

Ecopedagogy in Family History: Ngaliwet and Tumpengan Traditions as Local Food Preservation

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Abstract: This journal article describes the implementation of family history in compulsory history learning in ecopedagogy-based schools. Researchers hope that with this ecopedagogical learning in family history it can provide actual understanding to students accompanied by sensitivity to the environment and nature around it. The discussion of this journal article arises because it is still rare for teachers to provide ecopedagogy lessons during history lessons, teachers tend to provide critical learning or critical thinking without being balanced with awareness of the surrounding natural environment. Even though with the current globalization, students should be able to maintain their natural environment properly. The formulation of the problem in this study is “How are eco-pedagogy efforts in family history in an effort to maintain the ngaliwet and tumpengan traditions as local food preservation?” The process of this study uses historical methods, with data sources in the literature, the results of open questionnaires and in-depth interviews (deep interviews) with students, especially SMA Sumatra 40 Bandung. The results of this study are that students at SMA Sumatra 40 tend to be hedonistic. But students at SMA Sumatra 40 Bandung have good consumption patterns and are still able to maintain local food and culture in their surroundings amidst the onslaught of globalization and modernization.

Keywords: Ecopedagogy, family history, traditions local food

Introduction

The existence of creative pedagogy is expected to be able to explore the potential of students in learning and facilitate learning activities that allow the formation of students' creative competencies. The creative teaching process can be done with an imaginative approach that is dynamic and innovative so that it can inspire students. The ability of teachers to manage imaginative and inspiring learning can be done by connecting the context of students' lives with the material being taught. So that students can express their ideas. In addition, so that students can develop problem solving and responsibility. One way to develop creative pedagogy can be implemented by taking an ecopedagogical approach to students in the classroom. Ecological intelligence can be developed through history learning, namely to achieve this, ecopedagogy is needed as a learning approach. The importance of ecological intelligence and the use of ecopedagogy has both historical and theoretical dimensions. (Supriatna, Nana, 2017, p. 79). In the historical dimension in question, it can be connected through humans as historical objects that are closely related to the space or nature where living things carry out their lives. While the theory can be seen in the analysis of how the process of human survival with the environment occurs and the impacts. Learning about the environment has various ways, placing the experience of what is done as teaching material is the most powerful way. For this reason, ecopedagogy emerged as a narrative of creative and contextual learning. This is in line with the explanation from Nakagawa, Y. (2017, p.02) namely Emplaced meaning-making through various 'doing', as indicated in the above, precedes conceptual 'learning'. If so, the physical space of 'doing' and its environmental design may provide a unique means and medium through which 'learning' might take place. Following this ecopedagogical proposition.

Research Method

Researchers have distributed questionnaires to students at SMA Sumatra 40 Bandung. Sumatra 40 High School is a private school located on Jl. Hero No.21, Cihaur Geulis, Kec. Cibeunying Kaler, Bandung City, West Java 40122. The questionnaire discussed family history and the researcher also conducted deep

interview sessions with students in the class which were conducted with random participants. This interview session was conducted to complete the answers to the student questionnaire. The type of questionnaire used in the data collection process is an open questionnaire. The core questions posed in the questionnaire include:

1. Do you have an interesting history/life experience in your life?
2. How do you celebrate your birthday?
3. Do you like/consume instant food or junk food?
4. Do you like /consume local food?
5. Do you live nomadic or settled?

QUESTI ON	1			2			3 and 4			5	
	Have an interesting experience		No experi ence	Birth day celebration	Not celebra ting birthda ys		Likes (consum ption of) junk food	Likes (consum ption of) local food	Consu me both	st ay	Do not set tle
	holi day	acade mic	Interes ting		At ho me	At the restau rant					
XI IPA 1	14	0	5	14	0	5	2	2	15	17	2
XI IPA 2	21	3	3	17	1	9	0	2	25	25	2
X IPS 1	15	0	5	10	0	10	2	2	17	20	0
X IPS 2	14	6	2	15	4	4	1	2	20	21	2
X IPA 1	11	1	10	13	0	9	2	2	18	19	3
XIPA 2	13	2	3	13	0	5	0	2	16	17	1

The following are the results of the questionnaire analysis:

A total of 129 students with the following details:

XI IPA 1	XI IPA 2	X IPS 1	X IPS 2	X IPA 1	X IPA 2
19	27	20	23	22	18

To strengthen the study of this article, in addition to searching for data through interview sources and questionnaires, the researcher also conducted a literature study in the form of books and journals that were considered relevant to this ecopedagogical study.

Discussion

On the first question, do you have an interesting history/life experience in your life? There are 2 types of students who answered the question. Among them are students who experience interesting experiences in their lives when they go on holiday trips with family and friends and have interesting experiences participating in various competitions. From these 2 types of answers it can be concluded that there are students with family backgrounds who are aware of education, and have a good interest in the talents of students so that students have experiences participating in various memorable competitions, such as golf contests, the voice kids, tournaments/ futsal academy, e-sport, dancing and story telling. There is also a family background of students who often take vacations to various places and tend to be hedonism, namely prioritizing momentary pleasures for their families. Such as vacationing in other areas such as Yogyakarta, Padang, Jakarta, playing on the beach, ice skating, etc. and even abroad. The habit of taking a vacation with the family is considered to keep the family in harmony. Students who tend to be burdened with various tasks at school are invited to enjoy holidays with their families. Vacations carried out by students with their families also take more vacations to nature tourism than Dufan, Disneyland etc. One of the students named Noviola class X IPS 2 thought that an interesting experience was when she went to a cannery with her family and learned to milk a cow.

For the second question, *how do you celebrate your birthday* ? The answers of class XI students mostly do not celebrate birthday parties in restaurants etc. However, students of class XI mostly celebrate their birthdays at their homes with their families. This is inversely proportional to class X students, namely they celebrate their birthdays more in restaurants such as restaurants, KFC, MCD and others. Class XI students celebrate their birthdays by blowing out birthday candles in a western style. Whereas for class X students celebrate their birthdays with a birthday cake and accompanied by a yellow rice cone in order to celebrate with their families for getting older. In addition, students also celebrate their birthdays with ngaliwet. Namely a Sundanese tradition of serving rice by adding additional spices to add to the delicious taste. Ecopedagogically,

this can be seen by how to cook liwet rice. Where students make good and simple use of the natural environment, namely by cooking rice using a kettle on a stove or hawu, not by using a rice cooker that uses a strong electric current. The use of hawu or traditional clay stoves can also be related to material from the history of pre-literate culture, namely KD. 3.10 Analyzing the early life of Indonesian people in the aspects of belief, social, culture, economy, and technology and their influence on contemporary life 4.10 Drawing conclusions from the results of the analysis regarding the interrelationships of the early life of Indonesian people in the aspects of belief, social, culture, economy, and technology, as well influence in contemporary life in the form of writing and/or other media. In addition, this ngaliwet tradition can also be implemented in compulsory history lessons for class XI in KD. 3.2 Analyzing the Indonesian resistance strategy against European colonialism (Portuguese, Spanish, Dutch, English) up to the 20th century. 4.2 Processing information about the Indonesian resistance strategy against European colonialism (Portuguese, Spanish, Dutch, English) up to the 20th century and presenting it in the form of historical stories. The correlation between eco-pedagogical studies and the tradition of ngaliwet is in the process of the resistance of the Indonesian people when the guerrillas defended Indonesia's independence, ngaliwet was not only carried out by the community at certain events, but also carried out in the military field. When fighting in the forest, of course this ngaliwet tradition is carried out, because someone who is on military duty cannot bring a rice cooker into the forest to process food. But the food supply can be done by making liwet rice with a stove and wood that can be found from nature that is available. Liwet rice is also known to last longer and not spoil quickly compared to other processed rice, making it suitable for food supplies when carrying out military duties. When a group meal takes place, usually this liwet rice can be served by sitting together under parallel around a banana leaf to be eaten together. The use of banana leaves as a placemat for eating is a characteristic of the local Sundanese community in utilizing the natural wealth around it. The existence of Nasi Tumpeng and Ngaliwet in this birthday event is certainly considered as an effort to preserve local food as an element of western cultural events or birthday celebrations.



Picture 1 of the ngaliwet tradition (source lokalisme.id)

The third and fourth questions discuss student consumption patterns, namely between local/traditional food and junk food/instant food. Traditional food is food that has been entrenched in the area since several generations before. Processed from available materials and some have special functions both as ritual food and related to social and cultural functions. (Moeriabrata, A & Arbai, 1997, p. 3) For this reason, this food does not only function for the intake of nutrients in the body to maintain health, but also functions socially and culturally. In the current era of globalization, traditional food coexists with modern food from various countries such as Fried Chicken, Korean Street Food, Pizza etc. This certainly shifts the pattern of community life, especially students in consuming local food. Marwati (1997, p. 97) argues that:

Therefore, efforts are needed to disseminate information about traditional Indonesian food which includes: how to process it, how to serve it, the nutritional content and benefits for the body and how to store it. Education to encourage people to like traditional food can be done through informal education in the family, formal education in schools and non-formal education in the community.

Students who grow and develop in urban areas and modernize with their consumptive behavior are required to learn simple, futuristic and sustainable values of life based on the local wisdom of students. This affects the way students can distinguish their own needs or desires. In line with the discussion of food production and consumption, the questions posed by the researchers are : *Do you like instant food or junk food? and Do you like local food?* Students answered that they liked one and or both. There are several reasons for them to consume junk food, frozen food or local food. Among them is for students who like junk food, because the food is instant and easy to cook by their parents so it doesn't take a long time especially for breakfast at school. Meanwhile, local food is favored by students on the grounds that their parents often make local dishes or snacks for their dishes and argue that junk food or instant food tends to be more expensive. Students also prefer to consume local food and not consume junk food excessively because they are maintaining their diet. An example can be taken from Noviola's statement, a student of class X IPS 2, namely for modern food like junk food, Noviola thinks that she *likes it. I like it because it's not complicated. But sometimes I also prefer to eat my mother's cooking.* As for local food, Noviola thinks that *Iya likes it. Because no matter how good the food outside, we also need to like and appreciate local food that comes from our own culture.* Noviola's statement has reflected the concept of *be your self* in the form of an autonomous self-understanding. This is in accordance with the statement of Supriatna, Nana (2017, p. 12), namely:

concept of *be your self* can be developed to strengthen self-confidence (*self-esteem*) that they can still be themselves without having to be someone else like an advertising model. Being yourself who consumes local food is much better than consuming food because of the *image* or image of the advertising model.

In addition, students at SMA Sumatra 40 are accustomed to bringing drinking water and food supplies from their respective homes. Foods that are usually brought for food are uduk rice, fried rice, lengko rice and yellow rice. Several kinds of processed rice are used as provisions in the morning because they are considered to be easily purchased around students' homes. Because of this habit,

not many students eat snacks in the cafeteria and instead immediately eat their own food in class. When students eat this food in class, there is an intimate interaction with one another. That is, students exchange their food supplies to taste each other. From this interaction it can be understood that the social level of students is very high and does not tend to be individual. Because the characteristics of modernization, namely one of them is the life of individualism. Meanwhile, a sense of caring, togetherness and mutual cooperation are the hallmarks of the Indonesian people. These Sumatra 40 high school students still uphold the characteristics of the Indonesian nation in the school environment. The researcher also asked additional questions regarding the habit of bringing these food items, that whether the supplies that were brought were aesthetic provisions that were currently popular among housewives/influencers or provisions that were adjusted for their nutritional and protein content? Students answered that the supplies they brought were not concerned with aesthetic value such as the food supplies that influencers brought for their children, students brought food with the concept that it was important to be full and lots of it. Even so, schools also provide canteens with a variety of foods, both local foods such as Palembang pempek, kupat tahu, meatballs and cilok. Even junk food like grilled sausages, kebabs etc.

For the fifth question, *do you live nomadic or sedentary?* Students' answers tend to be uniform, namely living in their homes, and having their own homes. Although some of them are immigrants from other areas and not originally from Bandung. Students also carry out going home to their hometown, namely to their grandmother's house when Eid arrives. Some students also employ housemaids to complete their homework.

SMA Sumatra 40 as a private school does not apply a zoning system. So that students come from various regions in the city of Bandung. Such as Baleendah, Ujungberung, Cimahi etc. Because the access to homes and schools is quite far, many students use private vehicles to go to school. Of course, access to using this vehicle causes air pollution. Though air is the most important factor in human life. According to Ismiyati, et al. (2014, p. 242) that the largest contributor to pollution in Indonesia is motorized vehicles. Given that in the last

10 years, there has been a surge in the number of motorized vehicles which reached 30%. Approximately 70% is distributed in urban areas. This can be seen from the use of motorbikes which are not only accessible to adults but can also be ridden by students which has the impact of triggering an increase in pollution and air pollution. The solution to overcome air pollution due to pollution can be done by fixing public transportation that is friendly to students. Limiting small transportation and increasing route buses and school buses.

The questions on the questionnaire had the theme of family history, namely the researcher tried to contextually make students' experiences into mandatory historical material, so that students were able to reconstruct historical relationships with their surroundings. This statement is reinforced by Payne, PG (2015, p.) that: the links between outdoor/field experiential learning and indoor 'academic' class room learning uses the experiential 'seed' as an embodied means and embedded medium capable of watering, sprouting, and generating in the classroom the otherwise rhetorically claimed interdisciplinary approaches to formal education. In addition, Dawson, K. & Beattie AE (2018, p.138) argue that we believe outdoor education is crucial for young children because it encourages pedagogical practices that engage students as people in their entirety, as holistic beings. Education that happens in and with place involves cognitive, emotional, sensual, physical, and spiritual dimensions. By spiritual, we mean an intangible sense of connectedness, wellbeing and belonging.

Conclusion

Students at SMA Sumatra 40 have a quite hedonistic lifestyle which is marked by the large number of students who take holidays and celebrate their birthdays . However, for consumption patterns, students have a good consumption pattern by preserving local food in the midst of the onslaught of globalization which is accompanied by modern foods such as junk food, frozen food and other instant foods, one of which is evidenced by the habituation of students bringing their own provisions from home and preserving the tumpengan and ngaliwet traditions on their birthdays with their families and friends. For the pattern of occupancy, students tend to settle down and live in Bandung. This indicates that

students have a good financial management background, are not extravagant and prioritize housing as a primary need compared to secondary and tertiary needs. For the use of private vehicles to school, as an educator I cannot restrict students from driving. Because with these vehicles they can get access to school when students have far away homes.

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