Kezya 2025; Kusuma et al. 2024; Swarnawati et al. 2023; Thoha, Fadhilla, and Hulu 2023). As a mitigation instrument, empowerment through waste banks not only serves to technically reduce waste generation but also educates the community about a circular economy. This approach shifts the community's paradigm to view waste as an economically valuable resource that can improve well-being (Andalia et al. 2025; Yamani, Nurlaila, and Lilis Karwati 2025).

However, the success of ProKlim and waste banks at the community level depends heavily on the dynamics of social capital and the consistent, active involvement of residents. Literature reviews indicate that aspects of social support, including trust, shared norms, cooperation between residents, and multi-stakeholder communication networks, are key pillars in maintaining the sustainability of environmental programs at the local level (Khoiruumah, Hamdan, and Laksono 2024; Ramdani and

Resnawaty 2021) When programs are tailored to the characteristics of local problems—such as barriers to access or the risk of flooding due to piles of waste in rivers critical awareness and community self-help actions will grow more organically (Aziz, Prihatini, and Nurwahyuliningsih 2022; Noor and Aulia 2025; Sejati, -, and Noviko 2021).

In Tanjungpinang City, this commitment to community-based environmental management is reflected in the distribution of 15 active waste banks across four sub-districts by 2025, with the highest concentration in East Tanjungpinang District. Interestingly, the highest achievement was achieved in West Tanjungpinang District through the "Kita Maju Bersama" Waste Bank in Bukit Cermin Village. Since pioneering climate action in 2019, this region has successfully recorded achievements as the first climate village in Riau Islands Province, winning the ProKlim Lestari Trophy from the Ministry of Environment and Forestry in 2024. The success of this waste bank's daily operations rests on self-reliance and the involvement of various community elements—from neighborhood unit officials, youth, to local activists. Economic profits from waste sales are managed collectively for operational needs and incentives for member residents, strengthening the program's social and economic sustainability dimensions.

Although previous studies have extensively examined ProKlim from the perspectives of adaptation-mitigation, economic empowerment, and technical capacity (Khoiruumah, Hamdan, and Laksono 2024; Ramdani and Resnawaty 2021). A significant research gap remains. Most previous studies tend to position ProKlim and waste banks as separate entities, thus limiting the analysis of their interrelationship as an integrated social process. Furthermore, specific studies on how social support shapes the resilience and sustainability of local waste banks in island regions are still rarely explored.

This research aims to fill this gap by focusing analysis on the dynamics of social interactions at the grassroots level. The research question is: How is social support for the implementation of ProKlim through the "Kita Maju Bersama" Waste Bank in Tanjungpinang City? Based on this formulation, this study aims to describe in depth the forms of social support in the implementation of ProKlim through the "Kita Maju Bersama" Waste Bank. Theoretically, the results of this study are expected to enrich the treasury of environmental sociology regarding the role of social capital in community climate action. Practically, this research is expected to serve as a reference or replication model for program managers, local governments, and other communities in strengthening citizen participation for the sake of maintaining environmental sustainability.

Research Methods

This study uses a qualitative approach with a post - positivism paradigm to examine social phenomena holistically, in-depth, and interpretively in natural object conditions (Alastan 2022; Sugiyono 2013, 2019). The researcher acts as a key instrument. instruments) who were directly involved in the data collection and analysis process in the field. The research was conducted in RW 06, Bukit Cermin Village, West Tanjungpinang District, Tanjungpinang City . This location was chosen purposively because it has unique characteristics, namely an area that has successfully pioneered climate action since 2019 through the "Kita Maju Bersama" Waste Bank, which has won the Trophy award. The national-level ProKlim Lestari program from the Ministry of Environment and Forestry (KLHK) in 2024. The research focuses on exploring forms of community social support, patterns of citizen participation (including youth), and the dynamics of collaboration between stakeholders in maintaining the sustainability of waste banks as a community-based climate change adaptation and mitigation instrument.

The data used in this study consists of two types, namely:

1. Primary Data: Obtained directly from the main actors through observations of field activities and in-depth interviews . interview).
2. Secondary Data: Sourced from official documents, such as resident attendance reports, savings books and waste bank membership records, ProKlim location determination documents, financial reports, and waste volume statistics data from the Tanjungpinang City Environmental Service (DLH) .

Informants were selected using purposive sampling to target relevant subjects and gain in-depth knowledge of the information. The informants in this study included:

1. The Head of the "We Advance Together" Waste Bank as a key informant (key informant) informant).
2. The community and youth of Bukit Cermin Subdistrict who are actively saving and managing waste (supporting informants)
3. Bukit Cermin Village Officials as facilitators and coordinators of local empowerment; and
4. Tanjungpinang City Environmental Agency as a representative of the climate program development authority (external informant).

The data collection technique applies the triangulation method (simultaneous combination) which integrates three main techniques to ensure the validity and legitimacy of the data:

1. Observation: Direct observation of the sorting, weighing, recording and operational mechanisms of the waste bank in RW 06 Bukit Cermin.
2. Independent Interview: In-depth dialogue to explore motives, emotional experiences, and forms of social support felt by residents.
3. Documentation: Collection of formal archives, sociodemographic data , and credible digital publication reports.

The collected data was then analyzed interactively and continuously until saturation point was reached , referring to the qualitative analysis model of Miles and Huberman (2021). This process involved four iterative stages: comprehensive data collection in the field; data reduction to sort, simplify, and focus essential data according to the focus of the study; narrative-descriptive data presentation to map relationships between categories; and conclusion drawing and verification to test the credibility of the findings and the meaning behind the apparent reality.

To dissect the data and provide a sharp scientific explanation , this study uses the interpretative lens of Émile 's Social Solidarity Theory. Durkheim (Ahada Ramadhana 2025; Mardani 2024; Pals 2024; Purwanto 2021). The analysis focuses on how the shift or combination of mechanical solidarity —based on collective consciousness, homogeneity, and shared moral values of traditional societies intersects with organic solidarity in urban areas (Arisandi 2015). Through the concept of organic solidarity, social support in the development of the "Kita Maju Bersama" Waste Bank is analyzed as a form of functional dependence . interdependence) which arises from the division of labor (division) of labor) is complex. In this context, administrators, customers, youth, and the village government are positioned as actors with different role specializations, but are mutually bound to realize environmental resilience and sustainable community economic independence (Adang 2008; Badaruddin, Harahap, Malik, Sismudjito 2025).

Results and Discussion

Network of Supporting Actors in the Success of Waste Banks

The success of the Climate Village Program (ProKlim) in Bukit Cermin Village, Tanjungpinang City , cannot be viewed as a partial or stand-alone ecological project. This phenomenon is the concrete result of the operation of a heterogeneous, dynamic, and participatory social system at the grassroots level. Solid tripartite collaboration between local government elements, the private sector, and community members has proven successful in simultaneously strengthening four main dimensions of capital: financial capital, knowledge capital, social capital, and technological capital. The culmination of this integrated cross-sectoral synergy successfully led the "Kita Maju Bersama" Waste Bank to win the highest award, the Trophy. ProKlim Lestari from the Ministry of Environment and Forestry (KLHK) in 2024.

Émile's classical sociology Durkheim , the multi-stakeholder cooperative structure established in Bukit Cermin Village clearly reflects the transition of society towards organic solidarity. In modern society, social stability and the sustainability of ecological functions no longer rely on uniformity of action, but are achieved through the division of labor (the division of mature labor) and functional specialization between interdependent social organs. Each actor in this network does not overlap, but rather carries out specific, unique yet interlocking roles, thus creating a robust systemic unity in facing the challenges of climate change locally.

The Bukit Cermin Urban Village plays a strategic role in the regulatory and social facilitation dimensions by providing full support for public education and administrative bureaucracy. The urban village authority acts as a moral representative, channeling the energy of individual residents into a structured and legal framework for environmental movements. The administrative functions performed by the urban village, such as assisting with formal documentation and proposal development, are sociologically viewed as providing a crucial "institutional channel." Without this clean and supportive bureaucratic channel, collective action at the grassroots level often encounters structural barriers that stagnate social movements.

Furthermore, the sub-district positions itself as a social bridge (bridging) . social capital) that connects the internal potential of residents at the village level with external resource networks beyond their reach. Through the legality of the partnership facilitated by the village, tactical proposals from waste bank administrators gain strong legitimacy in the eyes of macro actors. This accommodating relationship pattern shows that the village-level bureaucracy in Bukit Cermin is no longer rigid or top- down , but has shifted to become a facilitating agent responsive to the real needs voiced by the community at the grassroots.

This administrative synergy was then responded positively by the private sector, which in this study was realized through a concrete contribution from Bank Mandiri. Durkheim observed that in the anatomy of modern society, the economic and industrial sectors play a vital role in supporting the need for material instruments that facilitate functional differentiation in the field. The partnership with Bank Mandiri was realized through the fulfillment of physical infrastructure needs in the form of the procurement of a fleet of three-wheeled motorcycles (Kaisar). The presence of these additional Kaisers significantly increased daily transport capacity, accelerated distribution, and facilitated the logistical needs of waste management, which had previously been a major obstacle to waste bank operations in the field.

Sociologically, the fleet of three-wheeled motorcycles is not merely a means of mechanical transportation or operational support for the Belata waste collection . These vehicles are a physical

symbol of the interdependence of community components , as well as a form of recognition of the existence of local movements by macro institutions. The private sector is willing to invest because they see a healthy and trustworthy social energy within the "Kita Maju Bersama" Waste Bank community. The presence of these emperors on the streets of Bukit Cermin Village also serves as a daily visual reminder for residents that their environmental movement is supported by a broader structural network.

Tanjungpinang City Environmental Service (DLH) plays a role that is no less crucial through a capacity strengthening program . building) sustainable community. DLH recognizes that long-lasting environmental governance changes cannot be achieved solely through physical stimuli, but must target a paradigm shift in human thinking as waste producers. Through intensive face-to-face outreach and mentoring, DLH officers go directly to residential areas to transfer essential knowledge regarding waste classification that has circular value, especially distinguishing between recyclable and reusable materials .

The educational intervention carried out by DLH can be sociologically categorized as an effort to form collective representations (representations) . new collectives on ecology. The Bukit Cermin community is given new cognition and understanding to deconstruct their old perspectives on household waste. Waste is no longer defined as useless, dirty waste that must be disposed of or dumped haphazardly into rivers and vacant lots. Instead, waste is redefined as a high-value economic commodity and an alternative resource that, if managed rationally, can support household well-being within a circular economy framework .

The integrated and harmonious roles played by these three strategic actors have proven highly effective in preventing environmental anomie in Bukit Cermin Village. Anomie is a Durkheimian concept that describes a situation of normative emptiness or collective despair that arises when society loses its way amidst rapid change. In the context of climate change and the waste emergency, anomie often leaves individuals feeling powerless, viewing their small actions as useless, and ultimately resorting to selfish and indifferent attitudes toward environmental sustainability.

This tripartite collaboration has successfully filled this gap by establishing rules, providing clear information, and providing concrete facilities for residents. When the sub-district provides legal certainty and the Environment Agency (DLH) injects a practical knowledge base, social confusion within the community can be minimized. Every family now has clear guidelines for how to handle daily waste within their respective households. This demonstrates that when all social institutions function well and complement each other, such a partnership structure will create strong social resilience against ecological shocks and social disintegration.

Forms of Community Social Support and Local Solidarity

At the grassroots level, local communities, through the "Kita Maju Bersama" Waste Bank, do not position themselves as passive objects of development, receiving instructions from above. Instead, residents act as active agents, digesting, processing, and contextualizing support from external actors into social resilience . resilience) that is independent. Based on the results of data validation and in-depth confirmation in the field with administrators and active members, the forms of social support provided by the local community show a unique link that brings together the characteristics of mechanical solidarity and organic solidarity.

The manifestation of mechanical solidarity in Bukit Cermin Village remains strongly maintained through a strong tradition of communal ties, uniform cultural values, and the spontaneous willingness of residents to participate in routine mutual assistance activities. This community self-help activity manifests itself in joint physical activities such as cleaning neighborhood roads, draining gutter sediment, painting sidewalk markings, and planting flowers along the roadside. This mutual assistance has a tactical ecological function to restore irrigation channels and minimize the risk of annual flooding often triggered by blockages of piles of garbage carried by river flow.

Sociologically, this spontaneous mutual cooperation activity rekindles communal sentiment and a sense of togetherness among residents, often diminished in modern urban life. This mechanical social bond is based on geographic proximity and a shared sense of shared destiny regarding the quality of shared living space. The presence of all elements of society in this community service creates a sacred space that reproduces values of communal environmental concern, while also serving as a bulwark of social integration that unites the diverse socioeconomic backgrounds of the Bukit Cermin Village residents.

However, in addition to relying on remnants of mechanical solidarity, the social structure of the Bukit Cermin community has also dynamically moved forward, adopting the principle of rational organic solidarity. This forward movement is evidenced by the division of labor (division of Regular labor and systematic role differentiation among residents in daily waste management. Communities no longer move uniformly without direction, but have organized themselves into specialized functional groups with specific responsibilities within the "We Advance Together" Waste Bank ecosystem.

This role differentiation is clearly divided into three functional work groups that operate harmoniously within the Bukit Cermin community. The first group consists of residents who actively and consistently act as waste sorters directly at the source in their respective household kitchens. This group is the vanguard, tasked with disciplinedly separating organic food waste that easily decomposes from inorganic waste such as plastic, paper, and metal, which have circular potential for further processing.

The second functional group consists of residents who focus their creativity and skills on upcycling, or aesthetic recycling. This group productively processes sorted inorganic waste into a variety of creative, economically valuable handicrafts with new uses, such as aesthetic trash cans, patio chair sets, flower pots, decorative curtains made from plastic straws, and decorative umbrellas. Furthermore, this group specializes in repairing and repurposing discarded electronics, such as fans and other household appliances.

Meanwhile, the third functional group specializes in managing and reusing organic waste collected from residents' kitchen scraps. This group is tasked with processing the wet waste through an organic decomposition process to produce compost for plant growth, as well as processing it into a highly nutritious bio-based feed formulation for catfish farming, which is managed communally by local residents. Through this structured division of labor, the volume of organic waste, which was previously a major source of odor and methane gas pollution, has been successfully reduced at the community level.

This orderly and systematic division of labor ultimately succeeded in creating a solid social order in Bukit Cermin Village because each element of society carried out its specific function responsibly and complementarily. The pattern of relationships between residents transformed into a functional interdependence: residents processing fertilizer needed supplies from residents sorting waste, and residents upcycling craftsmen needed clean raw materials from the waste bank network. This mutually beneficial dependence binds the community into a stable and adaptive social system.

This long-term active involvement of citizens is authentic empirical evidence that environmental protection values have been deeply internalized into collective consciousness (consciousness) of the Bukit Cermin sub-district community. The act of sorting waste at home, depositing it in the waste bank, and maintaining the cleanliness of the surrounding environment is no longer perceived by residents as a coercive regulatory burden (power) or strict instructions from government officials. This pro-environmental behavior has completely shifted into a shared moral obligation to ensure the future survival of the community.

In addition, the transfer of technical knowledge and classification of waste types inherited by the DLH has now crystallized into cultural capital (Cultural capital) is strongly attached to the cognitive capacity of individual citizens. Possession of this cultural capital is the main guarantee for the independent (spontaneous) sustainability of the Climate Village Program in Bukit Cermin (division of labor). The knowledge that has settled in the socio-cultural community will not be easily lost even if external stimuli in the form of cash assistance from proposals or bureaucratic assistance are reduced or stopped periodically.

Ultimately, the sociological dynamics unfolding in Bukit Cermin Village confirm an important thesis: environmental sustainability is fundamentally a manifestation of healthy social relations. A region's success in preserving the environment and mitigating the impacts of global climate change is a direct indicator of healthy moral integration, strong social capital, and harmonious social structures within the community. The orderly, meaningful, and collaborative social space model in Bukit Cermin serves as concrete evidence that the integration of the tripartite commitment of macro-level actors and the moral awareness of micro-level citizens is the key to achieving sustainable community development.

Conclusion

Based on the research and discussion, it can be concluded that the success of the Climate Village Program (ProKlim) through the "We Advance Together" Waste Bank in Bukit Cermin Village is inseparable from the dynamics of adaptively integrated social support. The success of this region in winning the Trophy The 2024 Sustainable Climate Program is driven by a harmonious tripartite collaboration between the local government (sub-district) as an administrative facilitator, the private sector (Bank Mandiri) as a supporter of material infrastructure capital, and the Environmental Agency (DLH) as an agent for strengthening community cognitive capacity. This integrated role of macro actors has proven effective in preventing environmental anomie by providing legal certainty, physical mobility facilities, and a new understanding of the circular economy (representations collectives).

At the grassroots level, the Bukit Cermin community does not act as passive objects, but rather as active agents shaping social resilience through a unique link between mechanical and organic solidarity. The characteristics of mechanical solidarity are manifested in the persistence of communal traditions in physical mutual cooperation activities to mitigate the risk of local flooding. Meanwhile,

the community structure is moving toward rational organic solidarity through the division of labor (division of systematic labor), which is divided into domestic waste sorting groups, inorganic upcycling craftsmen groups , and organic waste processing groups into fertilizer and communal catfish feed.

Ultimately, social order and the sustainability of ecological programs at Bukit Cermin were achieved because environmental protection values had been deeply internalized into collective consciousness . consciousness) of society. Waste bank management is no longer driven by external regulatory coercion (coercive) power), but has crystallized into cultural capital (cultural capital) capital) and independent moral obligations for the sake of community existence. This research confirms a sociological thesis that environmental sustainability is essentially a manifestation of the health of social relations themselves; where moral integration, strengthening social capital, and a harmonious division of labor structure are the main keys to realizing sustainable community resilience.

Use of Artificial Intelligence (AI)-Assisted Technology

The authors declare that no artificial intelligence (AI) tools were used in the preparation, analysis, or writing of this manuscript. All aspects of the research, including data collection, interpretation, and manuscript preparation, were carried out entirely by the authors without the assistance of AI-based technologies.

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