



Design of Eco pedagogic Models in Preserving Local Wisdom Values

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Abstract. The entry and development of Science and Technology today has exploded the industrial revolution movement which tends to lead to a pattern of needs that depend on the industry, import, packaging, and long-distance transportation. This trend cannot be denied that it can lead to various new problems that lead to environmental destruction and loss of the value of a community's local wisdom. This includes the areas around us which are potential industrial zones in Indonesia, which are vital objects for local and global investors in the establishment of large companies in various sectors. This can be seen from the high and still alarming level of natural damage and is very detrimental to the people and ecosystems that live in it, people who stick to preserving Local Wisdom Values are increasingly disappearing, while nature is very important in providing benefits to the surrounding community. This is exacerbated by the tendency of our society to interpret education as a mere trajectory of the future, meaning that it is oriented towards fulfilling jobs in factories. Based on these problems, it is necessary to have a strategic effort to design a new paradigm to realize an educational model that emphasizes the value of cultural wisdom or is based on Local Wisdom Values, as well as efforts to build critical attitudes, awareness, and local intelligence in understanding various life phenomena that are detrimental to the environment through a design-build an Eco pedagogic Models to create future expectations of society for the environment.

Keywords: Eco pedagogic, Local Wisdom Values.

How to Cite: Fatahadin, R. (2021). Design of Eco pedagogic Models in Preserving Local Wisdom Values. *The 3rd International Conference on Elementary Education*, 3(1), 7-12

INTRODUCTION

Philosophically, humans are multidimensional creatures, one of which is having a relationship with nature or the environment, so that human development in the educational process is not separate from its essence, and will always be closely related to space and time wherever and whenever, this has implications for human obligations to always maintain the harmony, harmony, and sustainability of nature (Muhaimin, 2014). Based on this, efforts to maintain harmony, harmony, and continuity in nature are very inversely proportional to the existing reality. Natural resources need to be processed to meet human material needs, on the other hand, human needs are increasing and driven by new possibilities in processing and managing natural resources. This development was designed to pursue material wealth alone. Although basically all humans realize that nature is the only source of livelihood and has value and is useful for life, in reality, nature is an object of life that continues to be explored and exploited excessively by humans through acts of destruction, pollution, and various other bad

actions. Trees are felled for firewood, crops are burned for fertilizer, the limited ability of the poor forces him to exploit nature to support him. Then for those who are capable, nature is a very effective object to be used for their prosperity in the present day, so that marriage is born, between the poor and the capable, both in one society and another.

However, both have similar impacts, namely damaged nature and unsustainable local creations. This situation is an indication of the low value and cultural preservation of society. For this reason, attitudes regarding environmental morality need to be formed continuously so that awareness and concern for the environment are formed (Muhaimin, 2015). Collaborating with this, efforts to overcome these problems can only be realized through education that emphasizes the value of cultural wisdom or is based on local wisdom, as well as efforts to build a critical attitude and concern in understanding various life phenomena that are detrimental to the environment through repositioning human relations with nature or living environment.



Based on this, the Eco pedagogic model is an alternative model in educating students or the learning community to understand, realize and practice the importance of a fairer life in harmony with nature and maintain the wisdom values adopted by society (Febrianto, 2016). The local environment based or Eco pedagogic education model is an educational process that uses the environment and local communities as "starting points" in teaching concepts about language and art, mathematics, social and natural sciences, and various other subject matter according to the curriculum. Through learning that is focused on practice and real-world experiences, the model can improve students' academic achievement, help them to develop stronger relationships with their communities, increase students' appreciation of nature and the environment, and create a stronger commitment for students to be responsible. responsible for preserving values in a society. If now it is necessary to develop a balanced livelihood, then the diversity of the environment will become an aspect that fosters a balanced life, because in this diversity the environment allows balance in various ecosystems, which in itself affects human life itself. So that development policies that are aimed at whole human development need to be based on the necessity to uphold a balanced life, as a manifestation of the diversity of the environment, balance, and preservation of local wisdom made possible by harmony. Local wisdom is a system in an order of life for local communities, be it social, political, economic, and cultural that is dynamic and sustainable in the form of a set of rules, knowledge, skills and values and ethics that govern the social order of the community that continues to live and develop from generation to generation. to generations (Herlambang, 2018). Based on this, it can be understood that the purpose of education, in this case, is that the younger generation as the successor inherits all the experiences, knowledge, abilities, and skills that underlie the values and norms in life.

Eco pedagogics is a movement that is oriented towards the future, namely the Green Curriculum Movement, and is part of

the critical pedagogy developed by Paulo Friere which refers to caring and balance and environmental preservation (Febrianto, 2016). In line with this, this model develops a strong appreciation for the collective potential of humankind and for promoting social justice around the world which is expected to generate awareness among the world community for critical eco-literacy. The Eco pedagogic Model empowers students to contribute to a better future through changing pioneers, critical understanding, and building new skills, especially in preserving the value of local wisdom. This agrees with the statement that critical understanding, students can then be involved responsibly in making the social changes needed (Giroux, 2011). Therefore, designing an Eco pedagogic model in preserving the value of local wisdom in a community is very important to produce generations. a generation that has critical environmental literacy behavior and always maintains values and nature so that a just society can be created and lives in harmony with nature.

It can be understood that the Eco pedagogic model is not limited to the cognitive aspects, but includes various challenges, behaviors, attitudes, perspectives, concerns, and the ability to feel attached to the human community. If that happens, then it will emanate the human obligation to maintain a balanced life, meaning that it requires humans to place themselves as part of the natural environment. A balanced life is a manifestation of the growth of strong faith values and orientation in life to act better. It can be understood that the stronger the value of one's faith is accompanied by a better life to act, the more balanced human life will be and the more open we are as humans who can develop and build a generation that is insanul kamil.

DISCUSSION

Eco pedagogic Concept

Etymologically, the term eco-pedagogy comes from two words, namely ecology which means the study of the interrelationship between living things and their environment, and pedagogy which



means the science of education, both theoretically and practically based on values, philosophical value. Based on this term, it can be understood that eco-pedagogy is an educational model that requires humans to position themselves as part of the natural environment and the environment allows a balance in various ecosystems, which in itself affects human life itself. In this context, (Febrianto, 2016) argues that eco-pedagogy is a future-oriented movement, namely the Green Curriculum Movement, and is part of the critical pedagogy developed by Paulo Friere which refers to care and balance and environmental preservation. Collaborating with this, the human obligation to uphold a balanced and responsible life, meaning that it requires humans to place themselves as part of the natural environment. This is in line with the opinion (Supriatna, 2016) who views eco-pedagogy as a movement back to nature by exploring the values contained in cultural heritage regarding nature conservation.

In another perspective, in practical terms, Surata (2010) defines that eco-pedagogy is a type of learning that addresses three main areas. First, technical (functional) eco-literation to understand the basics of science, ecological, and biological concepts, as well as the positive and negative impacts of humans on the ecological system. The second is cultural eco-literation to increase insight, awareness, and understanding of various cultural perspectives in the relationship between humans and the environment that results in the sustainability of life. Third, critical eco-literation involves educational subjects on ecological politics, technological advances, and communication through critical and constructive dialogue. So, it can be understood, the references used in the development of learning. First, using three Eco pedagogic pillars the concept of ecological-social flexibility, cultural literacy, and critical and creative use of technology. Second, building a balance between the ability to think (head), behave (heart), and act (hand). Third, encourage learning, as a social process to encourage students' social skills in interacting both inside the classroom and outside the classroom. Fourth, it leads to the achievement of

academic competence at a higher level by Bloom's taxonomy. Specifically, Palmer (1998) argues that ecological competence includes aspects of knowledge, understanding, and skills that also contain competencies in terms of environmental participation. It can be understood that the Eco pedagogic model is an educational model that can build a community that can implement various forms of concern, attitudes, skills, and understanding of three things, namely the function of the ecosystem, local culture, and the application of modern technology critically and creatively.

Eco pedagogic Purpose

Eco pedagogy is a basic matter that needs to be studied and understood both theoretically and technically because eco-pedagogy is one of the critical issues in both critical pedagogy and transformative pedagogy. By understanding the Eco pedagogic model in depth, we will understand different points of view in examining environmental issues and mechanisms that are the solution and applicable. Eco pedagogy is developed in various countries in the global scope, as a form of mutual concern in the global community (Gyallay in Muhaimin, 2014). Eco pedagogy is needed to make all parties aware of the excessive exploration and exploitation of nature by humans to seek material benefits as much as possible. Even today, the main issue of the world is no longer discussing how great technological progress is, which is growing rapidly every day but about our knowledge regarding Environmental Ethics. Therefore, eco-pedagogy as a learning model that is supported by futuristic critical and pedagogical theory requires a learning process that processes the critical abilities of students in dealing with political policy construction and environmental problems in their surroundings. This is by the opinion (Gadotti, 2010) which emphasizes that the Eco pedagogic model is a life project that aims to realize new ecological ideals, a sustainable civilization so that children and young people can make it happen with the help of educators and the people around them. By prioritizing the Eco pedagogic



paradigm, humans see themselves as controllers and regulators of the environment (Anthropocentric or Determine), but both are part of nature (Ecocentric/Possible). This is in line with the opinion (Herlambang, 2018) that humans are an integral part that cannot be separated from and one with nature. In connection with the above, (Kahn, 2010) the Eco pedagogic model has various objectives, including the following:

- a. Strengthening eco-literation so that it can produce various contextual cultures.
- b. Understanding cultural diversity as different ways of understanding nature; understand the interactions between cultures in the local ecological context.
- c. Learn from how communities take cultural actions for the sustainability of life in their local environment.

Based on the above, it can be concluded that the goal of eco-pedagogics is to build mutual awareness as a community to play an active and responsible role in preserving and caring for the environment and its components, as well as skills and understanding of three things, namely ecosystem function, local wisdom, and the application of modern technology. critically and creatively.

Principles of Eco pedagogic Model Implementation

The Eco pedagogic model contains educational theories that encourage the use of local environmental eco-literation in dealing with current morals, and in implementing Eco pedagogic-based education it is not based on a conservative approach but needs to be developed comprehensively through various approaches that can support the effectiveness of implementing learning activities (Herlambang, 2018). In another perspective, (Febrianto, 2016) emphasized that the Eco pedagogic model is very appropriate to be implemented in all education along with the reorientation of education towards a sustainable direction.

Global challenges demand space and flexibility for young people in education and training.

In its implementation, an Eco pedagogic model needs to be designed and developed based on the following implementation principles:

- a. Eco pedagogic models do not have to appear in the form of new subjects, but can be implemented in every subject.
- b. The Eco pedagogic model leads to a learning process to prepare students to develop soft and hard skills, leading to lifelong education, character education, and three basic educational competencies according to Bloom's taxonomy (Cognitive, Affective, and Psychomotor).
- c. As a consequence of implementing the Eco pedagogic model, educators are no longer a source of knowledge whose job is to fill students' knowledge, but rather become facilitators to increase the learning capacity of their students. Educators are required to be able to develop learning strategies that encourage students to be able to integrate local wisdom and modern science, as well as to be able to solve (problem-solving) the problems of environmental damage that occur today.

Based on this, it can be understood that the implementation of the Eco pedagogic model must be developed in a comprehensive and applicative manner, and most importantly there needs to be assistance and encouragement in the form of real practice. In other words, this is an Ecological Morality that is expected to be able to free poverty, ignorance, greed, and value damage from students as humans today and in the future.

Implications of Design of Eco pedagogic Models in Preserving Local Wisdom Values

Nature and life are two components of the human environment in the universal system. This is confirmed by the notion of local wisdom as a system in an order of local



community life, be it social, political, economic, and cultural, which is dynamic and sustainable in the form of a set of rules, knowledge, skills, and values and ethics that govern the ongoing social order of the community. live and develop from generation to generation (Herlambang, 2018). With the ability to preserve the value of local wisdom, humans can change nature into a source of life that is positive (benefit) or negative (mudarat), which then has an impact on both nature and supernature. The beneficial impact will bring humans to happiness, prosperity, or glory. While the impact of harm can destroy human life itself. These impacts and problems can be categorized as transnational or Mondial, regional, and local ranging from the most encouraging to the most dangerous levels, including in the field of education. With human awareness of the environment in which they adapt and where humans study, these humans tend to participate more or participate in environmental conservation as part of the environment where they live and where they carry out all their activities (Arwidodo, 2014).

The same statement was stated by (Ayatrohaedi, 1986) that the essence of local wisdom implicitly is: 1) able to survive against outside culture, 2) can accommodate elements of outside culture, 3) can integrate cultural elements outside into the original culture, 4) can control, and 5) be able to provide direction to cultural development. Therefore, we need to preserve the values of local wisdom in people's lives. Each region certainly has various and different local wisdom, then try to use these value systems and norms in solving environmental problems as an expression of their sense of responsibility for preserving sustainability. nature and at the same time preventing the loss of local wisdom caused by human actions. Departing from this point of view, the human being has the responsibility of maintaining cultural values or local wisdom in managing nature with all the creatures, substances, and objects in it. This will give birth to the attitude of life that humans are part of the natural environment, he is not located above or below nature, he is part of the natural environment. The influence of

the value of local wisdom on human behavior can be integrally or partially depending on several factors: 1) total belief in the norm value system, 2) the absorption capacity to use the value system, 3) the influence of interdependence with other value systems and norms, and 4) obstacles or other obstacles that cannot be avoided.

In line with this, the preservation of the value of local wisdom is very important so that it has implications for the diverse behavior of students in placing themselves in the universe as well as to others and their creators.

By utilizing an Eco pedagogic model in preserving the value of local wisdom in learning we can approach and read various aspects of life and the environment as well as the dimensions of the universe. And with a fully strong attachment to the creator's value system, humans will not tend to be anthropocentric, meaning that if they do something to maintain, maintain, develop and improve their quality of life, they are not only focused on humans themselves. This agrees with (Yunus, 2014) who argues that the importance of culture and the values contained in culture are the foundation in building the nation's character. That is, we talk, echo, and design the development of national character without paying attention to cultural diversity complete with its values. Because the character of the nation is built not based on instant formulas and instant conditions but is built based on the needs of the community by paying attention to community activities that are nurtured recently hereditary. And that can be obtained if we pay attention to the diversity of cultures and cultural values possessed by this nation. Based on this, it can be concluded that the implication of the design of an Eco pedagogic model in preserving the value of local wisdom is an effort to build the character and abilities of students so that they can become responsible and sensitive humans to the environment, and make nature a positive source of life (benefit) to bring humans to harmony or balance, happiness, prosperity or the glory of life and life in the future, otherwise, nature is not made a negative object that can destroy



human life itself in the present and the future.

CONCLUSION

Based on the explanation above, it can be understood that the design of an Eco pedagogic model is an educational model designed to develop society so that it can implement various forms of concern, attitudes, skills, and understanding of three things, namely ecosystem function, local culture, and the application of modern technology. critical and creative. This means that learning is not developed based solely on the cognitive domain, but multi-domain development which includes cognitive, affective, and psychomotor. Based on this, learning must be based on environmental and local community problems so that it has implications for the formation of critical understanding and sensitivity, responsibility and playing an active role in preserving the values contained in culture as a foundation in building the character of generations in the present and future. Also, preserving the value of local wisdom is an effort to build the character and paradigm of students by making nature a positive source of life (benefit) to bring humans to harmony or balance, happiness, prosperity, or the glory of life and a more futuristic life.

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