



# Character Education Based on Local Wisdom of the *Kampung* Naga Community as an Effort to Develop Ecological Intelligence in History Learning

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**Abstract:** This study aimed to determine character education based on the values of local wisdom of the *Kampung* Naga indigenous community, to develop students' ecological intelligence in history learning and to find out aspects of ecological intelligence from the values of local wisdom that can be used as a source of learning, especially in history learning. This study uses a qualitative method with a literature study method design. This study collected data through observations from books, journals, articles, and other text sources. From the study results, it was concluded that there are many aspects of the local wisdom values of the *Kampung* Naga community that can be used as a source of historical learning that can be used as character education and develop ecological intelligence.

**Keywords:** Character, local wisdom, ecological intelligence, history learning



## Introduction

Nowadays, the awareness of students and the community about the importance of preserving the values of local wisdom typical of the region is decreasing. Modernization can produce discoveries for the development of science and technology, but on the other hand, the use of technology is often not friendly to the natural environment. Based on the survey results, Indonesia is one of the countries that contribute significantly to the destruction of the global environment. Based on the current situation, developing understanding and instilling environmental character education and ecological intelligence from an early age is very important. The general public and students, in particular, are expected to have environmental care characters in the form of high empathy for all forms of life, combining cognitive, social, and emotional intelligence, feeling what others feel, and showing concern (Goleman, 2010). The above can be done through a natural process of internalizing ecosystem awareness, namely by developing attitudes, lifestyles, and traditions that have positive implications for the balance of the ecosystem. These traditions are referred to as one of the applications of local wisdom.

The development of local wisdom-based character education starts from the belief that every community has a specific strategy to maintain its existence. Character education based on the value of local wisdom is needed to develop moral qualities, personality, and attitudes of togetherness which are increasingly eroded by the times. One of the indigenous peoples who still maintain the values of local wisdom, especially in preserving the environment, is the indigenous people of *Kampung Naga* Tasikmalaya.

*Kampung Naga* or Naga Village is a traditional Sundanese hamlet located in the Neglasari Village area, Salawu District, Tasikmalaya Regency, West Java Province, Indonesia. The people of *Kampung Naga* are part of the Sundanese indigenous people who live in isolation from modernization. The indigenous people of *Kampung Naga* live in a village located at the foot of Mount Galunggung in Neglasari Village, Salawu District, Tasikmalaya Regency. The *Kampung Naga* community is inhabited by indigenous people who uphold their ancestors' customs, culture, and beliefs. Although in life they still hold fast to customs and traditions, they do not close themselves off from the outside world, especially in terms of education (Setiana, Haerudin and Koswara, 2014). Local wisdom critically changes and shapes global culture to be meaningful and



follow the social and cultural life of the community. People who know and adopt local wisdom early will use it to dissect and separate foreign cultures.

In some places, modern urban areas ignore environmental friendliness, especially in treating household waste and land use, which does not consider the Regional Spatial Plan. So that it triggers several disasters for the people who live in the area. For example, the flood disaster always hits the capital city of Jakarta every year during the rainy season. It turns out that based on data from Forest Watch Indonesia (2012) there are five sub-districts in the peak area of Bogor that have experienced forest loss, which is 2,331.98 hectares. We know that the peak of Bogor is a water catchment area during the rainy season. The area is the headwaters of the Ciliwung River which empties into the bay of Jakarta. Suppose there is heavy rain in the Puncak Bogor area. In that case, water will inevitably flow downstream, and the Ciliwung river basin that passes through the city of Jakarta will overflow due to the less than optimal absorption function in the upstream area. Bad habits of people who often throw garbage into the river also worsen the condition of the river. Humans are very dependent on nature and cannot be separated from culture. So the community should be wise and wise in their activities. In this case, it is related to the management of natural resources. The public is required to be selective in filtering foreign cultures that enter Indonesia.

Local wisdom is the right filter for the community to selectively filter incoming foreign cultures. The human relationship with nature and culture is an inseparable unity. As a unit, all of these things are interrelated and functional. Nature as a whole unified system is a collectivity of a series of interrelated sub-systems dependent and functional on each other. At the same time, culture is a means of socializing with other humans. The nature where humans live and their elements are from now on known as the ecosystem. An ecosystem is an ecological system formed by the interrelationships between living organisms and their environment, in this case, the river and its banks. Ecosystems are formed by living and non-living components, which interact to form an orderly entity (Odum, 1971). This problem is not impossible to cause a more significant environmental disaster due to the absence of nature conservation and the loss of Sundanese culture.

The conclusion of the research conducted by As'ari and Hendriawan (2016) on environmental management carried out by the *Kampung Naga* community in the form of local wisdom values based on the values of discipline and honesty;



religious values, obedient values; the value of cooperation and togetherness; simple value, friendly and independent. Meanwhile, Qodariah and Armiayati (2013) conclude that the local wisdom of the *Kampung Naga* community is based on governance, value systems, and procedures. Further discussion is needed regarding local wisdom in environmental management, community activities in terms of livelihoods, the construction of house buildings, and the terracing system used by the Naga village community. Because of their local wisdom, people can conserve nature and keep Sundanese culture sustainable. So, in this case, the context of the *Kampung Naga* community, which is usually only used as a source of teaching local history, can also be used as a source of teaching in history learning to develop students' ecological intelligence.

Character is related to the uniqueness attached to an object or person about everything, good or bad, and becomes a unique identity when other people recognize it (Dimenson, 2009). Character is also interpreted as a natural trait in responding to situations morally, manifested in noble attitudes and character. Meanwhile, instilling character in the context of education teaches what is right and wrong. It leads more to cultivate habits (habituations) about good things so that a child becomes aware of good and bad (cognitive) feels the value. Good (affective) and willing to do it (psychomotor) (Nurfalah, 2016). Value can be interpreted as something ideal, considered good, helpful, and the most correct according to a person's beliefs or group of people. Values are also understood as ideal qualities about something so that it is valid and makes people who live it with dignity (Adisusilo, 2014). The feasibility of these values can be seen from religious, ethical, moral, and cultural considerations that apply in society (Zakiah, et al., 2014).

The values in local wisdom can be an alternative source of life wisdom values that contain ideas. These ideas can be used as life guidelines to interact with the environment to form the character of the community (Prihanto & Haryono, 2018). Meanwhile, the notion of local wisdom itself is often conceptualized as local policy (local wisdom), local knowledge (local knowledge), or local intelligence (local genius). (Soetomo, 2016) mentions that local wisdom can maintain balance and harmony in internal and external relationships. Internally, local wisdom can be the glue of social cohesion that can stretch in line with changes in socio-economic life. Externally, local wisdom functions to control local exclusivity, which can harm the development of the community itself.



The noble value of local wisdom is the knowledge that gives birth to behavior due to adaptation to the environment.

Ecoliteracy or often also called ecological intelligence. Derived from the Greek words *oikos* ("habitat") and *logos* ("science"), Ecological intelligence is our ability to adapt to the ecology in which we live. (Goleman, 2010). By having ecological intelligence, each individual will have more awareness about the environment and can harmonize development with the environment. Meanwhile (Gadner, 2013) mentions ecological intelligence with naturalist intelligence, namely the human ability to understand natural phenomena, show ecological awareness, and be sensitive to natural forms. (Goleman et al., 2012) suggested five points to develop an eco-literacy attitude, namely 1) Develop Empathy For All Forms of Life, 2) Embrace Sustainability as A Community Practice, 3) Make the invisible visible, 4) Anticipate Unintended Consequences, 5) Understand How Nature Sustains Life. Center for eco-literacy (2004) develops a set of core competencies of ecological intelligence, in the form of 1) learning to know, 2) learning to be, 3) learning to do, and human relations with the natural environment (Learning to live together). One of the faces of ecological intelligence is ethical management in managing (natural) resources in three categories: (1) natural ecosystems with (non) renewable wealth; (2) human resources, such as education, electricity, medicine, irrigation, sanitation; (3) human resources with a bioethical perspective related to natural resources. Ecological intelligence invites us to carefully measure the supply of water, electrical energy, food, and natural resources while considering the increase in world population, which will be 8 billion in 2030 (Azariah, 2009).

Based on the background of the problem, the researcher proposes a problem formulation, how are aspects of ecological intelligence based on the values of local wisdom of the *Kampung Naga* indigenous people in Tasikmalaya? How to develop ecological intelligence through character education based on the values of the indigenous people of *Kampung Naga* in Tasikmalaya? This research aims to find out aspects of ecological intelligence based on the values of local wisdom of the *Kampung Naga* indigenous people to develop ecological intelligence in history learning.

### **Methods and Research Design**

The research method is literature review or literature study, which contains theories relevant to research problems. The problem in this study is to find out



"Character Education Based on Local Wisdom for the *Kampung Naga* Community as an Effort to Develop Ecological Intelligence in History Learning." This section analyzes the concepts and theories based on the available literature, especially from articles published in scientific journals or book sources relevant to this paper's title. The literature review serves to build concepts or theories that form the basis of studies in research. Literature review or literature study is required in research, especially academic research whose primary purpose is to develop theoretical aspects and aspects of practical benefits. So that by using this research method, the author can quickly solve the problem to be studied.

Judging from the research design, the research design used in this research is library research, namely research carried out through collecting data or scientific papers aimed at the object of research or data collection that is a library in nature, or studies carried out to solve a problem. Problems focused on a critical and in-depth study of relevant library materials. Before conducting a review of library materials, researchers must first know the source from which the scientific information will be obtained. The sources used include; textbooks, scientific journals, statistical references, research results in the form of theses, theses, dissertations, the internet, and other relevant sources. After all the data has been collected, the next step is to analyze the data to conclude. The authors use content analysis techniques to obtain correct and precise results in analyzing the data. Content analysis is research that is an in-depth discussion of written or printed information in the mass media. Content analysis can analyze all forms of communication, be it newspapers, radio news, television advertisements, or other documentations.

### **Findings and Discussion**

*The Life of Kampung Naga Community in Preserving Nature and Culture.* The relationship between the Sundanese people and nature is very closely related, and it can even be said that they are very dependent on nature. Based on historical records, the cultural activities of the Sundanese people themselves in terms of livelihoods, the majority are farmers and ranchers. Only a tiny proportion who live in coastal areas become fishermen. The Sundanese people rely heavily on nature for their daily needs. The people of *Kampung Naga* are one of the groups that maintain this history. The most popular crops grown by the people of *Kampung Naga* are rice, vegetables, and *palawija*. At the same time, the popularly bred livestock is tilapia fish, carp, carp, chicken, goat,



buffalo, and cow. We can imagine if the natural environment around the Sundanese is damaged because it is polluted by industrial waste and household waste. Indeed, the Sundanese people will lose their livelihoods because their natural fertility is disturbed, which inhibits plant growth and impacts the death or contamination of fish in ponds and the sea. This is not a trivial matter. The significant wages of the modern industry will only be in vain if agricultural land, the primary source of food, is damaged because money cannot be eaten. Examples of cases of river and rice field pollution in the Rancaekek-Bandung area. Another example is the case of the Minamata disease outbreak among fishers in Jakarta Bay, which is polluted by industrial waste every day. No one will want to eat food that has been contaminated with waste because it will only cause a terrible disease.

Hawkins (2012) said that culture is a complex that includes knowledge, beliefs, art, morals, customs, and other abilities and habits possessed by humans as part of society. According to Koentjaraningrat (1980), culture is the natural result of mind and work. In other words, culture is the total of what humans produce because of their thoughts and works. All human activities today, which exist everywhere, cannot be separated from the culture produced based on the thoughts of their predecessors. However, in each region, humans have different cultures. This makes people divided into various cultural groups. The most obvious example is Indonesia. Indonesia has more than 100 kinds of cultures. One of them is Sundanese culture from ethnic or Sundanese. The Sundanese are a group of people who live permanently on the island of Java, more precisely in West Java. Every culture has a different way of life.

Culture is the whole way of life of any society. It is not only about part of that way of life, which society considers higher or more desirable (Linton in Ihromi, 2006: 18). Likewise with the Sundanese culture, which generally has a different culture from Javanese or other cultures? Even though administratively, the Sundanese and Javanese people occupy the same island. This happens because the history of the people of the archipelago (Indonesia) themselves are not familiar with modern vehicles such as motorized vehicles, so these two cultural groups are separated because of natural landscapes such as forests, mountains, and rivers. This situation isolated Sundanese culture from other cultures.

There is a big challenge for the Sundanese people in today's information technology era. The original Sundanese culture began to degrade. Many young people do not know their own culture and tend to leave Sundanese culture.



The Sundanese people's close relationship with nature began to be eroded by the current hectic currents of modernization. For example; In terms of food, many young people prefer to hang out in cafes while drinking coffee with foreign concoctions that are expensive rather than buying traditional foods such as *lotek*, *gegetuk*, *bandros*, *bandrek*, *bajigur*, in terms of clothing, it is rare for the younger generation to use traditional clothes such as *pangsi* clothes and *kabaya* if not on certain occasions such as celebrations, in the activities of the younger generation nowadays they prefer to spend their time playing video games rather than traditional games of *ucing-ucingan*, *galah*, *sapintrong*. This is quite a challenge for Sundanese culture to exist in the modern era.

The people of *Kampung Naga* are part of the Sundanese people who live in isolation from modernization. The people of *Kampung Naga* live in a village located at the foot of Mount Galunggung in Neglasari Village, Salawu District, Tasikmalaya Regency. The *Kampung Naga* community is a village inhabited by people who uphold their ancestors' customs, culture, and beliefs. The people of *Kampung Naga* generally still defend themselves from the influence of modernization. Although in life they still hold fast to customs and traditions, they do not close themselves off from the outside world, especially in terms of education (Setiana, Haerudin and Koswara, 2014).

*Local Wisdom of Kampung Naga Community.* Local wisdom in Indonesian is a wise idea, a requirement for value, and full of wisdom that is implemented in the life of the people in an area. Local wisdom has an essential role in human life with nature. Sartini (2004) said that the function of local wisdom is; conservation and preservation of natural resources, development of human resources, development of aspects of culture and science, advice, beliefs, literature and taboos, social meanings, for example, communal/relative integration ceremonies, ethical and moral meanings, political meanings such as languishing languorous ceremonies and power client patrons. Local wisdom is part of the culture. Local wisdom is all forms created from cultural results supported by the natural environment around humans themselves.

It is called *Kampung Naga* because it is located on "*dina* escarpment," which means "in the abyss", which then "*dina* escarpment" is shortened to "Dragon". The settlement location is on the slopes of a mountain, which causes the soil to be sloping and then made of steps so that there is an "escarpment" (ravine). Uniquely, the escarpments are supported by stones arranged in piles, not walled or on the foundation using cement. This traditional structure provides





pores in the walls of the escarpment (ravine). If it rains, water absorbed in the soil at the top will quickly come out of the rock crevices, minimizing landslides. A sacred area called "*leuweung larangan*" (forbidden forest), such as a protected forest. There are ancestral graves in that section. The concept of this forbidden forest is similar to the conservation area carried out by modern society today. Not just anyone can enter the area, and it can only be entered on certain days. What more if hunting or taking advantage of the forest. This is based on the life philosophy of "*leuweung lain ruksakeun, tapi rumateun jeung rawateun*" which means that the forest must be protected and cared for (Hidayat, 2015). The concept of this philosophy of life is a mandate from the ancestors of the *Kampung Naga* community. This behavior is local wisdom in the form of a disciplined and obedient attitude mentioned by As'ari and Hendriawan (2016).

The middle part is a residential area, which is an area that is used as a residence (home) for the community. This area is surrounded by a bamboo fence and houses the *Kampung Naga* Community. To the north and south of the settlement is a rice field area. To the east of this area is a dirty area. An area is a place for fish ponds, cattle pens, a toilet, and the Ciwulan River as a barrier to *Kampung Naga* in the east. The regional plan regulates the settlement system in three areas, namely; the sacred area of the small hill to the west of the settlement is called the dragon hill and the protected forest (*leuweung larangan*), which is located to the east and west of the Ciwulan river; a clean area, namely an area located within a perimeter fence, and protected from livestock manure, in this area a house, bale ageung, bale patemon, and mosque are built; dirty areas, namely areas that are outside the fence, there are ponds (fish ponds), goat cages, and toilets (Qodariah and Armiyati, 3012: 15).

The buildings were allowed to be built traditionally, namely houses on stilts typical of the Sundanese people. The material used is a natural material, namely wood with walls with "chamber" (woven bamboo, *I'injuk*" (*ijuk*) roof with wood floors or "*gedeg*" (bamboo split so that it becomes flat). The legs of the house are supported using natural stone; this is intended so that the "*pelupub*" (the primary wood supporting the house) is not damaged quickly due to rain and mud, and also to protect from insects such as "*rinyub*" (termites). The buildings here are only allowed to face north or south, while the house extends to the west west-east. The color of the house that is allowed is only white. The white color is not obtained from wall paint or wood paint but chalk. This is so that the people of *Kampung Naga* are neutral and not "*riya*" (vying with each



other to look richer). In front of the door of the house, there is a terrace. Often in the afternoon, after completing farming activities, residents are seen sitting relaxed on the house's front porch while chatting with family members and neighbors. There is no electricity in this place, and certainly no electronics. At night the only means of lighting in this place is a "*cempor*" (oil lamp). So at night, this place can be said to be very dark and quiet. As a marker of the arrival of prayer time, the call to prayer in this place begins with the sound of the "beating drum and *kobkol*" (drum and batons). Although the house in Kampung Naga uses traditional building technology techniques, this stilt building has the advantage of being anti-earthquake. If there is an earthquake, the house will sway too, but because it is made of wood and bamboo, it is flexible to follow the earthquake's shaking. This building also has cold air because the wood and woven bamboo gaps also function as air vents so that the air circulation in the house flows well.

Like the Sundanese people in general, the morning activity after performing the dawn prayer and breakfast is going to the fields. Doing whatever can be done related to agriculture, both cultivating rice fields, caring for rice plants, and other crops. The community still maintains the past cultivating the fields using a field plow pulled by a buffalo or cow. So that the process of agriculture can be pretty long, that is, one year can only be harvested twice. It is different from other modern agricultural areas, which can harvest up to three times per year. Agricultural products are not for sale. It is only used for personal consumption. Usually, the paddy is stored in "*leuit*" (a unique building where rice is stored) or in "*goab*" (warehouse). Some residents also sell souvenirs in bush craft (crafts made of bamboo and wood) and traditional kitchen utensils.

Self-cleaning activities such as bathing are carried out in "*pacilingan*" (MCK) above the fish pond. Interestingly, the people here do not use cosmetics such as soap, shampoo, and toothpaste in their self-cleaning activities. The ingredients used for bathing and shampooing are "*taneuh porang*" (clay), crushed *orang-aring* leaves or aloe Vera, and some use lime. Meanwhile, use "*eurib jeung lebu*" (fiber from weed leaves and rubbing ash) for brushing teeth. The uniqueness of this habit that the Sundanese people have long adopted is glimpsed and developed by cosmetic industries that use clay, aloe vera, *orang aring* leaves, lime, and charcoal as the essential ingredients of their products. The activity of defecating was also carried out in *Pacilingan*, and the water was thrown into the fish pond. The organisms will break down all organic waste



that enters the fish pond in pond. So when the water from the pond comes out into the river, it is already in a state of not containing waste. Because no heavy chemical waste enters the pond, the fish in the pond are also safe to be used as fish for consumption.

*Ecological Intelligence in Kampung Naga Community.* From the perspective of History and Anthropology, human ecological intelligence has been formed since they developed a social life that lives in their chosen environment. For example, in pre-literate societies, humans' desire to fulfill their biological needs prompted them to hunt animals for food when hunger was gone. Their brains pushed them to stop hunting or keep their prey as food reserves. This experience, in the long run, gave birth to a tradition about the importance of selecting the game. Moreover, it preserves nature when entering the food-producing lifestyle. They have been able to make their prey as livestock when they enter a rural life they already can grow crops, let rats and snakes as a link in the food chain as an effort to eradicate pests or keep various insects alive because they all have a function in protecting their crops to protect the community's water sources. Tradition creates a system to keep life going.

*The Leuweung Myth.* The prohibition or forbidden forest in several traditional villages in West Java or a forest that is traditionally conserved and should not be used as human or fields for the *Kampung Naga* community in West Java province is an example of local wisdom about the importance of protecting forests and water sources as their source of life. They believe that if *Leuweung* is prohibited from being disturbed or damaged, it will make forest guards angry and cause disasters for humans. This is the collective intelligence of the community. This belief is also still present in the people who live in *Kampung Naga*, Tasikmalaya Regency, West Java, who make the forest around the village a Prohibition Forest. or *Leuweung* prohibition. Until now, forest vegetation, animals, and water sources in the forest are still maintained. On the other hand, forest areas that are not sacred are damaged due to exploitation in traditional ecosystems, not only a network system in the natural environment but also a system that places humans as part of nature. Humans, other living things, and various kinds of plants are a system that is interconnected and requires each other. The system will be maintained properly if there is no interference from outside the network breaks between elements in the system in the *Kampung Naga* community. Their refusal to consume products from



outside is based on ecological intelligence that the natural resources available in their area are more suitable for consumption than food outside the area.

The various food products brought by migrants are not necessarily suitable for supporting their lives, for example, bathing or cleaning the body without bathing soap in the Upper River or a pond. Besides cleaning the body from dirt and removing germs or bacteria in their skin for fish food along the river, fish that only consume a variety of natural foods are considered safer for consumption by the people of *Kampung* Naga. The opposite can be seen from the use of detergents in modern urban communities for various purposes whose waste impacts the killing of various living things or biodiversity along the river. The way the people of *Kampung* Naga maintain water sources, choose plants, build house architecture, develop microcosm and macrocosmic systems are part of their ecological intelligence even though they cannot clearly define their practices. Intelligence, or the capacity to learn from previous experiences in dealing with natural challenges, is part of the ecological intelligence of the *Kampung* Naga community.

The understanding of the people of *Kampung* Naga about the carrying capacity of nature is manifested in concrete actions to protect the environment in which they live. Through the system they created themselves, an agreement was made that only a few houses and several family members could live on the island or in the village to survive. In these settlements, family members who are starting to mature or have families have to leave the place and look for other sources of livelihood. The number of houses and family members that remain the same from generation to generation in *Kampung* Naga is one of the ecological actions to harmonize the carrying capacity of nature to humans. The same practice is also carried out by other traditional communities in the Banten area of the Baduy tribe. Ecological intelligence is characterized by sensitivity in being aware of feelings and the desire to take certain actions.

In the *Kampung* Naga community, the tradition of hunting for olfactory sensitivity encourages them to get prey immediately. Their hearing can distinguish between animal species of animals that threaten him so that their brains prompt them to run or hide. Their sense of smell can distinguish poisonous prey, which encourages them to avoid catching the animal. Their auditory brain can pick up sounds from animals about when the rainy season comes to start planting crops such as rice. In people who live at the foot of Mount Galunggung, animal behavior patterns are used as a disaster mitigation



tool to help save them from volcanic disasters when various animals descend to lower land, people read it as a sign of an increase in temperature caused by the threat of volcanic eruptions from volcanoes.

This traditional values passed down from generation to generation are maintained and passed down from generation to generation in preserving nature is one solution to overcome global warming and the destruction of culture by western culture or foreign cultures, especially on the characteristics of students. History teachers can use these values as lesson materials to build students' ecological intelligence and improve culture so that it has more of its Sundanese cultural characteristics because Sundanese culture is very well practiced in everyday life, which can build a perfect social life that has been exemplified by the people of *Kampung Naga* even ecological intelligence can be built through the local wisdom of the people of *Kampung Naga*.

*Ecological Intelligence in History Learning.* Ecological intelligence can be developed through historical learning. To achieve this, ecopedagogy is needed as a learning approach. The importance of ecological intelligence and the use of ecopedagogy have both historical and theoretical dimensions. The historical dimension relates to the position of humans as historical actors who cannot be separated from the space and place they are in, namely the physical environment, nature, and other living things. Humans, plants, animals, and the nature in which they develop their lives are a complementary system and need each other, all occupying the same place, namely planet earth. The theoretical dimension is needed as an analytical tool regarding the human journey throughout history in dealing with nature and its impact on themselves and the environment. In conducting the analysis, critical questions are needed as to what human actions throughout history have had a good or bad impact on the environment (Supriatna, 2016).

However, this will not prevent any student or society from developing ecological intelligence. In everyday life, it will be complicated to eliminate the lifestyle caused by modernization. However, at least we can reduce the destruction of nature by developing ecological intelligence. We can instill this in the minds of students or the community to live daily life. With ecological intelligence, this will be a perfect character to be instilled using a local historical base taken from the people of *Kampung Naga* Tasikmalaya, so this can be used as a source of learning in history to develop ecological intelligence, especially for students to be better in character in life. In this case, we can see or take an



example from the life of the people of *Kampung Naga* Tasikmalaya, the ecological intelligence practiced by the people of *Kampung Naga* is worthy of being imitated as an application in our daily lives even though all of that goes hand in hand with the development of modernization. The community must also support daily life to produce a good and beneficial relationship for nature. In this case, the most important thing is the relationship of power or those in power in an area, government from top to bottom, and people who are gilded or have significant influence in a specific area.

### **Discussion and Recommendations**

Overall, from my point of view, I conclude that character education based on local wisdom of an area that is still strong in preserving its nature through their customs and culture is very good as history learning to develop ecological intelligence. By taking the example of life from the people of *Kampung Naga* in Tasikmalaya, many lessons can be conveyed to students and even to the community. The people's way of life is so distinctive that it is perfect for imitating customs and culture. Their existence until now has become a benchmark for how great they are in maintaining a lifestyle that is considered difficult when you look at the current situation where technology is developing as a result of modernization.

The life that develops, especially the technology resulting from modernization, has many negative impacts on living things and the nature in which we live. Developing ecological intelligence through examples of life applied by indigenous peoples both in *Kampung Naga* and in other places that we can emulate is a way for us to reduce environmental damage and our own lives. Starting from the minor things to the most significant things in carrying out an ecological intelligence exemplified by the people of *Kampung Naga*, we deserve to appreciate and apply it in our daily lives. Sometimes the little things we do to protect nature can have a significant impact on our daily lives.

We have to start thinking critically about how worrying the state of the environment, especially the nature we live in, is, planet Earth. As time goes on and modernization develops, it has many harmful impacts, even though good ones are. To reduce the adverse effects caused by the development of the times, there must be a strategy to reduce these nasty things. Thus, by developing ecological intelligence, it will be perfect for us to reduce the negative impact of modernization development.



Ecological intelligence can be a good character that can be implanted in the mind to become an exemplary implementation in the field. History learning can be used as a medium in developing ecological intelligence through the local wisdom of indigenous peoples. A long history that becomes reinforcement in the lives of indigenous peoples needs to be raised in history learning to reinforce that historical life is very influential on life in the present. So, in this case, there must be special attention from all circles of society, especially the government. As for teachers, it would be perfect if we could develop ecological intelligence in history learning through the local wisdom of indigenous peoples so that they become excellent characters for students.

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