



# *Mata Air Campaka:* Ecological Wisdom in Natural Resources

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**Abstract:** The environment is one aspect of the earth that must be preserved to support sustainable life, as one of the goals in the SDG. *Mata Air Campaka* is one of the natural resources that must be preserved. *Mata Air Campaka* as springs has practical and ecological value; this is a wisdom that must be maintained. Moreover, the *Mata Air Campaka*, which is considered sacred for the local community, makes this place have its attractiveness value. The community's view of the sanctity and blessing of the springs makes the community preserve the environment of the *Mata Air Campaka*. The study in this paper focuses on ecological wisdom in *Mata Air Campaka* and ecological intelligence in preserving the environment and an effort to introduce one of the local wisdom in the Bandung district. The introduction of ecological wisdom in measles springs in the pandemic and post-pandemic eras has a difference. This study uses a qualitative method with an ethnographic approach and literature study.

**Keywords:** Ecoliteracy, ecological wisdom, environmental

## Introduction

Earth is an essential aspect of human life, but sometimes humans do not realize how valuable the earth is for human life. Like humans who use water resources, sometimes they do not care about how the springs are maintained and sustainable. As for the 2030 SDG goal, one aspect of which is clean water and sanitation, we must be able to create a healthy environment and think about sustainability. These must also be an essential topic to be studied either by the government, the student community, or teachers. Especially in the school environment, especially in history subjects, ecological intelligence is needed for students to be more critical of what is happening on earth, especially the environment.



Supriatna (2016) states that developing ecological wisdom is not enough to plant trees but to encourage students to have new visions, values, and behaviours according to local wisdom. The more important concept of harmony with nature is cultivating awareness of environmental conservation in families, schools, and communities. Ecological wisdom will succeed if carried out in a collective effort, namely by realizing and tackling together the various impacts that may occur on nature due to various human actions. Overcoming the ecological crisis is not only a technical matter, but it is necessary to explore humans' spiritual intricacies, views of life, awareness of nature, and ecological behavior while maintaining the balance of nature. For this reason, human ecological intelligence is needed to understand and translate human relationships with all elements and other living things. Ecologically intelligent humans can put themselves in control of their environment. Ecological wisdom requires humans to apply what they experience and learn about the relationship between human activities and ecosystems. Humans are taught to organize their emotions, thoughts, and actions in responding to the universe.

Based on the background above, the formulation of the problem to be discussed is divided into several questions: What is the ecological value of the Mata Air Campaka, How do the people take care of the measles springs, and How can the Mata Air Campaka be used as a learning resource in history lessons to train ecological intelligence.

## **Methods**

This study uses a qualitative method with an ethnographic approach and literature study. Both are used as research methods that support each other to make this research more implementable. Ethnographic research was conducted to explore the values of the ecological wisdom of the Mata Air Campaka, followed by a literature study to strengthen the study material, especially in ecological wisdom and ecological intelligence.

## **Findings and Discussion**

Bandung district holds a lot of local wisdom values in terms of art, nature, or other things, one of which is the Mata Air Campaka located in the Paseh sub-district. This spring is an attraction for both residents and people outside the region, be it the district or province. Apart from having clear springs, this Mata Air Campaka has local wisdom values that are still firmly held by the local



community, one of which is through an oral tradition that says that no one should enter the upstream area of the spring except caretaker. Apart from that, the preservation of nature can be maintained by the presence of oral traditions. In line with Lowie's opinion, namely

More than that, the facts of what we call history are, as a rule, not facts which significant periods involved. It is as though we expected primitive man not merely to note the particular effects of rain on a hillside but to form a conception of erosive processes on the modeling of the earth. This leads us to the point of fundamental Importance (1917, p. 163).

The balance of the relationship between humans and nature needs to be maintained, one of which is sustainability. Mata Air Campaka, as a natural resource that is a source of life for the community, needs to be preserved for its beauty. Preserving the earth is not only a duty for the government, but all aspects of society must also participate, especially for the millennial generation; caring for the environment is a character that must be developed from an early age. This concept is in line with what described by Gray (2013), “by allowing their children unlimited time to play with one another, hunter-gatherer adults allow their children the unlimited practice of the social skills and values that are most central to their way of life.” Social play (that is, all play that involves more than one player) is, by its very nature, a continuous exercise in cooperation, attention to one another's needs, and consensual decision-making.

In preserving nature, ecological intelligence is needed. Ecological intelligence enables us to apply what we learn about the effects of human activities on ecosystems to reduce damage. Ecological intelligence combines cognitive skills with empathy for all forms of life (Goleman, 2009). Ecological intelligence needs to be developed in students so that they are sensitive and protect the environment. This can be linked to learning in schools, primarily through history learning. As Gray (2013) shows, the schools that we see around us are not products of science and logic; they are products of history. History is not logical; it is not directed toward any planned ends, and it does not necessarily produce progress in the sense of improved human conditions. However, to understand why things are today, we must know something about the history that created them. Through the study of history, we can form construction in mind to become an action in life.



In line with ecological intelligence, education about the environment needs to be instilled. Khan (2010) reveals from environmental education to education for sustainable development. Education is critical for promoting sustainable development and improving the capacity of the people to address environmental and development issues. It is critical to achieving environmental and ethical awareness, values and attitudes, skills and behavior consistent with sustainable development, and effective public participation in decision-making. In line with that, Febriasari & Supriatna (2017) say environmental literacy, in this study also shown with skills in solving environmental problems can be actions that include active participation in providing solutions to environmental problems, which may include consumption actions, environmental management, legal action, persuasiveness, and political action.

Apart from being a source of springs, Mata Air Campaka contains local wisdom values still upheld by the surrounding community. The community's view of the sanctity and blessing of springs is the key to maintaining its sustainability from various threats that can damage springs. This is in line with Supriatna's explanation (2015) that traditional communities in many areas in Indonesia have local wisdom to protect the source of water. Similar to other modern civilizations, the traditional community considers water the source of life. With the availability of water, people can develop agricultural economic activities and daily life in their surroundings.

In introducing ecological wisdom in the Mata Air Campaka, many people outside the region are familiar with it through social media. It makes it easier for visitors to get to know the Mata Air Campaka, especially during a pandemic. Digital and internet support by the 4.0 revolution makes it easier for the public to access information, including digging up information about measles springs. In education, this can be implemented in history learning; when a teacher conveys through interactive multimedia about the Mata Air Campaka, students can see how the Mata Air Campaka can still be maintained, one of which is by oral tradition.

As the goal of the SDGs (Bappenas, 2020) in which there are targets, indicators. There are several targets to be achieved by 2030, including improving water quality by reducing pollution, eliminating waste, and minimizing the release of hazardous materials and chemicals. Implement integrated water resources management at all levels, including through cross-



border cooperation as appropriate. Protect and restore ecosystems related to water resources, including mountains, forests, wetlands, rivers, groundwater, and lakes. Strengthen local community participation in improving water and sanitation management. To achieve this requires cooperation from various parties and levels of society. All of these things can happen if there is seriousness and consistency in protecting the environment.

## Conclusion

Based on research on the Mata Air Campaka, it can be concluded that the natural resources of the Mata Air Campaka have an ecological value. Apart from being a source of springs, Mata Air Campaka is believed to be a source of blessing; therefore, the community works hand in hand to preserve it. Besides being known to the local community, the Mata Air Campaka is also known to people outside the region. This shows that the existence of measles springs during a pandemic or post-pandemic continues to increase. Tourists outside the area who visit the Mata Air Campaka usually take a bath because it is considered that the Mata Air Campaka has a blessing. Ecological wisdom in the Mata Air Campaka is an attraction that it has, so it attracts some tourists who are far away.

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