

Ecological Intelligence in Learning History Through Local Wisdom in Kampung Kuta Ciamis

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Abstract: This study aims to determine aspects of ecological intelligence based on the local wisdom values of the indigenous people of Kampung Kuta to develop ecological intelligence in learning history. Kampung Kuta Ciamis is a hamlet located in Karangpaninggal village, Tambaksari district, Ciamis district. In Kampung Kuta itself, local wisdom values are still preserved and are still trusted by the community, especially in terms of ecology in Kampung Kuta. Among them is the preservation of water resources through a protected forest called Leweung Gede. From the values of local wisdom that can be used as a source of learning, especially in learning history. This study uses a qualitative method with a literature study method design. Data collection through observation from books, journals, articles, and other text sources. The results of this study indicate that the preservation of Leweung Gede in Kampung Kuta can be used as a source of teaching materials for history subjects, which can be linked to the historical relationship between humans and nature to increase ecological intelligence. From the results of the research, it was concluded that there are many aspects of the local wisdom values of the people of Kampung Kuta that can be used as a source of historical learning that can be used as character education, and also to develop ecological intelligence.

Keywords: Kampung Kuta, Local Wisdom, History Learning

Introduction

Indonesia is a country that has various kinds of cultural diversity from various ethnic groups spread across various regions. Indonesia's diverse culture is an intellectual and cultural property. Its existence can be potential as well as a challenge to be maintained as part of the cultural heritage that needs to be preserved. These traditional cultural values in different places, times, and societies contain a lot of local wisdom which is still very relevant to current conditions. Development of character education based on local wisdom (local wisdom-based education), especially in increasing ecological intelligence. Character education based on local wisdom values is needed to develop moral qualities, personality, and togetherness attitudes which are increasingly being eroded by the times.

One of the indigenous people who still maintain the values of local wisdom, especially in preserving the environment, is the indigenous people of Kampung Kuta Ciamis. Kampung Kuta is located in Tambaksari District, Ciamis Regency. This traditional village is inhabited by people who live based on local wisdom. By upholding culture, environmental preservation in this village can be an example for all of us to maintain environmental sustainability by adhering to local culture. Alwasilah (2006) says that ethnopedagogy views local knowledge or local wisdom as a source of innovation and skills that can be empowered for the welfare of society. Local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of the world around them.

This includes how to observe and measure the environment, solve problems, and validate the information. In short, local wisdom is the process of how knowledge is generated, stored, applied, managed, and passed on. According to (Supriatna, 2013), local wisdom is an ancestral heritage in the values of life that are integrated into the form of religion, culture, and customs. In its development, people adapt to their environment by developing wisdom in the form of knowledge or ideas, tools combined with customary norms, cultural values, and activities to manage the environment to meet their daily needs. The noble values that can be studied by indigenous people are local wisdom in managing the

environment. An important value that indigenous people have concerning natural exploration and exploitation. It is these cultural values that are then believed to be the most effective way of managing nature.

One form of environmental wisdom shown by indigenous peoples is to make the forest a sacred place. The forests are guarded by various taboos that function as controllers of all human activities related to these places. Obedience to taboos passed down from generation to generation makes the forest sustainable. Likewise in Kampung Kuta Ciamis, it's namely Leweung Gede is a sacred forest by the people of Kampung Kuta. 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 environment in which we live. (Goleman, 2010). By having ecological intelligence, each individual will have more awareness about the environment and be able to 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) suggests five points for developing an ecoliteracy 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 ecoliteracy (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 surroundings (Learning to live together). Based on the background of the problem, the purpose of this research is to find out aspects of ecological intelligence based on the local wisdom values of the indigenous people of Kampung Kuta to develop ecological intelligence in learning history.

Research Methods and Design

The research method is a 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 Kuta Community as an Effort to Develop Ecological Intelligence in History Learning". In this section, an assessment of the concepts and theories used is carried out based on the available literature, especially from articles published in various scientific journals or book sources that have relevance to the title of this paper. A literature review serves to build concepts or theories that form the basis of studies in research.

Research Design. Based on the research design, the research design used in this research is library research. The research is carried out through collecting data or scientific papers aimed at the object of research or literature data collection, or studies carried out to solve a problem. problems that are focused on a critical and in-depth study of relevant literature materials. Before conducting a review of literature materials, researchers must know for sure about 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, and the internet, as well as other relevant sources.

After all the data has been collected, the next step is to analyze the data so that a conclusion can be drawn. To obtain correct and precise results in analyzing the data, the authors use content analysis techniques. Content analysis is research that is an in-depth discussion of the content of written or printed information in the mass media. Content analysis can be used to analyze all forms of communication, be it newspapers, radio news, television advertisements, and all other documentation materials.

Results and Discussion

Living Conditions of the People of Kampung Kuta Ciamis

Kampung Kuta is located in Tambaksari District, Ciamis Regency. This traditional village is inhabited by people who live based on local wisdom. By upholding culture, environmental preservation in this village can be an example for all of us to maintain environmental sustainability by adhering to local culture. Kampung Kuta is a traditional village, this is based on that the village has similarities in the form and physical materials of house buildings, there are traditional leaders, and there are customs that bind the people. The people of Kampung Kuta have the belief that if this is violated, disaster or distress will come to Kampung Kuta. The customary and religious norms have a balanced intensity and "strength" as a guide in carrying out life as a whole.

Kampung adat Kuta on the north side is bordered by Cibodas Hamlet, to the west by Margamulya Hamlet, and the east and south by the Cijolang River. Kampung Adat Kuta is located in a valley surrounded by cliffs which gave rise to the name "Kuta" which means wall or fortress. The area of the village is 97 ha and includes 40 ha of protected forest, settlements, rice fields, fields, gardens, fish ponds, roads, fields, mountains, and sacred springs. The houses are lined up along village roads or clustered on flat land. Each house has a large yard with knowing staple plants. No wonder the majority of the population work as palm sugar craftsmen. In addition, there are rice farmers, breeders, and woven craftsmen. All Kuta residents are Muslim.

According to Itani (2020), Kampung traditional Kuta is commanded by two leaders, formal and informal leaders. The formal leaders are the RT chief (the leader of the neighborhood association), RW chief (the leader of the citizen association), hamlet head, and village chief who are commonly referred to as *kuwu*. Informal leaders are customary leaders and *kuncen*. The *Kuncen* takes care of ceremonies and those relating to the sacred forest, while the rest of customary matters are handled by the traditional chief. The customs are implemented in the form of *pamali* 'taboo'. These taboos include: naming

newborn children, building a house, working procedures, health, marriage, pregnancy, burial, and regarding the existence of a sacred forest, here are some of them:

- a) Tabu is related to building a house, including Tabu building a house with tiles and walls. This prohibition is intended so that the occupants of the house do not feel buried. A house made of earth (tile) and its location exceeding the limit of the human head, is the same as being buried. The term kuncen means that it is not permissible to make a palace into a palace (a cemetery). The house must be made of cubicle and wood and shaped like a stage. This is actually due to the unstable soil conditions in Kuta so if it is made of brick, the weight of the house will be so heavy that it can collapse. Small and wooden houses should not touch the ground so they don't get damp. Moist wood and booths are vulnerable to termites, hence the stilts.
- b) The tabu is to build houses with their backs to each other. In other words, the position of one house with another must be facing each other, unless the distance is far. This has a purpose if the occupants in a house are affected by a disaster, the occupants in front of them will know about it.
- c) Tabu relates to Leuweung Karamat, the 'sacred forest', including It is tabu for those who enter the sacred forest to wear official clothes and jewelry. They are reminded that people should not be arrogant because in God's eyes all creatures are equal. The taboo on wearing footwear means not damaging the plants in the sacred forest. The taboo on spitting, urinating, and so on, are meant to keep the sacred forest clean. The other one is taboo to enter the sacred forest except for Monday and Friday.

Ecological Intelligence of the Kampung Kuta Community Through Local Wisdom

Local wisdom is the identity or cultural personality of a nation that causes the nation to be able to absorb, even process culture from outside/other nations into its character and abilities (Wibowo, 2015:17). The identity and personality adjust to the live view of the surrounding community so that there is no shift in

values. Local wisdom is one of the tools in cultivating culture and defending oneself from foreign cultures that are not suitable for the environment. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs.

In a foreign language, it is often conceptualized as a local policy of local wisdom or local knowledge "local knowledge" or local genius, Fajarini (2014: 123). Various strategies are carried out by the local community to maintain their culture. Local wisdom in Kampung Kuta is still being implemented today because it is an ancestral mandate that must be implemented following existing regulations. The form of local wisdom related to the management of natural resources (especially water resources), as well as those related to daily life, is a rule or norm that binds and regulates people's lives (Hilman, 2014: 180). This water resource is taken from clean water sources from four springs, namely Cibungur, Ciasihan, Cinangka, and Cipanyipuhan.

People only use this spring for their daily needs and are prohibited from digging their wells. Meanwhile, for traditional rituals, water sources from Ciasihan and Pamarakan are used in the Sacred Forest. One form of local wisdom of the Kampung Kuta community that relates to natural resource management includes having a life slogan that is always socialized from generation to generation, namely "leuweung ruksak, cai beak, manusa balangsak" (damaged forest, running out of water, miserable people)". This slogan serves as a guideline in preserving the environment, especially forest conservation. The preservation of the sacred forest called "leuweung gede" for indigenous peoples is the lifeblood that can ensure the sustainability of the life of the community as well as a symbol of the sustainability of the cultural development of the community concerned.

The preservation of the sacred forest "Leuweung Gede" is clear evidence that shows the culture of the people of Kampung Kuta which was built by the ancestors is still growing amid the influence of the times now. Leuweung Gede's geographical location is at the end of Kampung Kuta as well as the village

boundary and there are local wisdom values related to ecology. Access to the Leuweung Gede forbidden forest from the village can be reached on foot and through rice fields, besides that some restrictions must be obeyed by visitors and the people there if they want to enter the Leuweung Gede forest, including being prohibited from entering the forest area other than Mondays and Wednesdays, visitors are prohibited from wearing footwear, the next prohibition is that visitors are prohibited from wearing all black clothes, and are prohibited from using gold jewelry.

While in the Leuweung Gede forest, visitors are also prohibited from bringing twigs, and wood, and even forbidden to pick leaves. With this prohibition, Leuweung Gede can avoid looting or logging. In the Leuweung Gede forest, there is also a beauty value, namely the location of the forbidden forest surrounded by rice fields and in it, there are still rare shady plants so it is very cool and beautiful besides that there are also animals such as deer, birds, monkeys, wild boars, partridges, various types of snakes and so on from it greatly reduce air pollution so that the surrounding area becomes healthy and clean. This means that from the conditions above, the Leuweung Gede forbidden forest has beauty values, health values, coolness values, and sustainability values that will create ecosystem balance.

In the management of Leuweung Gede there are several elements, including religion, language, manners or ethics, protecting the environment, technology systems, and so on.

- a) Religion. When they arrive at the top of Leuweung Gede, visitors immediately pray/tawasulan led by the local kuncen. This is an expression of gratitude to Allah SWT for the abundant blessings.
- b) Language, With the term pamali, is a sacred language that is believed by the indigenous people of the village of Kuta in obeying all the orders of their ancestors which, if violated, will get disaster, especially for those who violate it and generally for the local community.
- c) Manners or ethics, By following unwritten orders that have been set by the ancestors of the indigenous people of Kuta village, visitors have behaved politely and ethically because they can follow local regulations.

- d) Protecting the environment, With so many prohibitions when entering the Leuweung Gede protected forest, we are already able to realize protecting the environment such as not being allowed to bring branches, take leaves let alone cutting down trees, not being allowed to hunt and kill animals and so on.
- e) Technology system, the technology system owned by the indigenous people of Kampung Kuta can indeed be said to be still traditional, but for its use, it is very useful such as an irrigation system for irrigating rice fields, a village layout system, an environmentally friendly and anti-earthquake building system, and so on.

The people of Kampung Kuta have pikukuh which are upheld about nature. They have a pikukuh crown, which means that if you enter you cannot wear jewelry because it will be lost. Other pikukuh such as humans are not allowed to damage the mountain, such as destroying the ecosystem in the mountain, if the mountain/upland area's ecosystem is damaged it will have an impact on the valley/downstream area. In addition, in the mountainous area, some springs are widely used by the people of Kampung Kuta, such as for drinking and processing food. Humans are not allowed to damage valley/downstream areas such as river basins. Because the river is also a source of water that is widely used by the people of Kampung Kuta.

Damaged mountains and valleys will result in natural disasters, such as floods, erosion, landslides, and others. In addition, the ecological value of the people of Kampung Kuta is also contained in the agricultural system (huma). In berhuma, the people of Kampung Kuta do not use chemical drugs to increase agricultural output, but they have their farming system, namely by providing natural fertilizers. The essence of the community's pikukuh Kuta in the field of ecology is that humans must live in harmony with nature, may not change existing natural forms but it is humans who must adapt to natural forms without making changes to existing ones.

Ecological Intelligence in Learning History

Ecological intelligence can be developed through learning history, to achieve this, eco-pedagogy is needed as a learning approach. The importance of ecological intelligence and the use of eco-pedagogy have 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 where they exist, namely the physical environment, nature, and other living things. Humans, plants, animals and nature where they develop their life is a system that complements and needs one another, all occupy the same place, namely planet earth.

The theoretical dimension is needed as an analytical tool regarding the journey of humans throughout their history in dealing with nature and its impact on oneself and the environment. In conducting the analysis, critical questions are needed as to whether human actions throughout history have had a good or bad impact on the environment (Nana Supriatna, 2016 p. 79). In this case, we can see or take an example from the life of the people of Kampung Kuta Ciamis, the ecological intelligence practiced by the people of Kampung Kuta is very worthy of being emulated and imitated as an application in our daily lives even though all of this goes hand-in-hand with the development of modernization in the present but this will not prevent every student or community from developing ecological intelligence.

In everyday life, it will be very difficult to get rid of the lifestyle caused by modernization, but at least we can reduce the destruction of nature by developing ecological intelligence and we can instill this in the minds of students or the community to live their daily lives. With ecological intelligence, this will be a very good character to be instilled using a local historical basis taken from the people of Kampung Kuta Ciamis, so this can be used as a source of learning in history to develop ecological intelligence, especially in students so that they are better in character in life in daily life, it must also be supported by the people in their environment to produce a relationship that is good and beneficial to nature. In this case, the most important thing is the relationship of

power or those in power in an area, both the government from top to bottom as well as people who are gilded or who have great influence in a certain area

Conclusion and Suggestions

Conclusion. Overall, I conclude that character education based on local wisdom in an area that is still strong in preserving nature by utilizing their customs and culture is excellent as a history lesson to develop ecological intelligence. By taking the example of life from the people of Kampung Kuta Ciamis, many lessons can be conveyed to students and even to the community, especially for myself personally. The way of life of the people that is so distinctive, both in terms of customs and culture, is excellent to emulate. Their existence until now is a benchmark for how great they are in maintaining a lifestyle that is considered difficult when looking at the current situation where technology is developing as a result of modernization.

The development of life, especially the technology resulting from modernization, has many negative impacts on the lives of living things and the nature in which we live. Developing ecological intelligence through life examples that are applied by indigenous peoples both in Kampung Kuta and elsewhere that we can emulate is a way for all of us to reduce damage to the environment and our own lives. Starting from the smallest things to the biggest things in carrying out an ecological intelligence that is exemplified by the people of Kampung Kuta, it is very appropriate for us to appreciate and apply it in our daily lives. Sometimes the small things we do to protect nature can have a big impact on our daily lives.

Suggestions. We have to start thinking critically in thinking about how worrying the state of the environment is, especially the nature that we live in, namely planet earth. As time goes on and the development of modernization, it gives a lot of bad effects even though there are good ones. To reduce the bad effects caused by the development of the times, there must be a strategy to reduce these bad things. By developing ecological intelligence, it will be very good for us to reduce the negative effects of the development of modernization. Ecological

intelligence can be a good character that can be instilled in the mind so that it becomes a good implementation in the field.

Learning history can be used as a medium for developing ecological intelligence through the local wisdom of indigenous peoples, a long history that is an amplifier in the lives of indigenous peoples needs to be raised in learning history 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 very good if we could develop ecological intelligence in learning history through the local wisdom of indigenous peoples so that it becomes a good character for students.

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