



The Internalization of Kanekes Community's Ecological Awareness as Local History

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Abstract: This study discusses the urgency of ecological awareness in the context of learning local history. Local history as a study of community and micro-culture needs attention. One of the essential elements in connecting ecological awareness through a cultural approach and local wisdom is the Kanekes community. The values of environmental preservation and conservation become the habituation of the Kanekes community in carrying out their daily lives. The method used in this study is qualitative with literature and literature study techniques. Through this study, it is hoped that changes in student behavior will emerge in understanding the current environmental conditions through the values that have been inherited by the Kanekes community in protecting nature and the environment.

Keywords: Ecological Awareness, Kanekes Community, Local History

Introduction

The environment quality is decreasing due to human behavior in meeting their needs that pay less attention to its impact on the environment. Some examples such as lousy waste management, trash dumping, untreated pollution, land conversion, irresponsible housing development, and other careless daily activities contribute to the destruction of the natural environment. Climate change and global warming are the effects that are most felt today. The weather becomes erratic, and the earth's temperature is getting hotter. The iceberg is already reduced because a lot of it is melting.



In recent years, people in various countries have felt that the air temperature on earth is getting hotter, and many areas are dry due to this hot weather. These impacts can threaten the survival of human life and other living creatures, so it is necessary to protect and manage the environment properly so that the quality of the environment does not decrease drastically. Awareness of preserving the environment is essential because we cannot rely on one party to sustain the environment. After all, conservation efforts will be more targeted and effective if all stakeholders participate in these efforts.

Regarding environmental conservation, Law Number 32 of 2009 of Environmental Protection and Management in Article 1 paragraph 30, acknowledge that "local wisdom is noble values that apply in the community's life to, among other things, protect and manage the environment in a sustainable manner. But, recognizing it in law is not merely enough. Instilling the value of environmental conservation is also an integral part of the educational process. All subjects can be positioned as part of environmental conservation efforts. This integration is because environmental education is multidisciplinary (Cole, 2007). Tilbury (1995: 199) explains that environmental education is not only related to physical-biological problems but also relates to aesthetic, economic, political, social, historical, and cultural aspects. Therefore, many disciplines have a wedge against environmental education.

Efforts to maintain a balance with the environment and the community have norms, values, or rules passed down from generation to generation, which are local wisdom. One of the environmental-based historical development efforts can be linked to the local wisdom of the Banten community, the cultural entity of the Baduy tribe, through their local wisdom. As a unit of human life, the Baduy indigenous people have socio-cultural values that can be studied to be developed in learning. Indigenous peoples are thick with a culture of social solidarity in carrying out their life activities, caring for nature, and having a culture of cooperation, deliberation, harmony, and various cultures in traditional arts. These values are significant for the younger generation in navigating globalization with various positive and negative influences. Therefore, it is necessary to inherit the cultural values and local wisdom of indigenous peoples through history learning to raise students' awareness of their historical and cultural values. The efforts, in turn, will lead them to be wise and have historical and cultural awareness from an early age.



In this study, the author will examine how the Baduy indigenous people maintain traditional values, which have relevance to today's life, so that society can change for the better. How do they inherit cultural values and environmental preservation in the educational context? Furthermore, how could we disseminate this local wisdom in the modern educational context in learning history at the secondary education level? The values that will be used as learning are related to the pattern of green behavior that they carry out daily (Green Behavior), which is related to efforts to preserve the natural environment based on prevailing traditions and customs.

Methods

This study uses qualitative method. The method is a research mode aimed in describing and analyzing phenomenon, events, social activities, attitudes, beliefs, thoughts of people individually and in groups (Syaodih, 2005). Meanwhile, Bogdan and Taylor (in Moleong, 2008) define the qualitative method as a research procedure that produces descriptive data in written or spoken words from people and observable behavior.

The data analysis technique used Miles and Huberman (1992) that stated, "... the ideal model for data collection and analysis interweaves them from the beginning". That is to say, the ideal model of data collection and analysis alternates from the start. There are three simultaneous steps: Obtaining and validating data, reducing and interpreting data, as well as displaying as a final result that conducted throughout the research. The analysis was carried out continuously from the data collection to the end of writing stage.

Findings

Cultural Values of the Baduy Indigenous People as a Source of History Learning. Because learning history is a change in behavior/attitude, the cultural values of the Baduy community, which contain local wisdom values, deserve to be incorporated. The steadfastness of the Baduy community in the concept of nature is timeless. The phenomenon that often occurs is that many natural disasters occur due to human attitudes that do not respect nature. Therefore, the *pikukuh* of the Baduy community on ecological awareness can be implemented by society in their attitude towards nature. It can potentially guide our attitude towards environmental sustainability. The values of local wisdom of the Baduy community that can be implemented in history learning include:



1. Ecological Wisdom. The Baduy community has a *pikukuh* that is upheld concerning nature. They have the *pikukuh* that “*gunung teu meunang dilebur, lebak teu meunang diruksak,*” which means the mountains should not be melted down and valleys should not be destroyed. This *pikukuh* means that humans must not damage mountains, such as destroying ecosystems in the mountains; if the mountain/highland ecosystem is damaged, it will impact the valley/downstream area. In addition, there are springs widely used by the Baduy community in the mountain area, such as drinking and processing food. Humans should not damage valley/downstream areas such as watersheds because the river is also a water source that is widely used by the Baduy community, such as in MCK activities. Damaged mountains and valleys will cause natural disasters, such as floods, erosion, and landslides. The essence of *Pikukuh* Baduy is that the “*lojor teu meunang dipotong, pondok teu meunang disambung,*” which means that the length cannot be shortened, and the short cannot be lengthened. This *pikukuh* means that humans should not destroy nature. Humans must live in harmony with nature, as in the construction of Baduy houses. If there are different land contours for the foundation of the house, it is not the ground that is leveled but the stone used as the foundation that must be adjusted to the number of stones needed for the foundation of the house. In addition, the ecological value of the Baduy community is also found in the agricultural system (*huma*). The Baduy people do not use chemical drugs to increase agricultural yields in their relationship, but they have their farming system, namely, natural fertilizers. The essence of the *pikukuh* of the Baduy community in ecology is that humans must live in harmony with nature, must not change the existing natural form, but humans must adapt to the shape of nature without making changes that already exist.
2. Social System. The value of the Baduy community's *gotong royong* can be seen in agricultural activities, namely human relations. The Baduy community owns agricultural land that is managed together. In its implementation, this public relations activity is carried out by the Baduy community in cooperation. The activities of the Baduy community take a long time because it consists of several stages, namely *narawas, nyacar, nukuh, ngaduruk, ngaseuk, ngirab sawan, ngored, nyieun, ngunjil/ ngakut*. The whole ritual of *huma* activities cannot be done alone. So, in its cultivation,



the Baduy people do it by cooperation. Other cooperative activities are found in making houses and *leuit* or paddy's storage. This attitude has been done among the Baduy people as their custom and belief. There is always a strong bond that they come from one. From this principle, a strong sense of brotherhood will arise. In addition, the tradition of *gotong royong* is also seen in patrol activities. The Baduy community makes a structured schedule among their residents for patrol duties. The patrol system in Baduy is divided into two times, namely from morning to evening and patrols at night. Each patrol time consists of several residents who are assigned to guard together. The location of the *ronda* is centered on the residential fireplace, which is always lit 24 hours a day.

Internalizing Baduy's cultural values education through local history. History learning is a process of transformation and inculcation of universal human and national values to become Indonesian people with character and dignity. These values include wisdom, tolerance, empathy and concern, critical thinking, democracy, responsibility, exemplary, willingness to sacrifice, love the homeland, togetherness, independence, equality, nationalism, and patriotism (Budiyono, 2007). Some of these values can be explored and developed through history learning. How history teachers with specific approaches and strategies can explore and transform and instill or internalize these values to students. This approach requires history teachers' ability, willingness, innovation, and creativity to integrate the materials into the learning process.

The importance of inheriting Baduy cultural values to other students aims to recognize and understand the culture around them. So, the entry of other negative cultures will not uproot them. It is crucial to identify the attributes of a cultural value to interpret its values, following the statement expressed by Hasan (2005) that each value has its attributes. One value can be distinguished from another value based on its attributes, so teaching values in social science education must start from identifying those attributes.

Education is the most effective way to internalize and socialize values to students. Schools with other educational institutions, namely families and communities, carry out the inheritance of cultural values the following education to form cultured human beings. Cultivation of learning to develop the meaning of the value of culture needs to begin with the civilizing of the teacher dimension. Under these conditions, teachers should have the



opportunity to show their creativity in developing the values of that culture. The development of cultural values in the sense of assisting students to appreciate values means there are not taught, but fostered so that they can internalize these values. For this reason, collaboration between families, communities, and schools can be realized to realize the purpose of internalizing Baduy local wisdom as part of learning resources for history education in schools and communities.

For the younger generation of the Baduy people currently studying at school, *Kasundaan* ethical norms, ecological wisdom, cooperation culture, respect for history, educational wisdom, economic wisdom, and social care are specific values that must be realized in good actions in the family environment. These values are in line with one of the goals of historical education (Hasan, 2012), namely, developing friendship and social care. In addition, school students from the original Baduy and outside Baduy realize that behind the *pamali* and various taboos related to the *lenweung larangan* (forest prohibition), there is something precious and valuable to preserve the forest for the sustainability.

Functionally, the inheritance of Baduy cultural values to students in schools can occur because every element works according to its function. The concept of A-G-I-L proposed by Parsons related to the process of inheriting the values of the Baduy customs is described as follows:

1. *Adaptation*, based on this framework, the process of inheriting traditional Baduy cultural values to the younger generation who are studying at school is an effort made by the older generation or adult Baduy people, either individually or in groups, in educating their children.
2. *Goal Attainment* is action directed at a common goal. Concerning achieving its goals, it is centered on the political system or power in *Tatar Sunda*. The highest authority and power in determining community goals is in the hands of the government, both at the City/Regency and Banten Province levels. By inheriting the cultural values of Baduy customs to the younger generation currently studying at school, it is hoped that they can compete amid global competition without losing their identity.
3. *Integration* is a requirement related to the interaction between members in the social group. Emotional bonding is needed in achieving common goals in the group. Concerning these elements, the Baduy are a tolerant society and can work together to achieve common goals.



4. *Latent Pattern Maintenance* is an element that indicates the cessation of interaction because members in any social system can be tired and bored and subject to other social systems in which they are involved. The Baduy community will try to maintain the fundamental values and norms adopted by the community. The maintenance of Baduy values takes place in the family, community, and school.

Based on the explanation above, it can be concluded that all the subsystems in the inheritance system of Baduy local wisdom are interrelated and influence each other to achieve a common goal, namely people who still maintain Baduy cultural values even though they live amid the influence of globalization. Cooperation and mutual control of all elements in carrying out their functions encourage success in inheriting value. If one element does not carry out its function, it will become an obstacle to achieving common goals.

Conclusion and Recommendations

Based on the description some conclusion could be drawn, as follows:

1. Regarding the life profile of the Baduy community, the values contained in the culture of the Baduy indigenous people have relevance to the present because they contain historical, social, educational, economic, and environmental values. The values of local wisdom that exist in Baduy Village are traditional (material and non-material), including socio-cultural values including solidarity, cooperation, kinship, cooperation, and *Kasundaan* ethical norms. Historical values include exemplary, respect for history, responsibility, unyielding, and willingness to sacrifice. Economic values include simplicity, independence, productivity, and efficiency. The values of environmental management include the value of adaptive to the environment and prevention of disasters, ecological balance and harmony, and sustainability. For the Baduy community, these values are order, guidance, and spectacle.
2. Cultural values that can be developed from the Baduy community in learning local history include ecological wisdom, respect for history, cooperation culture, educational wisdom, and economic wisdom. Baduy local wisdom is a source of learning that can be actualized and internalized through history learning at school. Even the cultural values of the Baduy people turned out to be very useful in making history learning more meaningful for students.



3. The actualization of Baduy cultural values education in local history learning can be studied from three aspects: the curriculum, the teacher, and the student. Instilling and understanding cultural values is part of planning teaching and learning activities prepared by history teachers. The teaching planning that has been prepared includes a description of the objectives. It must be achieved, or the subject matter must be delivered following the competencies and content standards of the applicable curriculum. Teachers have made the community and the surrounding environment a source of learning. However, teachers are also faced with difficulties integrating the material contained in the curriculum structure with cultural values and other learning resources. Therefore, we need a reference in the form of specific criteria that can be used by teachers in selecting types of the local culture so that they are worthy of being a source of learning history. The inheritance of local wisdom values to students is essential to do so that they know and understand the noble values contained in their culture.
4. Internalization of Baduy cultural values education in students' history learning is carried out in several ways. It includes the learning process, habituation, extracurricular activities, and collaboration with families and communities. This value of education can be direct or indirect, directly through education in schools. These values can be actualized and internalized in everyday life or provide input to the government or policy-producing institutions. The surrounding environment influences the educational process in schools because it is the continuations of home and community learning. In practice, cooperation is carried out by adopting the values developed in the Baduy community in the education process at school, namely through learning history. This process can be seen from the behavior and awareness of students towards the values of Baduy culture. They are internalized and actualized in their daily lives. In historical education, cultural transformation does not mean indoctrinating the values contained in it but studying them logically, critically, and analytically so that students can solve the real problems they face. Indirect education is to provide an example in behavior. Community leaders or elites are expected to be examples for the community, while teachers be an example for students.



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