



# Public Sphere Concept Education in Society for Student Executive Board Hang Tuah Tanjungpinang Health Science College

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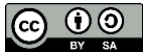
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## Abstract

The concept of public sphere according to Hannah Arendt is a sphere built by distinctive elements, namely from human and social conditions, namely Vita Aktiva. Through this formulation, humans are defined as creatures who are always active. Both mental activities and sensory activities. Whether it is inner action or real action. Human life that thinks, wants and considers is included in mental actions or inner actions of humans. While the life of human activity working, creating and speaking is included in real actions or speech. An action or behavior that is able to build a world together with fellow humans. The results of this community service activity are that participants understand the values contained in public sphere. The conclusion of this community service activity shows an increase in knowledge and attitudes of educational participants about public sphere. All participants are enthusiastic about following the activity material from the beginning to the end and are actively discussing intensively in following the entire educational process.

**Keywords:** Humans, Society, Vita Aktiva, Vita Kontemplativa



## 1. INTRODUCTION

In simple terms, public sphere is likened to a sphere of diversity; plurality. Because it belongs to all. Belongs to all communities. Belongs to all groups. This sphere has the right to be inhabited by anyone without exception. This sphere accommodates all human rights to life. Life in this sphere crosses race, ethnicity, tribe, or even certain groups. To explain simply, the Market, Town Square, Mall, Supermarket are all public spheres in the sense of the senses. In the Market, a person does not have the right to act as he pleases, he may only act as someone who has the right to life and peace. He may only act according to his freedom where he realizes that there is another consciousness outside of himself.

Likewise, the position in the town square or in the city that is made as a shared sphere, a person or an individual does not just do things as they please. Each person may only do things that are truly aware that there is awareness outside of themselves. Without being limited by differences in skin color, race, tribe, ethnicity, or class. Whether he is a nobleman or a statesman. All have the same free right to live their freedom. In the supermarket people have different views, but they realize that there is actually awareness outside of themselves. That way they have freedom with others outside of their own awareness.

The above is emphasized by Arendt herself that "humans are not only not always able to know and control the effects of their actions, they are also often unable to stop the series of actions that arise, once they have started them. Whereas actions, once done, can never be reversed. Humans will never be able to return to the state before their actions were taken". Arendt's statement provides optimal confirmation that humans will not be able to repeat actions that have been done, even those that are in progress, and cannot be returned to their original state (Arendt, 1959: 175-92).

## 2. METHOD OF IMPLEMENTATION

In the implementation of this community service activity, it is packaged with an active discussion approach involving the counseling participants fully, a lecture method is used in delivering the material and questions and answers and exercises so that the material can be understood properly. The steps for implementing this community service activity are as follows;

1. Counseling participants are given material on optimizing and utilizing strategies for all public spheres in the organizational process.
2. Counseling participants are given material on quick ways or strategies to process the focus of deepening the material in the process of understanding public sphere, so that it will be easier to absorb the material after understanding focus management.
3. Counseling participants are given the opportunity to discuss actively so that they can understand the material presented clearly, especially for material that is considered still lacking or even difficult to understand.
4. Participants are given the opportunity to practice systematically processing the focus of the material on the concept of public sphere according to Hannah Arendt.

## 3. RESULT AND DISCUSSION

### A. Results

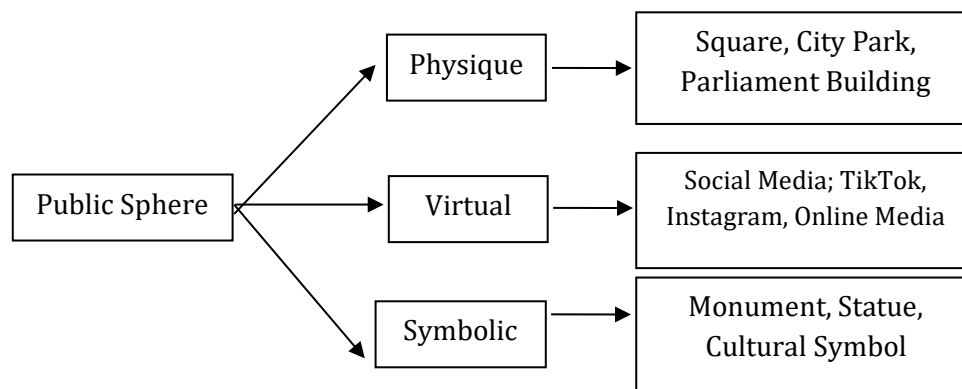
In simple terms, social sphere has been commonly defined as a family room. However, this definition is not only inaccurate, but also does not suppress the birth of public sphere itself. It is true that the family is a social sphere, but social sphere cannot be represented only by the family. Here the importance of the presence of public sphere when social sphere is not so narrow or not only



represented by the family. In terms of language, social is rooted in the word Socius which means friend or friendship. In this friendship, it is very possible for the intensity of association and also interconnectedness between each other. Both individual and group relationships.

Thus, social sphere cannot be represented as a mere communication sphere. It is true that socializing and connectedness involve active communication, but not only that. If social sphere is only born from truly communicative communication, then what is the meaning of a passing conversation that just passes by. Communicative action can only become a social sphere when public sphere appears on the surface that is shared. With the presence of this domination-free communication sphere, public sphere as a social sphere can be present. This is what Arendt calls the sphere of appearance. The act of communication itself is interpreted by Arendt as "the only direct activity, without intermediaries, between humans and one another, related to the condition of human plurality, namely the fact that those who live on earth and live in the world are not humans, but humans" (Arendt, 1959: 9).

To some extent, social sphere is also public sphere. However, various distortions have led to an understanding that is more or less narrowing than relieving. According to Peter L. Berger, an American sociologist of religion, Homo Sapiens has always meant social animals. So far, Homo Sapiens has been humans as thinking animals. Humans not only think but also act. However, in Arendt's understanding, action itself is twofold; sensory, non-sensory. The sensory as defined by Berger, while the non-sensory is the mind itself. Here lies the allusion to Arendt's original thinking about public sphere (Berger, 1994: 9).



Among the many spheres that can bring about the emergence and presence of public sphere—in addition to the sphere of appearance or plurality, and social sphere—the most possible is political sphere. This is possible because politics is simply a shared struggle towards the same goal. The adage that where political sphere is created, public sphere will immediately be present is very applicable here. Because of several reasons, among others. First, public sphere always presupposes action and speech. While politics will never be realized without the intensity of communication.

Second, in the political tradition, various kinds and types of policies are stored. While without thought and action, the policy becomes illusory or will never be realized perfectly. Third, politics as a medium of struggle together with common goals and ideals is not built on the basis of willingness, but rather full of calculation and mature thought and various actions that involve all shared desires.

Public sphere as a political sphere is further emphasized by Arendt that "for humans the reality of the world is guaranteed by the presence of others, in their appearance to everyone; "because what appears to all, this is what we call Being". Thus, political sphere as a sphere for the appearance of oneself to others, is the only activity that makes humans truly human and guarantees that someone is in the experience of the reality of the world (Arendt, 1959: 178).

## B. Activity Implementation Process



The implementation of educational activities begins with an initial discussion related to the scope of what is called public sphere. If physically various places where city residents can pour out unlimited ideas and lots of creativity are equal, that is public sphere. The town square in the middle of the city, the parks that decorate the city's architecture are also included in public spheres. All citizens can do anything positive to simply express their souls and souls, that's where public sphere comes into being a shared sphere.

Similarly, various facilities in electronic social media can be optimized as new public spheres. Digital platforms are now a representation of alternative public spheres, in addition to meeting face to face in real terms, now you can meet face to face in an unreal way, namely through network facilities. Public sphere also requires a sphere that is free from any domination and if there is a sense of domination, then it fails to become a public sphere.

The expression of freedom in sphere is now clearly visible in the social sphere on the network, namely social media. People can say anything in any way freely express themselves, because the sphere on the network is apparently free with almost no limits. This is the opposite of real sphere in a city park, for example. If something new happens, it will seem strange and will immediately attract the public and be watched by many people. Enlivening public sphere means optimizing various activities in the room, not leaving it alone.

There is also feedback from participants in the education of the concept of public sphere in society from student administrators of the Student Executive Board more on strategies on how to revive public spheres that are dead or even hidden from the touch of community activities. How to then manage public spheres so that they are optimally used by the wider community.

### C. Driving and Inhibiting Factors

During the process of community service activities in the form of educating the concept of public sphere in the community to student administrators of the Student Executive Board, they certainly encountered several obstacles, including limitations in the very short time duration, which was approximately 180 minutes.

Meanwhile, supporting factors include the high enthusiasm of students as administrators of student organizations in following the education to completion. In addition, they seriously follow all the materials presented and discussed. Because they are directly practiced, the impact is that there are no more obstacles in using public spheres. They already have a stock of strategies and tips in mastering focus management on the material; a quick way to read the situation before starting the activity process in public open spheres. Most of the education participants were interested in new ways of understanding and using public spheres for public activities that are useful and effective for all audiences.

## 4. CONCLUSION

After community service activities carried out through education with a discussion approach, namely optimizing strategies for wisely reading situations and conditions of public spheres, the following conclusions can be drawn ;

1. Increase creativity and technical skills in developing many electronic social media features as public spheres in the network.
2. Increase knowledge, understanding and insight related to ideas in developing various activities in public spheres.
3. Increase in-depth knowledge related to how to manage and optimize public spheres in society to make them more alive.



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