OPTIMIZATION OF GREEN HISTORY WITH A CRITICAL PEDAGOGICAL APPROACH BASED ON LOCAL WISDOM AS A LEARNING MEDIA

MUH. HUSEN ARIFIN
Bandung Al-Islam Polytechnic
husenarifin2889@gmail.com

Abstract

The purpose of this study is to optimize a pro-environmental perspective in history or "green history" with a critical pedagogical approach based on local wisdom as a learning medium. The focus of local wisdom in this research is the existence of the Bojongmenje temple, its current condition and preservation which needs collaborative action from various stakeholders. Using qualitative research with a case study approach, observation and expert validation, we also implement the result in the classroom as a learning medium. The results of this study is that the green history of the Bojongmenje temple with a critical pedagogical approach could improve student competencies in their knowledge, attitudes, and skills. There are significant results that can stimulate their awareness and concern when it is applied as a learning media.

Keywords: green history**,** critical pedagogy, local wisdom, learning media

INTRODUCTION

Education between humans and nature that should humanize humans is certainly a very important challenge to be faced with good implementation. But human abilities have limitations. The importance of raising awareness about the historical facts of the relationship between humans and nature is the most probable view of its closeness to students.

The conventional history learning paradigm places humans as the main actors in history, of course, this view has begun to be abandoned because it is obsolete. Learning that emphasizes rote memorization of historical facts dominantly used in the classroom (Supriatna, 2017) is

more closely understood as historical learning with a rote approach and students tend to feel fed up with the dominance of learning.

Historical facts must still be there to strengthen students in responding to and understanding the dynamics that have occurred throughout the ages. But other facts such as environmental damage is a very negative environmental issue. Poor handling of environmental damage is also caused by the role of humans themselves.

While humans need to understand the historical conditions that occur before and after it. And of course, it is very relevant for students to understand the continuity of time and people who get connected with contextual and contemporary.

One of them is as a material in the history learning of the Bojongmenje Temple site, which is located in the area of Bojongmenje, Cangkuang Village, Rancaekek District, Bandung Regency.

The Bojongmenje Temple site which is a relic of Hinduism can be accommodated in the context of education as a site that is in harmony with historical facts even though the location is squeezed and surrounded by walls of private companies, can only be passed by footpaths (Fikri & Paskarina, 2017). Bojongmenje Temple has complete sections from itss foundations to the roof (Widyastuti, 2017).

The history of the Bojongmenje temple site is very precise as a site whose conditions are very dilemmatic. Based on the interview of researchers to Ahmad (Ahmad, 2019) states that the Bojongmenje site requires an approach from various parties shelter. Because the history of the Bojongmenje site is very important for the preservation of history, especially for the people in Bojongmenje village. At present, visitors to the Bojongmenje site are starting to decrease compared to the 2012 initial discovery of the Bojongmenje site.

Therefore, the Bojongmenje temple as history can be done with green history. according to Supriatna that green history (2017) is very appropriate to be developed into ecological learning. With green history as an environmental exploration program (Jones, 2016), of course integrating history with ecology, besides that green history is placed so that students as learners can also think critically that human actions on the site of the Bojongmenje temple can be done without conflict because of aspects of justice and humanistic aspects.

The implementation of green history related to the Bojongmenje site with a critical pedagogical approach as a media of learning in the

era of the industrial revolution 4.0 is very important to respond to problems in developing basic socio-cultural learning in Bandung Al-Islam Polytechnic.

Based on the topic above, the focus of the problem in this study is how to optimize green history with a pedagogical approach based on local wisdom? How is the application in the learning media?

METHOD

The design of this study is qualitative research with a case study approach. As for aspects of knowledge, attitudes, and skills in students that are implemented through green history with a critical pedagogical approach as a learning media.

To obtain the research data, the researchers used data collection techniques by interviewing, observing and collecting location photo data at the Bojongmenje Temple Site. Interviews were conducted with key informants related to describing their experiences, behaviors, and actions on the site. It also explores the current information.

In addition to interviews, it is also done with observation. The informant of this study is Ahmad as guardian of the Bojongmenje Site. And supporting data from location photos on the Bojongmenje site.

Once the data is collected it is then treated by how to implement green history and apply critical pedagogical approaches. The association between information is used to align so that the data obtained is valid.

FINDINGS AND DISCUSSION

The results of this study are the existence of the Bojongmenje temple site with historical facts that the conditions of the Bojongmenje temple site still have a dilemma problem.

The history of the discovery of the Bojongmenje site was unintentional as quoted from (Fikri & Paskarina, 2017) because of the initial location as a place to rest after work as well as the burial location of residents.

From the observations of researchers at the Bojongmenje site location that the conditions are alarming, in line with the narrative of the informant (Ahmad, 2019) states if the conditions of the Bojongmenje site are in dire need of attention from the provincial and local governments, because of the condition of the Bojongmenje site

compared to other temple sites do not indicate conditions representative.

Narrow access from the road, as is the opinion (Fikri & Paskarina, 2017) that power relations and land grabs are a problem that has not been resolved until now. Even though the government can bring this case to justice.

Whereas at the location there is an information board there are rules based on RI Law No. 11 of 2010 concerning Cultural Heritage that everyone is prohibited from damaging, stealing and without permission to move and separate the cultural heritage if violated is subject to sanctions. The information board was made by the Ministry of Education and Culture Directorate General of Culture of the Serang Cultural Preservation Conservation Centre.

The information board above differs from the results mentioned by (Fikri & Paskarina, 2017) which state that the government cannot use the provisions because the land on the Bojongmenje temple site has not been officially declared as a cultural preservation and the category is still an archaeological site because an area can be declared as a cultural heritage after going through the process of being determined by a team of verified experts.

The facilities at the Bojongmenje site are not feasible due to lack of land area so that the remaining stone is aligned with a damaged roof and has not been repaired at all. The remains of the stones are arranged in such away.

The attendance list for visitors is also very small compared to the number of residents around. The visitor book is very worn. Based on the narrative of Ahmad (2019) each visitor is relatively small, does not show great interest in the Bojongmenje Temple site.

Optimization of Green History in Learning

Green history based on the Bojongmenje Temple site that includes issues that depart from access roads to locations, land acquisition, the creation of historical facts that are very important to be reflected.

In line with the opinion (Supriatna, 2017) states that so that history learning can be restored in its position as a means of learning from past humanistic values, a means of reflecting on historical actions and giving inspiration about historical awareness in empathizing with others.

In its optimization in learning, green history is placed into the level that students are subjects and autonomous actors of history, students engage in dialogue or discussion in learning (Supriatna, 2017).

The response of 29 students in the Basic Social and Cultural Studies subject to human and cultural material was very good. Students with dialogues and presentations relating to the green history of the Bojongmenje temple site that is connected with humans and culture.

Students strongly agree to use the concept of green history in increasing their knowledge of the history of the Bojongmenje Temple site. The involvement of students in conducting observation activities at the Bojongmenje temple site results in constructive learning. Students can build their ideas more optimally.

Critical Pedagogy in Learning

Critical pedagogy according to Rahimi & Sajed (2014), namely social justice and changes in education, as well as learning and teaching methods. It is also mentioned by (Hanks, 2017) that pedagogy is critical by transforming the intellectually advocated into social justice.

In addition, critical pedagogy with regard to 21st century skills from students cited through Trilling and Fadel (2009) in (Kivunja, 2014) consists of 1) core skills consisting of reading, writing, counting, 2) innovation and learning skills consisting of critical thinking, problem solving, communicative, creative, innovative 3) career skills consisting collaborative and collaborative, leadership and responsible, initiative, flexible and adaptive, social and multicultural interactions, 4) digital literacy skills consisting of computer literacy, information literacy, ICT literacy, literacy media.

The 4 key domains above, according to Trilling and Fadel (2009) in (Kivunja, 2014), are of significant importance in the approach of critical pedagogy. This is used by students in improving their competence in learning.

Critical pedagogy implemented in this study elevates the site of the Bojongmenje temple which is complete as history. It is also linked to green history, where 4 critical pedagogical domains can improve competence in terms of students' knowledge, attitudes, and skills.

Digital literacy skills become important in the era of industrial revolution 4.0 which is an important element for students in this learning. Students approach the ability to store data in Google Drive on

observations on the Bojongmenje Temple site, then students use the data as a learning media in class. The ability of 29 students in digital literacy skills as a whole is not different from the others. Therefore, they are very familiar with the operation of computer literacy, information literacy, and media literacy. As ICT literacy is related to data storage, only 2 students need guidance.

Through computer literacy, students can use mobile phones to capture pictures and analyze it with descriptive observation reports. Then through information literacy, students observe informants, and through media literacy using social media as part of their reportation. To achieve the learning carried out, critical thinking with discussion and dialogue between students is implemented to produce solutions in learning with human and cultural themes.

Green History Application with Critical Pedagogy in Learning Media

Green history with critical pedagogy is applied in learning media that is to do it with digital literacy skills. Students have a dialogue about the history of temples in West Java and the history of the Bojongmenje temple. The discussion is then directed into a descriptive analysis in the classroom.

Understanding of students in the learning context of Bojongmenje temple must place an ecological perspective. As the opinion of Supriatna (2017) that green history as a means of self-reflection with the view that change is always happening and its impact on the socio-cultural conditions of the Bojongmenje village community. Then students use digital literacy skills as part of making learning media.

Digital literacy includes the ability of computer literacy, information literacy, media literacy, and ICT literacy. It is this digital literacy capability that places students in understanding the green history paradigm with a critical pedagogical approach. Students place themselves as actors / historical figures to be alternatives in perfecting learning media (Evens, Verburgh, & Elen, 2014), (Supriatna, 2017).

The green history paradigm in the critical pedagogical approach is also related to students' critical thinking. In this critical thinking, students must use the construct of their understanding well (Rahimi & Sajed, 2014). Students have used the concept of critical thinking by analysing when dialoguing in the classroom related to social justice in learning about the Bojongmenje temple. Overall students can arouse

their critical awareness as outlined in the learning media, thus forming knowledge, attitudes, and skills.

The implementation of green history with a critical pedagogical approach is very effective in increasing the ability of students to think critically and creatively in the analysis (Santos, 2017), get alternative solutions, and make decisions (Lee & Choi, 2017), student can develop personally to rethink critical pedagogy and recognize the have agency to act on the world to make change (Ross, 2018).

CONCLUSION

Optimization of green history with a critical pedagogical approach based on local wisdom as a learning media can improve the competency aspects of knowledge, attitudes, and skills after being applied through a critical pedagogical approach especially digital literacy skills. Green history in learning is made by students by being themselves in interpreting historical events as well as using critical awareness to students who are ready to actualize learning with the media used.

REFERENCES

Ahmad. (2019). *Wawancara*. Bandung.

Evens, M., Verburgh, A., & Elen, J. (2014). The Development of Critical Thinking in Professional and Academic Bachelor Programmes. *Higher Education Studies*, *4* (2), 42–51. https://doi.org/10.5539/hes.v4n2p42

Fikri, M., & Paskarina, C. (2017). Relasi Kuasa dalam Perebutan Lahan di Situs Candi Bojongmenje. *UMBARA, Indonesian Journal of Anthropology*, *2* (1), 45–55.

Hanks, J. (2017). Integrating research and pedagogy : An Exploratory Practice approach. *System*, 1–12. https://doi.org/10.1016/j.system.2017.06.012

Jones, A. K. (2016). Green History: Reframing Our Past to Save the Planet. *Journal of Museum Education*, *41* (3), 185–191. https://doi.org/10.1080/10598650.2016.1193307

Kivunja, C. (2014). *Do You Want Your Students to Be Job-Ready with 21st Century Skills ? Change Pedagogies : A Pedagogical Paradigm Shift from Vygotskyian Social Constructivism to Critical Thinking, Problem Solving and Siemens Digital Connectivism*. *3* (3), 81–91.

https://doi.org/10.5430/ijhe.v3n3p81

Lee, J., & Choi, H. (2017). What affects learner's higher-order thinking in technology-enhanced learning environments? The effects of learner factors. *Computers and Education*, *115*, 143–152. https://doi.org/10.1016/j.compedu.2017.06.015

Rahimi, A., & Sajed, M. A. (2014). The Interplay between Critical Pedagogy and Critical Thinking : Theoretical Ties and Practicalities. *Procedia - Social and Behavioral Sciences*, *136*, 41–45. https://doi.org/10.1016/j.sbspro.2014.05.284

Ross, E. W. (2018). Humanizing critical pedagogy: What kind of teachers? What kind of citizenship? What kind of future? *Review of Education, Pedagogy, and Cultural Studies*, *40* (5), 371–389. https://doi.org/10.1080/10714413.2019.1570792

Santos, L. F. (2017). The Role of Critical Thinking in Science Education. *Journal of Education and Practice*, *8* (20), 159–173.

Supriatna, N. (2017). *Ecopedagogy* (2nd ed.; Nita, ed.). Bandung: Remaja Rosdakarya.

Widyastuti, E. (2017). Architecture the Holy Building at the Indihiang Site of Tasikmalaya City. *PURBAWIDYA:Jurnal Penelitian Dan Pengembangan Arkeologi*, *6* (1), 19. https://doi.org/10.24164 /pw.v6i1.186