

HUMAN RIGHTS, VOCATIONAL HIGH SCHOOL, CHRISTIAN EDUCATION- *HOMO HORTENSIS* AND POLITICAL PHILOSOPHY

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Abstract: Background information for the study was based on the stereotype that exists in society that engineering majors, particularly those related to mining geology, are responsible for causing natural disasters and hastening the deterioration of the environment due to what is learned in the classroom. Furthermore, the qualitative research method uses an interview approach or technique. The interview involved one of the teachers and students in 3 SMK Negeri Buntok, Central Kalimantan. Before conducting interviews, the researcher surveyed the location first by traveling four hours from Palangka Raya. After that, the researcher recorded the interview with the research subject through audio. The audio was transmitted into the interview transcript. Results of interview transcripts that were close to the research were then classified into factual solids and themes. The closest themes were analyzed through references linked to the results and discussion section. Results showed non-quantifiable narratives through various activities of students and teachers, namely through Cambodia, Alamanda, and Asoka, that although they come from Mining Geology majors, they are also entitled and responsible for the sustainability of the mining environment through official procedures in terms of waste management and nature.

Keywords: Environmental Education, Human Rights, Political Thought of Jean-Jacques Rousseau, Vocational High School

INTRODUCTION

Problems in Indonesia through the island of Kalimantan, especially Central Kalimantan, consist of multidisciplinary work as professionals. One of the most popular professions is working in the mining sector. The mining sector includes coal mining and gold mining, both legal and illegal. Based on job opportunities in the mining sector, there are vocational schools. One of them would be a vocational school that has a Mining Geology study program. Such schools have curriculum content that leads to the mining search process, religion (Christianity, Islam, Hinduism, and Kaharingan [a sect of belief]). Especially in the Mining Geology study program curriculum content, students not only talk and gain knowledge related to the search for mining goods. But also, at the same time, addressing the consequences that certified miners or illegal miners cause. In other words, students' participation was invited to look back at natural intelligence as an existence and a gift, especially when natural intelligence is analyzed through the philosophy of Jean-Jaques Rousseau.

Through the Mining Geology department, Cambodia emphasized the space and multidisciplinary of community service, removing garbage, and protecting the environment. Another finding Alamanda, found that natural intelligence lies in practically maintaining the cleanliness of the environment by not throwing garbage in the mining area. Trash here refers to chemical waste from coal mining - made from plant fossils - allocated directly to the river. The findings from the next research subject, Asoka, emphasize environmental phenomena in the context of Buntok, Central Kalimantan, as a mining producer while being aware of the threat of environmental destruction. Although still at the Vocational High School level, Cambodia and Alamanda already have awareness and natural intelligence sensitive to the environment's language in the long run.

As a Genevan philosopher, Jean-Jacques Rousseau did not only engage with politics in the revolutionary landscape of the states. He also intersected with music and the arts. The owner of the Social Contract theory pointed out that the goodness of nature is corrupted by society. Society here refers to a naturally free society (including nature in politics). On the other hand, Thérèse Levasseur's partner emphasized the concept of obedience to the government. The researcher sees this paradoxical tension as important and clashes with the narrative context of Vocational High School students in one of the districts of Palangka Raya, Indonesia, as subjects who study techniques stigmatized as destructive. Still, students realize that the techniques they learn (for example, mining geology) do not only talk about destruction but also about care, cross-work between related parties, and the students' responsibility as part of religious citizens.

According to Caroline Krafft's research, the researcher has an affinity with the research subject as both refer to Vocational High Schools. Krafft examined the impact of the beneficiaries, namely

male students in Egypt, whose main objectives were diplomas and productivity. Krafft's research was related to the researcher searching for data by looking at narratives but more on natural awareness, self-politics, and the perspective of the research subject when the engineering major (mining geology) clashed with human rights. A further difference was the target focus of each research. Krafft focuses on the final result, while the researcher is at the improvisational level of the results of field reading of the stigmatization of research subjects through narrative resistance. Narrative resistance refers to balancing narratives that stigmatize the scales against the research subject incorrectly.

According to researchers, as a previous study, Caroline Krafft's research is close to the research subjects because they both refer to Vocational High School. Krafft researched the impact of beneficiaries, namely male students in Egypt, whose main goals were diplomas and productivity. Krafft's research is close to the researcher's search for data, looking at narratives but more to the natural awareness, political selfhood, and perspective of the research subject when engineering majors (mining geology) collide with human rights. The next difference is the target focus of each study. Krafft focuses on the result, while the researcher is at the level of improvising the results of field reading on the stigmatization of research subjects through narrative resistance. The narrative resistance here is a balancing narrative that the stigma of weighing scales, in general, for research subjects is wrong.

In the second previous research, the researcher saw the examination of Kamaludin Yusra, Yuni Budi Lestari, and M. Obaidul Hamid examined the policy actors of Vocational High School institutions, especially the tourism department through the participation of teachers to formulate a curriculum to face the challenges of global tourism. At the ASEAN level, Indonesia is one of the countries most visited by tourists, for example, the regions of Bali and Lombok (West Nusa Tenggara). Thus, the tourism sector, especially vocational schools in charge of the sector, inevitably builds from their comfort zone to face these challenges. According to Yusra et al., the government has agreed to implement a mutually beneficial competency standard called the Mutual Recognition Arrangement or MRA (Yusra, Lestari, & Hamid, 2022). The concentration of competence lies in the development of English, in addition to the participants/subjects of education, it also applies to local people who are included in the tourism zone in Indonesia (Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Putri, Suriani, Sefle, & Munte, 2023; Saputra, Fransiska, Dina, Sihombing, & Eric, 2023; Wirawan, Maling, Malau, & Ullo, 2023). In addition, Indonesia's tourism sector can implement curriculum integration at Vocational High School for Tourism in terms of facilities, subjects/students, and teachers (Raihani, 2018; Yusra et al., 2022).

Yusra's work focused on Vocational High School but on tourism majors. The researcher was also at a Vocational High School, although further away, with a mining geology major in an area in Central Kalimantan. Yusra's research expanded on the sustainability of English as the main capital of sustainable tourism, which boils down to teachers, learners, and curriculum. The researcher has similarities, namely, the achievement results of Vocational High School students, even though they are different majors in Yusra's research. However, the achievement result differs from Yusra's research and the researcher's. The next difference between Yusra's research and the researcher's lies in the locality of the researcher's data search, which highlighted Vocational High School majors in one of the areas that needed narrative staging as a school far from urban areas.

In the third previous research, the researcher saw the examination about speaking of one of the Vocational High School subjects, namely Accounting; Widayati et al. traced 6 Accounting teachers in the Yogyakarta area regarding teacher certification for sustainable development (Widayati, MacCallum, & Woods-McConney, 2021). Teachers and students, through research by Widayanti et al., expect the adaptation of both parties by their field of work in the company in the context of internships. Research in the context of the Vocational High School field is more toward the accuracy of the competence of teachers who get certified. The recommendation of this study to the government is to be more selective when affirming teacher competencies by the certification they get (Widayati et al., 2021).

Widayati's data search locality explored Vocational High School but with accounting majors targeting teachers in Yogyakarta. Widayati's target was more about teacher certification as the sustainability of the educator expertise program with recommendations to the government. Although the locality of Widayati's research was closer to the researcher, namely targeting Vocational High School, there were differences in philosophy, political views, and human rights.

Caroline Krafft's, Yusra's, and Widayati's previous studies differ in that the three studies are more targeted at their respective majors even though they are both at the Vocational High School level. Meanwhile, the researcher's search was more about staging the narratives of research subjects from the multidisciplinary majors of each participant in Vocational High School regarding awareness of natural intelligence, politics, and human rights. In addition, the sharpening of Jean-Jacques Rousseau's theory can help the researcher gain insight into the narrative gap with Rousseau's understanding of social contract, naturalist intelligence, and naturalist awareness, all of which are in the storytelling of the research subject.

It was aimed to raise the voices of the research subjects who focused more on the work of students and teachers when meeting the problems, opportunities, and challenges as teachers and

students in the mining geology department. Students' work in mining geology was not only at the level of receiving material from various subjects that have less contact with geology (including religion, physical education, and health) but also examining and focusing on mining work that requires mining governance from nature as the source of the mine itself. Governance requires not only quantitative data but also the voices of research subjects as primary sources to bring to the surface the facts that emerge as an experience focused on geology and mining. The next research objective is to analyze the narrative conversations of the three research subjects when talking about natural intelligence and the philosophical perspective of Jean-Jacques Rousseau, who discussed education from the flow of intelligence, which is also naturally occurring.

METHODS

This research used qualitative methods by taking data through interviews. Interview techniques become important for seeing and tracing the voices or voiceless narratives of the research subjects while confirming that the subject of the study is important. The data was collected by seeking approval from the subjects of education with an age range (17-19 years) from 3 schools of Vocational High School in one of the districts of Palangka Raya, Indonesia. Research was almost 4 hours away from where the researchers searched for data. The researcher searched on June 23, 2022. The researcher made two visits. First, researchers conducted research for three days as a field observation practice. For the next three days, the researcher conducted interview practices by tracing experiences, narratives, and field captures through sketches of the research subject's understanding as a subject who has been in the area of one of the districts in Central Kalimantan for an extended period.

Data sources were from 3 vocational schools located in Buntok, Central Kalimantan. Research data was derived from interviews of the three research subjects with interview techniques. Data analysis used the philosophy of Jean-Jacques Rousseau through the perspective of natural intelligence. The researcher then collided with the results of the narrative as important/primary data in qualitative research. In addition, as a Christian and philosophical researcher, the researcher also clashed the narratives through the involvement of God as a source of connection as well as the Caretaker in providing space for human participation through care work and seeing destructive impulses for the consequences of natural damage in Central Kalimantan.

This paper used research instruments with various detailed questions related to the subject's view of daily life through Jean-Jacques Rousseau's philosophy of politics in a democracy and the lens of naturalist intelligence. The researcher conducted interviews with research subjects who have been living for a long time, as well as students who study vocational studies. The selection of research

subjects was based on the development of a stigma that engineering graduates, such as mining geology, are promising graduates to get jobs and environmental destroyers. However, based on the results of the researcher's investigation, it turns out that the facts reverse the stigma. Research results that show the information from research subjects who have naturalist intelligence and empathize with nature and the environment are also a sign for researchers that they do not stop at the level of awareness. However, they also take political stances and are in the ranks of human rights struggles even though they are still in vocational schools.

RESULTS AND DISCUSSIONS

Findings

Environmental Education Challenges

One of the narratives of an interview with a Cambodian 17-year-old majoring in Mining Geology from Kotawaringin was a response to the department's relationship with natural intelligence. Cambodia says,

".. ya Seperti kerja bakti, membuang sampah pada tempatnya. Kalau saya pergi ke hutan saya memotong kayu dan membentuk balok papan. Kalau saya penting menjaga lingkungan terutama kebersihan karena kebersihan itu penting seperti yang dijelaskan tadi ...Yes like devotional work, throwing garbage in its place. When I go into the woods I cut wood and form blocks of board. If I am important to maintain the environment, especially cleanliness because cleanliness is important as explained earlier."

Cambodia/www/challenges educational environment/23062022

Kelsie Prabawa-Sear shows in her research that education and competence about the environment are not valued in Indonesia. School: Teachers, principals, students, governments, and NGOs reinforce the data of ethnographic studies of 12 months by Prabawa-Sear (Prabawa-Sear, 2018). In addition, environmental research includes Lyn Parker, Kelsie Prabawa-Sear, and Wahyu Kustiningsih. They traced the participants/subjects of the students known as environmentalists. However, after the survey is completed, in their opinion, garbage becomes the main cause of environmental damage. Parker et al. see this issue as not a national but a global one. According to them, the missing issue regarding the environment is the consumptive attitude (Parker, Prabawa-Sear, & Kustiningsih, 2018). Different problems and environmental issues are at the level in the name of global development (van de Haterd, Budiyo, Darundiati, & Spaan, 2021). Environmental cleanliness is part of the natural awareness, and most people assume that the focus of Vocational High

School in Palangka Raya should be on technicalization. In addition, they are based on Cambodia's thinking. As one of the Mining Geology majors, Cambodia also informs the need for cleanliness.

In addition, Allamanda, 16, majoring in Mining Geology, class X, originally from Kaleyen Village. Allamanda said,

"Geologi Pertambangan itu berkaitan dengan alam seperti, pertambangan jadi untuk menjaga alam sekitar dengan, tidak menebang pohon sembarangan, tidak buang sampah sembarangan, dan apabila di area pertambangan tidak membuang zat kimia limbahnya ke sungai. Selain itu, ya tentu alam sangat penting, kalau alam rusak bakal merugikan juga untuk pertambangan, seperti contoh batubara yang terbuat dari fosil-fosil tumbuhan ... Mining Geology is related to nature such as, mining so as to protect the surrounding nature by, not cutting trees carelessly, not littering, and if in the mining area do not throw chemical waste into the river. In addition, yes, of course nature is very important, if nature is damaged, it will also be detrimental to mining, for example coal made from plant fossils."

Allamanda/www/challenges educational environment/23062022

Environmental cleanliness is part of the natural awareness, and most people assume that the focus of Vocational High School in Palangka Raya should be on technicalization. In addition, based on Cambodia's thinking, Cambodia, as one of the Mining Geology majors, also informs the need for cleanliness. Similarly, Allamanda, whose major course with Cambodia, informs data normalization from a different angle, namely the disposal of chemical waste substances not into the river. Rivers represent transportation and life for one of the areas in one of the districts of Central Kalimantan. Therefore, the extent to which the river remains clean, sterile, and does not flood is the extent to which people's awareness does not pollute the river. Although the researcher in this position was dissatisfied with such an argument due to the fouling of the river, the overflow of the river in the form of flooding is not merely a logical consequence of the local community itself. However, there is a structuralization of omission from those who benefit through tree cutting, illegal mining (coal-gold), and waste disposal without recycling.

The researcher noticed that Allamanda's views already have an awareness of the nature she lives in and lives within her daily life. At least she knows how to decipher the environmental cycle problems. According to the researcher, such knowledge did not suddenly appear as a narrative but rather a daily experience with teacher encounters when getting lessons inside and outside the classroom. Therefore, although there is structured training by the teacher about awareness of forest and soil conservation, the awareness itself has been embedded in the learners since childhood, namely Allamanda.

Natural intelligence became one of Rousseau's lenses. Asoka's response regarding natural intelligence and the relationship with school, Asoka said,

"Kecerdasan alami itu adalah kemampuan yang saya bisa kalau keahlian saya, saya biasanya menanam padi dan bercocok tanam lainnya. Sebenarnya hampir tidak ada eee karena kecerdasan alam itu lebih berhubungan dengan lingkungan alam dan jarang sekali berhubungan dengan lingkungan sekolah ... That natural intelligence is an ability that I can if my skills, I usually grow rice and grow other crops. There is actually almost because the natural intelligence is more related to the natural environment and rarely has anything to do with the school environment."

Asoka/www/challenges educational environment/23062022

Cambodia, Allamanda, and Asoka expressed views on natural intelligence, the department's relationship with nature, and responsibility for their surroundings. Similarly, with the research of Parker et al., none of the three research subjects discussed consumptive attitudes towards environmental damage or even environmental damage through some of the subjects they studied while in vocational school.

Discussions

According to Stein Kristiansen, the government's support for Vocational Education in Flores is drastically reduced. During this time, missionaries took over vocational education in the eastern region (Kristiansen, 2018). As a result, the school curriculum's focus is mostly theory. Vocational farming, entrepreneurship, and animal breeding schools should be more geared towards field practice. The results of Kristiansen's interview with one of the village heads stated that education kept people away from agriculture (Kristiansen, 2018). There is still little research on Vocational High Schools published in international journals. Indonesia has a total of Vocational High Schools (a combination of Public and Private), as many as 14,198 (Badan Pusat Statistik, n.d.). Bakhrun, Director of Vocational Development at the Ministry of Education and Culture at that time (2019), said that the number of Vocational High School growth was classified as having exceeded the government's target (Puspita, 2020).

Entrepreneurship is currently interesting, especially for young people—for example, the proliferation of start-ups. Djoko Dwi Kusumojanto and his colleagues researched the intention of entrepreneurship in vocational schools in Malang (Kusumojanto, Wibowo, Kustiandi, & Narmaditya, 2021).

The author mentions that the intention of entrepreneurship is related to childhood experiences

with his parents. Thus, the experience with the parents influenced the subject's decision to become self-employed. In the context of the COVID-19 pandemic, self-employment is an attractive job for non-formal business actors. The government also participates in policy making and contributes to the budget for micro-entrepreneurs. They are trying to be quite tempting for some people. While working in several private offices in Jakarta, a few employees resigned to develop their income coffers. In addition to himself as the owner of what he has, according to them, through entrepreneurship—time becomes flexible and quite challenging. Several studies say that at the Vocational level, the concentration on entrepreneurship has been running until now (Darnita & Triadi, 2022; Kurniawan et al., 2019; Kusumojanto et al., 2021; Ziderman, 1997).

The research of Baumeler, Krafft, Yusra, et al., Widayati et al., Kristiansen, and Kusumojanto et al. both examined vocational schools in several provinces and at the global level. The discussion is around the challenges of global tourism, differences in the quantity of capital per each subject, politics in social partnerships, egalitarian politics as a process of understanding, the use of vocational education to reduce the increase in poverty rates, gender stigma in Egypt by normalizing men as the backbone of the family even if they go to vocational schools.

1. Political Thought of Jean-Jacques Rousseau

Jean-Jacques Rousseau was one of the philosophers who discussed educational and political topics, in addition to Immanuel Kant, Friedrich Daniel Ernst Schleiermacher, and John Dewey. Colin Tyler traces one point of view that disagrees with Rousseau's views. Tyler chose Constant. Constant himself is anti-Rousseauianism, as well as being ambivalence because Rousseau is a complicated, confusing, and often contradictory figure. However, on the other hand, Constant acknowledges that the politics of Rousseauianism underlies French politics at the beginning of the 19th century (Tyler, 2022). Lately, Torill Strand sees the discourse on the relationship between justice, education, and politics strengthened. According to him, actuality and educational research cannot part with philosophical involvement (Strand, 2022).

The actuality (-level) of education, politics, and philosophy should become dynamic when one with the other speaks out to the other. For example, education leads to the reconstruction of the curriculum on each of the institution's policies (Munte, 2022). One of the groundings of Jean-Jacques Rousseau's philosophy is its emphasis on freedom. Everyone has freedom naturally in a solitary way (Mariani, 2022). The interesting thing was that Rousseau proposed forming an egalitarian and free community (Pengky et al., 2023; Saputra et al., 2023; Siburian, Amiani, & Munthe, 2023; Susila & Risvan, 2022). The trick is through the social contract. His book on the social contract became a reference for academics who struggled with politics, democracy, and even education. Andrew Tsz

Wan Hung calls it positive freedom (Hung, 2022).

The research of Olivia N. Saracho and Roy Evans in early childhood. Practice (self-activity) through new material in the curriculum becomes important in reconstructing childhood education from repetitive education to project learning of an imaginative-creative, energetic nature and spontaneity to prepare for a holistic life ahead (Saracho & Evans, 2021). Based on Jean-Jacques Rousseau's view as Herbert Spencer's successor, Saracho says that children from scratch continually improve themselves to overcome poverty, among other things, playing while discovering new things (Saracho & Evans, 2021). The goal is that the educational curriculum is not only on the repetition of learning, continuous practice, or academically centered. The child, since childhood, always wants to find new things and explore things beyond his reach. According to Jean-Jacques Rousseau, the direction of child development is in the preparation project according to the child's needs, interests, and abilities toward maturity (Howlett, 2023; Saracho & Evans, 2021).

2. Jean-Jacques Rousseau and Human Rights

Karin Åberg sees her research in the context of illegal migrants. According to him, they have a distinctive political character. Such apathy over politics is not a bad thing for no reason. The free will of workers (e.g., mothers) builds that attitude on the grounds of restrictions in their lives. Freedom becomes limited when dealing with the reality of life (Angellyna & Tumbol, 2022; Fitriana, Elisabeth, Esa, Nopraeda, & Munte, 2023; Hasan et al., 2023; Munte & Korsina, 2022; Nixon, Siscawati, Arpa, & Phuanerys, 2022; Siscawati, 2017; Tekerop, Istiniyah, Elisabeth, & Munte, 2019). For example, the implementation of the law, the rights of migrants (women/mothers), and the selection of human rights as an alternative option.

The locus of human rights here experiences a shift in the meaning of the struggle for justice to personal suffering/pain. Tracing through structural oppression, in this case, becomes important. Thus, through it, recommendations to the government become the locus of tracing (Åberg, 2021). Åberg cites Rousseau's view that the political paradoxical brings the general will to the mutual interplay of cause and effect (Åberg, 2021). Åberg pointed out that immigrants who apply to a particular region will surely trace the customs and norms in the community in which they live. Thus, the relationship of agility brings the law to the dynamication of development.

Raphael Uchôa, in his search, says when Rousseau traveled to Brazil, he discovered the primitive state of man, then reflected that the term "prosperous," in addition to being contextual, could also penetrate the state. Even in primitive conditions, there is well-being in them. They are natural circumstances throughout history (Uchôa, 2022). This view undermines the notion of the American race shrinking thousands of years ago because it has an ancient knowledge of nature. Depreciation,

although leading to destruction, is a representative of such change. Such knowledge, which is considered ancient, is the best way to see traces of people's journey through myths, languages, and plants (Uchôa, 2022).

Rousseau, the concept of Federal Government, sees democracy as a process of collective deliberation. This deliberation involved civil society and the state in the development of the political culture of the community. Matthew Wood refers to the term borrowed from Rousseau as—participatory democracy (Wood, 2022). According to Rousseau, they are suspected that anti-political attitudes for some people are part of passive political participation. He still participates without having to expend great energy (political). Participation is also part of shares, although it seems that participants are not seen as their role (behind the scenes) or even in an a-political position. The deliberations above discussed how to stabilize the condition of equality in the government's hands. In this section, Rousseau distinguishes the terms government and ruler in his social contract theory (Petersen, 2021).

Petersen mentions The Rousseauian of democracy in the process of joint deliberation (Petersen, 2021). The state is the power, and the people are the sovereign people. Both, according to Petersen, are subjects who are indifferent to the democratic system of a country. He accommodated those fields of political dynamics. For example, partiality to vows is vulnerable, who is harmed, and in what respects. The question is partisanship in the name of justice for the subject's subordination (Petersen, 2021). Nevertheless, Petersen suspected some of the premises he conveyed through Rousseau, "lest society in the name of "absolute collectibility" be a contributor to tyrannical massiveness. This suspicion continues in Timothy Brennan's search to elaborate on the paradox of virtue and adaptive corruption (Brennan, 2021).

3. Rousseau's Logic over Politics

Arianna Bove sees politics as a crucible of conundrums. One side of the presence of resistance to politics as good news and a sign of a healthy political culture is, at the same time, a logical democratic consequence. On the other hand, it is unsettling because it tries to dismantle the tyranny/despotism that causes slavery (Apandie & Rahmelia, 2022; Apandie, Rahmelia, Risvan, & Kodun, 2022; Fiig, 2018; Manuputty, Penti, Agustina, Anjelia, & Rinie, 2023; Petersen, 2021; Petrov & Zagan, 2022; Pötzsch, 2022; Pradita, 2021; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022; Rahmelia & Prasetia,wati, 2021; Suriani & Betaubun, 2022; Susila & Risvan, 2022,; M. T. Telhalia, 2017; T. Telhalia, 2016, 2023; Trisiana, Munte, Betaubun, & Malau, 2023; Utami, 2022; Wainarisi, Wilson, Telhalia, Aloysius, & Neti, 2023). Bove through Jean-Jacques Rousseau sees the diversity of the will as a perversion when it lies in the personal will exceeding or even moving away from the

general will as a social contract (Bove, 2021: 289). Through context, in addition to speaking the struggle for justice towards the egalitarian general will, perversion becomes a dynamic of political contestation of joy as a reparation of social imbalance. It is also a challenge to social inclusivity, part of the confirmation of resistance and the practice of freedom (Bove, 2021; Plunkett, 2021; Walton & Dixon, 2022; Wulan & Sanjaya, 2022).

4. Christian Education, Jean-Jaques Rousseau and *Homo Hortensis*

Jean-Jaques Rousseau was an innovator of the age of enlightenment who believed that humans could change the world through educational participation efforts. Thus, Rousseau's philosophical participation brought together religion and education, including Christian education in the community (family, church, multi-religious life), learning, and children through its history (Tröhler, 2023). Axel Goodbody's gardening is beyond a locality of labor that generates profit for workers. Gardening is not just about consuming and destroying nature (Goodbody, 2023). Gardening involves adaptation to nature, ideas, and ways of gardening and maintenance work. Thus, the relationship between humans and nature through gardening can relate to the anthropocene period, namely the active integration of nature and humans (*homo hortensis*). Jean-Jacques Rousseau's contribution, according to Goodbody, becomes essential in viewing the natural intertwining of humans, nature, and education, especially Christian education, when viewing human-nature integration (and education) as *homo hortensis* (Goodbody, 2023; Scott, 2023).

Aniruddha Sana's book exposed Jean-Jacques Rousseau as a philosopher who focused on love and idealization (Pal, n.d.). According to Rousseau, the idealization of love denoted God as an absolute God while simultaneously relating to nature and human existence. According to Rousseau, humans and nature are two inseparable things. Both have the same container as a space to deliver God's infinite love. Thus, the researcher saw that Rousseau's contribution, theologically or in terms of Christian education, became central to reciprocal participation between God, humans, and nature. Education in Buntok, although a mining geology major exists, religious multidisciplinary provide religious space in understanding nature, humans, God, and religious diversity.

Morne Diedericks in the Christian tradition, namely one of the Christian denominations, Reformed, informs that Rousseau's contribution to the world of education, especially when it intersects with Christian education, has been going on for a long time or approximately 300 years (Diedericks, 2021). Rousseau participates in human beings who have a natural tendency to sin (Rousseau, 2010). This sinfulness makes humans repeat destructive works on something, including nature. Although the three research subjects did not mention sin, the researcher would agree that the ability of sin has shown destructive works on nature when encountering hegemonic, patriarchal, and

bourgeois groups (Monica, 2023; Putri et al., 2023; Wirawan et al., 2023). According to the researcher, bourgeois groups are also often alluded to by Rousseau in government work in making decisions on the principle of mutual benefit. Thus, Christian education in the three state vocational schools in South Barito must also interpret nature in education and its relationship with the profession and nature as the subject of God's love.

CONCLUSION

Based on the results of the researcher's analysis and discussion, human rights and the political thought of Jean-Jacques Rousseau were not only at the state level but also touched on the daily life of the education process. The author's context is a Vocational High School in one of the districts of Palangka Raya, Indonesia. Locality has been important since the voices of the research subjects through natural consciousness (as part of Rousseau's thinking) need to have a place when Vocational High School does not merely talk about the technicalization of the techniques of the majors it teaches but is consciously aware of the logic, empathy, and massiveness of the structuralization of hegemony over the environment itself into the responsibility of students who are at Vocational High School in one of the districts of Palangka Raya, Indonesia. According to the researcher, awareness is both political awareness and the implementation of learning materials, which then serve as a sustainable foundation when discussing human rights in the environmental space.

Research findings from the field include talking about participation in natural intelligence relations obtained from the three research subjects (Cambodia, Alamanda, and Asoka) from mining geology majors, among others. The first research subject is Cambodia through more emphasis on space and multidisciplinary community service in school space, throwing garbage in its place, and participating in protecting the environment in the Central Kalimantan region. Another research finding through Alamanda was that there is natural intelligence in maintaining environmental cleanliness by not throwing garbage in the mining area (similar to her view of Cambodia). Garbage here, through the lens of each subject's study program, is chemical waste from coal mines—made from plant fossils—sent through and directly into the river. Another important finding from Asoka's research subject is that she emphasizes the metaphysical phenomenon of the environment in the context of South Barito, Central Kalimantan, as a mining producer while being aware of the threat of environmental destruction. Both Cambodia and Alamanda, although still studying at the Vocational High School level, already have awareness and natural intelligence that is sensitive to the language of the environment in the long term.

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