

# The Ecological Wisdom of The Muncar Society as an Alternative Resources of Class IV Learning Themes of Kayanya Negeriku SDN Tembokrejo 06

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**Abstract:** *Learning is a process of effort by a person or group to get a whole new behavior change as a result of experience in interacting with their environment. The cultivation of ecological wisdom values through the local culture of the Muncar community is an effort to inherit noble values to maintain the balance of the ecological system, especially for the Muncar coastal community. The main study of this research is the identification of the ecological wisdom values of the Muncar community and how to implement these values in learning in elementary schools. The results showed that the Muncar community had values of ecological wisdom that could be used as a source of social studies learning, including values of environmental preservation, mutual cooperation, religion, and had a sustainable nature.*

**Keywords :** *Ecological wisdom, Learning resources, values*

## 1. INTRODUCTION

Learning is an integration between two learning processes, namely learning and teaching. According to Slameto (2003: 2) learning is a process business carried out by a person or group to get a whole new change in behavior as a result of experience in interacting with their environment. Learning in school is an interaction between students and educators and learning resources in a learning environment. Learning resources are a process that makes it easier for students to obtain information, knowledge, and skills in the teaching and learning process (Mulyasa, 2014: 48).

The thematic learning process in primary schools in grade IV has 9 themes. Each learning theme has basic competencies that must be achieved. The importance of achieving these basic competencies certainly needs to be supported by optimal learning resources. Learning resources used in schools still use student books. The material in the textbook is still general in nature and has not introduced the potential that is around students. For example, social studies subjects KD 3.1 and 4.1, the material in the textbook only introduces natural resources in general. The existing material does not discuss the natural resources around students which are rich in marine potential.

According to Sudjana (2010:16) all kinds of sources that are outside a person (students) and which allow or facilitate the learning process are called learning resources. Learning resources for grade IV elementary schools require material development from basic competencies regarding local wisdom of the area where students live. It aims to improve students' understanding of learning materials as well as introduce students to natural resources in the surrounding area and the learning process is more meaningful for students. The environment is a source of learning that can have a lot of influence on the learning process that takes place (Ikhsan & Sulaiman, 2017: 1) Wisdom can be interpreted as all forms of human thought in an effort to introduce ideas or expectations with respect to values and

norms as a reference for living well and benefiting individuals. and the environment according to the conditions at that time (Mutakin, 2005: 43).

Ecological wisdom can be developed through a learning process using learning resources extracted from the local culture of the local community. Various regions in Indonesia have traditions which contain elements of local culture. Such local culture has a very high value to be raised by modern society today which is faced with environmental damage. This thinking is based on clear reasoning, good mind, and contains positive things (Istiawati, 2016: 176).

Muncar has various kinds of tribal society. The diverse ethnicities in Muncar are caused by the large number of immigrants from various regions / islands who migrated and eventually settled in Muncar. Like the Madurese, Javanese, Bugis and Osing tribes who are quite visible in their groups. Meanwhile, other tribes do not form groups but mingle with the community. The natural potential of Muncar sub-district is optimally utilized by the Muncar community. The use of natural resources has a positive impact on the community in optimal management, which greatly helps the regional economy.

The Muncar community has a sea-picking ritual as a sign of gratitude for the fishermen. Sea picking also has a meaning for humans to get closer to nature. Apart from positive impacts, there are negative impacts that are a concern in the future regarding the preservation of natural resources due to the increasing exploitation of nature. It is appropriate to introduce local natural resources to students from an early age, so that later the utilization and preservation of natural resources occurs in a balanced manner.

Fitriyah & Muchtar (2016: 65) states can introduce culture through education, because education is a means of restoring youth to the ideals that have been defined by the founder of the nation where the world of education as a means to transform the culture for future generations. The use of the ecology of the Muncar community as an alternative

source of learning for grade IV on the theme of my rich country will facilitate students to understand directly the material that is correlated with the environment in which they live. Students are also expected to increase their sense of care for the environment and to know the potential of the natural resources of the surrounding environment.

## 2 RESEARCH METHODS

The design of this study uses a qualitative research method using a narrative approach. Creswell (2014: says that qualitative research is a way to understand and explore the social or human problems of a group or some individuals of the group. The data in this study were obtained through participatory observation and in-depth interviews. The informants in this study were the Muncar community who were directly involved in maintaining the integrity of the mangrove forest; waste management process; and the Muncar people who work as fishermen. The data analysis technique in this study is to summarize, select and focus data on the main and important matters of the theme and pattern so that it can provide a clear description of the picture so that it can make it easier for researchers to collect further data. Furthermore, the data will be presented and draw conclusions.

## 3 RESULTS AND DISCUSSION

### Mangrove Forest Conservation

Wringinputih Village is one of the coastal villages in Muncar District, Banyuwangi Regency. The mangrove forest in Wringinputih Village along the coastal area of Pang-pang Bay is the result of the conservation of coastal communities who mostly work as fishermen. The diversity of mangrove forests in Pang-Pang Bay is very diverse and rich. thus making the potential invaluable.

The planting of mangrove seedlings in the conservation area was carried out by the people of Wringinputih village themselves. Mangrove forest is very clearly visible as a barrier between sea and land. As an area where the sea and land areas meet, it produces an ecosystem area that is only owned by coastal areas. The mangrove forest area in Pang-Pang Bay is also a place for wildlife such as several species of birds and several mammals such as monkeys.

The high resources located in the coastal area, the utilization by the community sometimes has the character of destroying the sustainability of the coastal environmental ecosystem. Therefore, the coastal community of Wringinputih village continues to strive for social practice efforts in the conservation and reforestation of mangrove forest areas. Social practices in maintaining mangrove forests involve coastal communities as the main actors in building awareness of coastal communities about the mangrove forest ecosystem and its important functions and roles for environmental sustainability and the lives of coastal communities.

Mangrove forests have a reciprocal relationship between people and nature, this process is called a socio-ecological system. Mangrove Forest Conservation Management is very open to education. Managers require that all activities carried out in conservation areas must include planting mangrove seedlings and cleaning up trash around the coast. Managers who join the KUB will continue to try to minimize these negative impacts by educating other people about the importance of protecting nature.

Planning in terms of social and ecological systems is in the form of future management relationships. The social ecological system will make learning a place for Ecotourism, because various benefits will be obtained from mangrove forests, the social system provides a role for supervision, planting and care as well as from tourism, the social system manages and the ecological system by providing income to the community as well as a place of conservation.

Proper use of natural resources can improve the welfare of the local people. Potentials associated with Mangrove Forests such as Pesona Teluk Pang Pang, Cemara Beach and Pesona Kili-Kili Wringin Putih Village can attract tourists to come to Wringinputih Village. With the development of various mangrove forest-based tourist destinations and also the smart efforts of the Wringinputih community in echoing tourist travel, all elements of society benefit from the arrival of tourists.

Besides that, the charm of the blue bay on the peninsula is very tempting for tourists to come. The community is very aware that by opening coastal areas into tourist attractions, what must be prepared is a tourism strategy without destroying nature. With the limitation of visitors, it is hoped that the blue bay will remain clean and maintain its beauty. People can become tour guides by getting certain training beforehand. In addition, fishermen also get additional income apart from fishing. The arrival of the tourists they rented a boat that was used to walk along the mangrove forest to go to Teluk Biru,

### TEMBOKREJO WASTE MANAGEMENT, MUNCAR

Banyuwangi Regency has its own way of managing waste by recycling waste into processed waste which has economic value and is not harmful to the community. The temporary waste management site (TPST) is located in Tembokrejo village, Banyuwangi district. This waste management bin was started from April 2018. Together with the Australian organization Systemiq, the village government is campaigning for the STOP (Stopping The Tap On Ocean Plastic) program. This is done to encourage residents to get used to not throwing garbage in the sea but to process it first.

At TPST Tembokrejo manages waste from residents' houses which has been separated into organic and non-organic waste. Organic waste is used for compost and cultivation of black soldier fly fly larvae which have the ability to break down. If compost takes 3 months to be ready to use, while this black army fly only takes 10-12 days until it is ready to harvest. And the black army fly maggot can

break down and reduce waste by more than 80 percent, leaving only 20 percent of the residue. Black fly breeders also benefit, because the maggots will be harvested and then sold to the public as animal or fish feed, at a higher price than other organic or non-organic preparations, namely Rp. 6000-7,000 per kilogram. And the protein is also proven to be higher than other livestock or fish feed.

Most of the non-organic waste management processes that enter are less economical because there is a lot of waste in the form of coffee wrappers, soap, cooking spices, food instant and plastic bags. It's rare to see plastic bottle waste that has a value high selling. Because of this, the companies that are going to be turned over for recycling are a little complicated and selective. Only certain companies are willing to recycle this waste.

The process of improving waste management at TPST is not easy. Managers need extraordinary patience because they have to provide awareness about the dangers of waste to Tembokrejo residents. Systemiq together with BUMDes then held socialization from house to house, apart from providing garbage dumps in public places, residents' houses were also given a place to dispose of garbage separately, namely wet rubbish, dry trash and hazardous waste where the garbage was taken regularly by TPST officers.

The existence of this waste management will greatly support the preservation of mangrove forests in Wringinputih village. Waste that is disposed of at sea will be reduced, this is very good in maintaining the ecosystem around mangrove trees. In addition, this is very helpful for local residents because the existence of a waste management facility opens up new jobs for the surrounding community.

#### CUSTOMS MUNCAR

Muncar community is a sub-district in the Banyuwangi district which is geographically located in a coastal area, which is directly adjacent to the waters of the Bali Strait and Pang-Pang Bay. The geographical conditions of Muncar which are in the coastal area make the majority of Muncar people work as fishermen. However, there are several villages that are very famous for their agricultural products, especially watermelons. communities In general, coastal have a basic life foundation, which considers the sea to be part of the resources to fulfill their livelihoods, community welfare and regional economic growth. Indonesian coastal communities have certain perspectives on marine resources and marine perceptions. The perspective of coastal communities to respect the strength of marine resources is usually manifested in a hereditary tradition. This tradition is manifested through a form of ritual. The ritual of the coastal community is called picking the sea which aims to express gratitude because the sea has provided abundance and fortune in one year of fishermen's life. Such rituals can be said to be a form of coastal community culture.

Like other coastal areas, Muncar has a traditional culture of Muncar people's party rituals called sea quotes. The Petik Laut ritual activity is carried out in Tanjung Sembulungan in

the month of Muharram Hijri calendar, Muncar Beach and aims to be grateful for fish products from the coast, as well as activities in agriculture, at the time of the rice harvest. The coastal area holds a ceremony called "metik", which means taking blessings. The purpose of picking the sea is not just to express gratitude to the creator.

Picking the sea as a party for the people of Muncar also aims as a place for Muncar fishermen to get along. The four tribes in Muncar are the Madurese, Javanese, and Bugis. and The Osing tribe will show its uniqueness at a series of sea picking events using their tribal attributes or traditional clothing. Meanwhile, other tribes will mingle with the Muncar community.

The expression of these feelings is manifested in the form of tasyakuran activities up to the tradition of the people performing this ceremony together with the traditions that still live in the Muncar fishing community as an effort to inherit the traditions of their ancestors that have been going on for a long time. The religious value of the sea picking ceremony, which is asking God for the fishermen to be rewarded with abundant marine products in the coming year. As one of the media requests to God Almighty, to always be given protection, be kept away from danger and be awarded salvation. Grateful for the grace of God Almighty which has been bestowed in the form of fishing results that do not stop throughout the season.

As one of the efforts to instill a feeling of love for the sea for the fishing community of Muncar, so that marine life that has brought benefits can be preserved sustainably. This means that the sea picking ritual also aims to bring humans closer to nature again. Humans will never be separated from nature, therefore humans must still face nature. The movement to face nature is what motivates Muncar residents to always protect nature and remind local people to always care for nature.

Wringinputih Village is a clear example of protecting nature for the Muncar community. Tembokrejo Village is also a supporter by being a pioneer for the community not to throw garbage into the sea but to manage it by bringing benefits to the local community.

#### **The values of Muncar's ecological wisdom.**

The results of the data analysis can be found in the ecological and cultural wisdom of the Muncar community that can be transmitted to students in shaping character. These values include: environmental preservation, mutual cooperation, religion and sustainability.

Environmental Conservation The Muncar community always tries to improve its environment, especially in cleanliness around the Muncar beach. They maintain the balance of forest functions and benefits for the welfare and harmony of human life. The community believes that protecting and preserving nature is a responsibility and an obligation that cannot be negotiated. If this obligation is not fulfilled, the life for the next generation will be worse than the present generation.

The value of environmental conservation in the Muncar community is reflected in the commitment to mangrove forest conservation activities carried out by the people of Wringinputih village in a sustainable manner. The community also invites visitors to participate in preserving mangroves by requiring all forms of activities around the wringinputih village to be ended or initiated by planting mangroves and cleaning the area around the coast. Waste management that continues to develop proves that the community continues to try to improve nature. Cooperation is the most important part currently in Muncar sub-district. Every community activity is always carried out in the spirit of mutual cooperation. Mangrove forest conservation will not work well if people do not help each other and make each other aware of the importance of protecting nature.

Carrying out all activities can create harmony in the Muncar community. At the sea picking event, the gathering of all indigenous peoples from Java, Osing, Madura and Bugis showed that the Muncar community could live side by side and harmoniously between tribes.

Sea picking means picking, taking, collecting or obtaining marine products in the form of fish that can support fishermen. So picking the sea is a traditional ceremony or ritual as a thanksgiving to God, to ask the fishermen for the blessing of sustenance and safety. The value of religiosity is defined as a belief about certain religious teachings and the impact of those teachings on everyday life in society, as well as as a pioneer for the life of religious people to become stronger. That strength cannot be separated from its success in opening itself up continuously to the center of life. The relationship between humans and their creators is found in the recitation of prayers by shamans and caretakers to God with the aim of asking for fluency and salvation to God Almighty.

Sustainable rotation of the use of mangrove forest resources continues to be encouraged by fishermen. This is evidenced by the obligation for anyone carrying out activities in the mangrove forest area to start or end by planting mangrove tree seedlings.

#### UTILIZATION OF MUNCAR ECOLOGICAL WISDOM AS A LEARNING SOURCE

Based on studies on Core Competencies and Basic Competencies in the 2013 Curriculum, the values that exist in the ecological wisdom of the Muncar community can be integrated into Core Competencies and Basic Competencies at the grade IV Elementary School level. In the context of learning, the cultural wisdom of the Muncar people in preserving the environment and source of learning will have a positive impact on the development of learning activities in the classroom. The problems often faced by teachers regarding the limitations of student book sources can be overcome by making learning resources that are not fixed only focus on text books / student books. Learning resources in social studies can be interpreted more broadly, including the social, economic, and cultural environment of everyday students. The contextual approach is an alternative that is

contemporary to correlate social studies material with social issues that exist around the environment where students live.

Things that can be used as social studies learning materials in schools are how the muncar community uses marine resources for the welfare of the surrounding community, sustainable conservation by the community to protect the environment, proper waste management that is beneficial to society and the values that exist in the community's ecological wisdom. Muncar.

The summary of the material, namely, How the emergence In one learning theme in elementary schools, there is more than one subject so that the ecological wisdom of the emerging community is made in written text teaching materials related to the subjects. The written text is expected to help the teacher to correlate the material with Muncar's ecological wisdom. The delivery of material will be easier and more varied. Students who are introduced to local wisdom to stimulate students will then continue to read texts about energy sources. After discussing energy sources, students will continue by answering the table of changes in activity energy in the picture and discussing the energy sources used by the Muncar community in their daily life.

The teacher provides meaningful values inculcation in the ecological activities of the Muncar community related to the text "Muncar Rumahku". The values of environmental care, harmony, mutual cooperation, religion / gratitude and sustainability will be very important to convey to students from an early age. Students will be more aware of the importance of protecting the environment and better understand the potential of the natural surroundings where students live. Apart from that, it can also maintain the existence of Maritime culture.

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Waste management properly to protect the environment and can improve community welfare. The opening of a waste management facility is very beneficial for the surrounding community, because it opens new job vacancies and the results of waste management also benefit the community such as compost for agriculture. As well as the values that exist in the process such as environmental preservation / environmental care, harmony, cooperation / togetherness, religious / gratitude and sharing. maintaining their ancestral culture is an important source of social studies learning in an environment that is increasingly deteriorating in quality.

The principle of balance and sustainability in cultivating nature is an important value that must be passed on to students. This value is born from the human mind as a

member of society as a guide in carrying out daily activities. There are many values contained in the system of protecting the environment that develops in the Muncar community. Meanings and values that are important in building a harmonious relationship between humans and between humans and nature.

Activities that lead to preserving nature in Muncar District can be integrated into learning in schools in the environment so that students know more about the potential of natural resources around students. Mangrove conservation and waste management as a culture to maintain the ecology of the Muncar area can be used to increase the knowledge of grade IV students about their natural potential. The use of the phenomenon of local communities as an alternative.

#### **4. CONCLUSION**

Muncar community activities in protecting the environment with sustainable Mangrove Forest Conservation. Conservation activities can improve the economy of the surrounding community. In addition to conservation, the Muncar community also has a waste management system for economic value goods and does not endanger the community. The potential possessed by the Muncar community regarding marine tourism is very beneficial for the Muncar community in the regional economic welfare.

The ecological wisdom of the Muncar community is used as an alternative source of learning in class IV theme 9 richness of the country, sub-theme 2 of the use of natural resources in learning 1, namely by introducing the marine / marine potential possessed by Muncar sub- district so that students are able to recognize and understand the phenomena around them their environment.

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