



Utilizing the Tomato War Tradition as a Source of Historical Learning to Grow Ecological Intelligence

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Abstract: This research motivated by the problems in Lembang District, Cikidang Village, Cikareumbi Village. There is a tradition, namely the Tomato War. Many people are familiar with the tomato war, but there is still little research that makes the tomato war a source of historical learning. In comparison, the tomato war can be used as a creative learning resource for students to recognize the potential of their environment. The tomato war, which is full of life and historical values, can make students learn a lot so that ecological intelligence will grow in them. The approach in this study uses a qualitative research object with the participants of the tomato war tradition. The data collected was obtained through observation, interviews, and literature study. The results show that students have begun to grow ecological intelligence. It can be assessed from students' understanding of the importance of maintaining the balance of the ecosystem so that nature and humans can live in harmony and sustainably. Ecological intelligence is reflected when students start by throwing garbage in its place, participating in cleaning after the tomato war activities, using enough water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then spending it, buy basic needs in traditional markets. Students have started to cultivate ecological intelligence in them from some of these things. Participate in cleaning after the tomato war activities, using sufficient water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then finishing it, buying basic needs at traditional markets. From some of these things, students have started to cultivate ecological intelligence in them. Participate in cleaning after the tomato war activities, using sufficient water in daily activities, using natural fertilizers in planting, consuming healthy food instead of junk food, appreciating food by taking enough and then finishing it, buying basic needs at traditional markets. Students have started to cultivate ecological intelligence in them from some of these things.

Keywords: Ecological intelligence, learning resources, tomato role



Introduction

Lembang is a sub-district of West Bandung Regency, West Java Province. Lembang is located in the north of the city of Bandung. This area is surrounded by several mountains with 10.62 million hectares. Lembang is an agro-tourism area supported by beautiful scenery, growing horticultural plants, especially vegetables and flowers, making Lembang a famous tourist attraction in West Java, even in Indonesia (BBPP Lembang, 2014).

One of the famous villages in Lembang District is Cikidang Village, Cikareumbi Village, which is a village that produces vegetables, especially tomatoes. Tomato vegetables do not know the season, so there are tens of kilos of tomatoes produced and ready to be harvested every day. The abundant tomato yields are not all in a marketable condition, so that many tomatoes must be discarded. This gave rise to a new tradition, namely Rempug Tarung Adu Tomato or the Tomato War.

Based on interviews with village elders (AN), the Tomato War is a celebration that expresses the removal of bad things or traits that are not good for the local community, especially plant pests, which is carried out by removing rotten tomatoes. The event is the main stage of a series of hunting ceremonies.

The tomato war tradition can be used as a creative historical learning resource. Learning resources, namely the factors that influence one's learning achievement, are instrumental factors whose existence and the learning outcomes design use. The instrumental factors include, among others: curriculum, programs, facilities, facilities, and teachers (Suryabrata, 1983). Learning resources taken from local culture deserve to be included in the classroom and further developed. The goal, of course, is to make history learning more creative and relevant to the cultural context of the surrounding community. This statement is supported by Supriatna (2020), who says that creative history teachers do not only use official history materials contained in textbooks following the applicable curriculum.

The importance of learning history based on local history, especially from environmental sources around where students live, can explore the hidden potential in each area. Cikareumbi village, located in the highlands, clearly has potential in agriculture because it is supported by a suitable climate and fertile soil. The tomato war, which is used as a source of history learning, will impact students' awareness of the environment in which they live.



Introducing the surrounding traditions to students is essential so that the tradition remains and is not lost by the times. Many good values from the tradition can be applied in student life. One of them is ecological intelligence that maybe not everyone knows about it. Goleman (2010) suggests that ecological intelligence is the ability of humans to adapt to the ecological niche in which humans are located.

Ecological intelligence is an ability or competence that students have in responding to conditions around their environment and applying it in their daily lives. From historical and anthropological perspectives, human ecological intelligence has been formed since they developed social life living in their chosen environment (Supriatna, 2017).

Based on the explanation above, the purpose of this paper is first to describe the tomato war tradition; second, to explain the tomato war tradition as a learning resource to cultivate ecological intelligence. These two objectives will be explained in another section.

Methods

The research method used in this paper is a qualitative approach with a descriptive method. Qualitative research explores and understands the meaning that several individuals or groups of people ascribe to social or humanitarian problems (Creswell, 2009). According to Basrowi and Suwandi, (2008), through qualitative research, researchers can identify the subject; feel what the subject experiences in everyday life. In qualitative research, the researcher is involved in the context, with the situation and setting of the natural phenomenon being studied. Each phenomenon is something unique, which is different from others because of different contexts.

Data collection techniques were carried out in 3 ways, namely interviews, literature study, and observation. The focus of the observations was carried out on three main components, namely space, place, actors/resource persons, and activities. The researcher positioned himself as a human instrument who spent much time in the field (Nugrahani, 2014).

Findings

Tomato War Tradition. Based on an interview with a village leader (R), the creation of the tomato war began with the community's idea to introduce Cikareumbi village to the outside world. The tomato war was first held in 2011.



The tomato war in the village of Cikareumbi was inspired by Spain, namely the annual La Tomatina festival held in the city of Buñol, Valencia province, which is located in Eastern Spain with a distance of 30 km from the Mediterranean coast, where participants throw tomatoes and get involved in a tomato fight for entertainment purposes (Wikipedia, Online).

Unlike in Spain, which uses fresh tomatoes, the tomato war in Cikareumbi village, precisely in RW 03, uses rotten tomatoes that are not suitable for sale in the market. Philosophically, the use of rotten tomatoes for society symbolizes getting rid of bad luck. In addition, another symbol of this tradition is to get rid of the bad morals that have been in every human being.

The tomato war tradition is unique because, in Lembang, it is only in Cikareumbi village and maybe the only one in Indonesia. Many vegetables are produced from this village, but the collective agreement in the community in this tradition is to use tomatoes. The implementation of the tomato war is usually carried out in the 10th month of October; the activities carried out are not only the tomato war but many other activities generally carried out for three days (Share, 2016). The Third Day: The Tomato Parade and War will be held before the Tomato War. This procession began with a prayer with the residents for health and safety; this procession was carried out to express the gratitude and happiness of the residents of Cikareumbi, as well as to pick up the village head of Kp. Cikareumbi to make a speech before the tomato war.

This tomato war can be followed by anyone; the natives of the Cikareumbi village and outsiders or tourists are welcome to enliven the event. Because Cikidang village does not have a field, the tomato war is carried out on the village streets using approximately 2,000 kg of tomatoes; it depends on the tomato harvest. If the harvest is good, then the tomatoes used in the war are more petite, and vice versa.

Tradition Tomato War as a Source of Historical Learning to Grow Ecological Intelligence.

The tomato war tradition in Cikidang village, Cikareumbi village, is part of a series of *Ruwatan Hajat Buruan* activities carried out every year. However, due to the Covid-19 pandemic that is currently engulfing the world, it has been forced not to be carried out twice on the grounds of following the government's recommendation not to gather for mass activities. Many long for the tomato war to be carried out again, both the village community and tourists who come there. Teachers around Lembang should use this opportunity to



make the tomato war a source of learning for themselves and their students. Indeed, this tomato war always presents pros and cons, but it is natural in a custom and tradition. People against it think that many tomatoes are wasted here and there; why are not the sour tomatoes made into something more practical and then sold. People who are pro say that this activity can become a characteristic of the Cikareumbi village that can attract tourists; the tomatoes used are indeed not worth selling.

Without exception, history teachers can take advantage of this tomato war as a source of learning, and learning is not only about class and the content of books. Learning can also be done outside the classroom by looking around the environment whether there is something that can be used as a learning resource for students so that they are not bored and get a different experience. Learning resources that students can use in learning include messages, people, teaching materials, tools and equipment, techniques and activities, and the environment (AECT, 1977).

Many things can be learned if the history teacher makes the tomato war a source of learning history. On the philosophical side, the tomato war contains the value of creating bad qualities in human beings; on the environmental side, students are taught to love and care for the environment in which they live; on the economic side, students learn to do good and right farming in order to produce abundant harvests because the majority of their parents are farmers; the artistic side, students are introduced to *Ruwatan Hajat Buruan* with various activities so that they participate and participate in conserving; and much more.

Supriatna (2021); creative history teachers are enthusiastic about studying History lessons from various sources. When the teacher can present something different from usual, the teacher can be said to be a creative teacher because it does not focus on only one source, namely textbooks from the government but can develop teaching materials and then relate them to student life in the present; it will be easier to understand. by them. He will not make history textbooks his only source of learning. The use of history textbooks as the only source of history lessons makes students' thinking abilities stunted. According to Supriatna (2017), the leading indicators of historical thinking skills, as well as indicators of ecological intelligence that can be developed through the ecopedagogical approach in this paper, are:



1. Identify environmental damage

According to (Pereira, Navarro, and Martins, 2012; Barnosky et al, 2011; Zairin, 2016), habitat degradation, overexploitation of natural resources, invasion of alien species, pollution, and climate change all affect the existence of ecosystems on the earth's surface. It is estimated that sixty percent (60%) of the world's ecosystems are degraded; thirteen million hectares of tropical forest are lost each year.

From the data statement above, the relation with the tradition of the tomato war is that this war was created by deliberation with local village elders to accommodate poor tomatoes that are not worth selling. If we look further, the tomatoes that are not worth selling are indirectly caused by natural conditions that are sick, which will automatically affect the tomato harvest produced by farmers. Water that has started to be polluted a lot, soil that is not fertile, use of artificial fertilizers that contain high chemicals, rain that has started to have an uncertain season. Students who begin to understand the importance of the environment as a support for human life will undoubtedly try to keep it from getting more severe damage because what they inherit will depend on today.

2. Identify due to the past presence of the industry and its comparison with the present industrial presence in the local area and its impact on the environment

Industry in human life is like two sides of a sword; one side will be profitable, and the other will be detrimental. The industry has initially been there to move the wheels of the economy where they stood, but there was something that humans had to pay dearly for, namely the impact on the environment. The development of industrial estates in the long term will have an impact on regional growth and development. In addition, industrial activities can also influence human behavior and environmental conditions (Sari and Rahayu, 2014). The rise of industrial establishments is not accompanied by AMDAL (Aspects Regarding Environmental Impact). Many owners are indifferent to it because they are more concerned with the economic aspect of getting the most significant profit possible.

As explained from the explanation above, it is clear that there is a link between industry and its impact on the environment. Likewise, the



tomato war was caused by the growing industry in Lembang District as one of the famous tourist destinations in West Java. Directly proportional to the resulting economic impact is also its impact on the environment. The tourism industry is getting more and more active, causing many areas in Lembang that should serve as a place for water catchment and landslide buffers to be built as tourist attractions. The real impact immediately felt was that many agricultural lands had been evicted. In contrast, the consequences that were not felt directly were a decrease in crop productivity, one of which was a decreased tomato harvest and resulted in that we are not suitable for sale.

3. Identifying the presence of supermarkets on local community small businesses and their impact on consumerism

In the journal Sarwoko (2008) says the presence of modern markets (supermarkets, hypermarkets, and minimarkets) is considered by various groups to have cornered traditional markets in urban areas. Based on the results of a study by AC Nielsen (2005), the modern market in Indonesia grows 31.4% per year, while the traditional market shrinks by 8% per year. The results of a study conducted by the Ministry of Cooperatives and SMEs with PT Solusi Dinamika Manajemen (2005) show that the presence of modern markets has threatened the existence of traditional markets. The impact of modern markets on traditional markets is in terms of a decrease in sales turnover.

The connection between the presence of supermarkets and the tomato war is on the sale of tomatoes themselves. Why? We know that the tomato war was carried out not only because of its philosophical meaning but also as a form of farmers' disappointment with the government not controlling the price of tomatoes that were sold cheaply and did not match their expectations. Even though the quality of the tomatoes produced is not inferior to those in supermarkets, supermarkets that sell all basic needs, including fruits and vegetables, at prices that are not much different from traditional markets cause people to prefer supermarkets. Supermarkets with luxurious building designs, fragrant, cold AC, clean, comfortable, become more selling points for consumers in urban areas who are lazy to go to traditional markets which are considered chaotic, flooded when it rains, dirty, and smelly. Students will become more aware of the importance of increasing the selling price



of goods, the value of branding or brand on an item, including tomatoes. The most important thing is that students are taught not to be excessively consumptive, consumed by current trends.

Conclusion

Based on the results of the research above, which refers to the research objective that the tradition of the tomato war in Lembang District, des Cikidang, Cikareumbi village began to exist in 2011, this war came from the idea of traditional leaders to create an activity that could introduce Cikareumbi village to the world. So the tradition of the tomato war emerged because it was also supported by the majority of the livelihoods of the surrounding community who farmed both vegetables and fruit. The tomato war tradition has another purpose: a symbol of the community's gratitude for all the blessings that God has given, besides that as a form of embodiment to eliminate all bad qualities in humans.

When teachers can see environmental opportunities used as learning resources, they can be creative teachers. The teachers can use the tradition of the tomato war in Cikareumbi village as an alternative source of other learning, which is not only a textbook for the only source. History subjects are no exception; the use of learning resources for the tomato war tradition has many uses for teachers and students. Students are invited to learn about their local history, which is full of traditions and culture for life learning.

In addition to the historical value, students can indirectly develop their ecological intelligence, intelligence in which they as humans are the controllers of themselves and their ecosystems. Students who have developed ecological intelligence will appreciate the environment more because they are aware that they always live side by side and need each other; the earth will be preserved and prevent humans from such disasters as drought, famine, fire, and global warming. It is possible to destroy human civilization because of the greed of all of us, who continue to exploit natural resources without stopping and without thinking about the impact.



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