

LOCAL VALUES OF SITU LENGKONG CONSERVATION FOREST TO DEVELOP STUDENTS' GREEN BEHAVIOR THROUGH HISTORY

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ABSTRACT

In this study the authors will examine how the implementation of local values of Situ Lengkong conservation forest connected with the development of green behavior in SMAN 1 Lumbung into the teaching of history that would related to our daily life so that the students can understand the local values and knowing that the neighborhood can be a source of learning. Researchers formulate this study into three questions, there are: what are the local values that related to green behavior in Situ Lengkong conservation forest as a learning source, how the implementation of the history teaching in developing learners' green behaviors using the Situ Lengkong conservation forest at school, what is the result of history teaching of green behaviors learners utilizing the Situ Lengkong conservation in school. The approach in this study used a qualitative approach with inquiry naturalistic methods. The data collection techniques used in this study was interviews, observation, and documentation study. The results of this study presented that the local values of Situ Lengkong conservation forest certainly related to the development of green behavior and can be used as a source of learning. The teachers has already developed the green behaviors of Situ Lengkong conservation forest and internalized it in history teaching in SMAN 1 Lumbung. The local values related to the green behavior of Situ Lengkong conservation forest have been actualized in the students' daily both within the school and in the community.

Key words: *Local value, Green Behavior, History learning.*

Introduction

In the last few years, there are lots of social problems occurring as a result of indifference to the environment. Arief and Ganjar (1997:15) argue about the two types of causes of environmental problems in Indonesia as follows:

1. Environmental risks arising from the activities, behaviors, attitudes and customs of traditional communities.
2. The 'modern' risk arising from the customs and way of life that comes with modernization.

Facing globalization with all its effects and population explosion caused the need for more extensive living space, so the impact on the reduction of green space in the form of forest and agricultural land used for residential areas. The increasing population also increases the amount of demand and

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consumption of natural resources. There are some cases where forest area is reduced due to crimes such as illegal logging.

Globalization is one of the causes of environmental degradation. Even Capra (2009:165) explained that "environmental destruction is not only a side effect, but also an integral part of the global capitalism design". The main focus of globalization is the increasing economic productivity and ignoring sustainability and environment balance.

An effort to develop attitudes and behaviors that support the requirement of environment education is eco pedagogy education. As stated by Antunes and Gadotti (Indika, 2011:3) as follow:

"Education is connected with space and time where the relationships between the human being and the environment actually take place. They happen primarily at the emotional level, much more than at the conscious level. Thus, they happen much more in our subconscious; we do not realize them, and many times we do not know how they happen. So, the eco - education is Necessary to bring them to the conscious level. And eco - education requires a pedagogy.

Just as Supriatna stated (2011:68), as follows:

"Eco pedagogy can be translated as an approach and the learning process to establish the students' knowledge, attitude, character, and skills, consistent with the green living movement. The approach does some learning process to provide an understanding of the limitations of natural resources and the skills needed to solve the problems".

In this study, eco pedagogy approach had been integrated into the history learning process at school embodied in the form of behavioral development. Development behavior was the behaviors that care to the environment, which the writer named it as the green behavior. Thus, the green behavior is the application of eco pedagogy which is a form of "Teaching Sustainability with the Earth Charter" in realizing the development sustainable in life.

In the enactment of law of Indonesia No. 32 2009 about the Protection and Management of the Environment, Chapter X consist of Rights, Duties and Prohibitions. Article 65, 1st and 2nd paragraph written as follows:

1. Every person has the right to a good and healthy living environment as part of human rights.
2. Everyone is entitled to education of environment, access to information, access to participation, and access to justice to fulfill the right to a good and healthy environment.

Based on the article above, a student has the right to obtain the information about the environment, such as through the green behavior development through the teaching of history at schools. It was expected that learners are able to recognize the arise problems as a result of a disregard for the environment, have a better understanding and empathizing with an attitude that arise within the students to develop environmentally friendly behavior, care for the environment, do the "green behavior" that achieved through the process of learning history.

Article 9 of Law No. 4 of 1982 on Basic Provisions of Environmental Management stated that:

“The government is obliged to grow and develop public awareness of the responsibilities in environmental management implemented either through formal education ranging from kindergarten or nine years of elementary education until college, as well as through non-formal education.”

Considering the environment, a grand values that can be studied from the existing communities around the forests are local wisdom in managing the environment. It is an important value owned by the communities surrounding the conservation forests or banned forest in activities which is related to the nature exploration and exploitation, the local values that could increase cultural values which is human wisdom in managing nature.

Related to the environment in which is consist of cultural values, Wahab (2008:137), said, “The students living in the community therefore students need to know the life of the community”. According to him, “one of the things that are faced by members of the public is social issues”. Various social problems cannot be separated from the natural phenomenon or the physical environment which people live in and interact. As an applicative example, the issue of global warming can be studied started from local dimension of a cultural value of the society around the conservation forest who is able to maintain the environment or the forest.

Local wisdom according to Atmodjo in Effendi (2011: 8), is the absorption ability of foreign cultures selectively, means adapted to the local environment and conditions. The ability is relevant with the purpose of teaching history.

School is formal education where the education process is not only provides a process of imparting knowledge from teacher to students, but also a process that can develop not only students’ cognitive but also affective and psychomotor. As Sadulloh (2010; 197) noted that:

“Education at school is a learning process which is a series of activities that allow for changes in the structure or pattern of behavior in a person’s cognitive abilities and affective skills are aligned, balanced and jointly participate in improving social welfare”.

History education as one of the subject of study that were developed in the school became one functional tool in relating the achievement of national education goals, which is:

“ Developing skills and form the character and civilization of the nation’s dignity in order to achieve the life of the nation, aimed at developing the potential of students to become a man of faith and fear of God Almighty, noble character, sound knowledgeable, skilled, creative, independent, and become a democratic and responsible citizens” (3rd Article, the National Education 2003).

History learning should prepare learners to be able to give the advantageous in society. This is accordance with what is stated by Hasan (2012:25) that:

“In the future the history of education is as an education medium is not relating to inanimate objects but with generation full of idealism, the potential, and the

nation's life-support in the future. As a man they do not just have an intellectual intelligence but the others intelligence that make them to become a human. They must be smart in emotion, the attitude, the hard work, the life of the nation and the humanity. History education need not confine itself to mere science principles but also basically have the ethical aspects and other affective aspects”.

To realize these objectives, the learning process is not only limited to the aspects of knowledge (cognitive) and skills (psychomotor), but also includes the moral aspect (affective) in realize that life has problems, challenges, obstacles and competition. Through the history education, learnersintellectuallynurturedanddeveloped their mental abilities become skilled and social cared citizens and responsible accordance with the values contained in The Five Pillars (Rosnenty, 2010: 2).

Judging from the purpose and scope of history learning, actually the environmental problems have become part of history learning materials. Students at the school often confronted with the facts of life issues in the neighborhood. Many of them do not understand the causes of environmental problems and how to react. The environmental problems such as floods, forest fires, mounting trash, dirty environment and disease that often they see or even experienced, sometimes only considered as a reasonable event occurs and is not felt as a problem by the students themselves.

One of the effort to develop learners green behavior especially in the history teaching learning at schools is by utilizing the existing conservation forest in the surrounding

neighborhood of the learners. To increase the response of the students to the history lesson is to create a learning patterns associated with environmental situations.

Education should be able to change the paradigm of which fragmented into an ecological approach that puts education in a context of interrelated environmental (ecological approach). The occurrence of the various disasters in the universe are the act of hand, thought, and human hearts have been made aware that education should be capable of creating a balance between human life in this universe. Environmental and conservation issues are outstanding issues related to individual education that need to be practice.

Cultivating something needs a process therefore we should teach to plant and preserve the trees continuously to children since an early childhood so that what is taught will be stay strong in the children's' hearts and minds. That's why, one of the reasons these activities involve the children in elementary schools, to teach and pass the good things to the children so that they love nature, plants, and the environment and together make Indonesia radiant, healthy, clean, tidy and beautiful. The plant habit began at an early age because children are a plagiarist, the kids love new things and they are a good field for imparting education, than they are expected to be embedded love for nature and the environment until they grow up.

Actually Ecology science can also be used as a character building science or character building for children. Because children can be trained with Ecology to customize protecting the environment in the daily life application and later on can be applied to their life to come. (aniwidya, 2013).

Utilization of conservation forest as a green behavior can provide the experiences that cannot be found in the classroom. They can see directly the condition of conserved areas that surround them which can be made as a learning source in history class. These experiences are very important for students to learn. According Hubermas (Budiningsih, 2007:73) "Learning will occur if there is an interaction between the individual and his environment". Through the interaction with the object and its environment, the understanding of the object and the environment will increase and more detailed. In addition to experience, the students will become true learners, as the opinion of Pragmatism, "Student is a subject that has the experience to be able to use his intelligence to solve problematic situations. A student (in) learning as he act in the environment and, in turn, stimulated to act by the environment" (Knigt, 2007:118).

Increasing Ecological intelligence is needed, because the attitude of today's society that feels very arbitrary to the surrounding environment as disastrous for the environment. Floods, fires, landslides, the depletion of the ozone layer are some of the disasters caused by selfish human actions are not thinking about the result of the imbalance of our own adverse Ecology.

This section will discuss the importance of improving the intelligence Ecological in History learning. Ecology in history learning is a very close link. To know, to understand and to apply Ecological intelligence is essential in improving the community awareness. After understanding what Ecology is, the society will becomes more understood how to preserve the environment, how to maintained the nature and beauty of earth. Tan, ecological science should be fostered,

starting from early childhood Go Green (Green Behavior) is the act of saving the Earth that now experiencing global warming as a result of human activity. Increasingly barren forest, the trees are able to absorb the dust and hold water which are decreasing. Meanwhile, the river is very dirty because of the detergent waste everywhere. The global warming melt the icebergs at the poles causing sea levels going higher that the earth grew increasingly vulnerable to disasters.

In turn, learning history using the conservation forest is no longer require students to memorize some material but it's more teach on how they can adapt to the continuously changing world, so the learners' green behavior can also develop.

Situ Lengkong conservation forest was guarded by various taboos that used as the controller of all human activities associated with the place. The obedience to taboos inherited from generation to generation makes forests remain sustainable. For the community forest is a symbol of the continuity of life.

Conservation forest of Situ Lengkong as the focus of this study is also called Nusa Larang. The origin of *Nusa Larang* is relating to magical things until now. Situ Lengkong now is relying to the region of the Panjalu village/district of Ciamis, West Java. In Sundanese, the word 'situ' means the lake. The Situ Lengkong or also known as Situ Panjalu located at an altitude of 700 m above sea level. In the middle of the lake there is an island called Nusa Larang or Nusa Gede or some people also call it as Nusa Panjalu. According to folk legend and Chronicle of Panjalu, Situ Lengkong is an artificial lake, this area was used to be Legok area (sundanese: valley) which surrounding the hill called Pasir Jambu (In Sundanese: sand means hill).

Panjalu people, especially around the Situ Lengkong have a history, or more precisely called the origin. The origin of the prohibition Forests (Situ Lengkong conservation forest) is one of the myths that developed in the Panjalu community (Ciamis). The myth rooted in the oral tradition that told for generations. The oral tradition is one source of historical writing with a variety of weakness. (Effendi, 2011: 3). This is according to Widja's opinion (1991: 63), "The oral tradition also has important role as an attempt to reconstruct the past of a particular society or community".

Nusa Larangs' area is about 16 hectares. The island has been designated as a reservation since February 21st, 1919. On dustch kolonial era, Nusa Larang is also named Koorders island as a tribute to Dr. Koorders, a founder and first chairman of the *Nederlandsch Indische Vereeniging tot Natuurbescherming*, which is a Dutch nature protection association founded in 1863.

As a reservation, Nusa Larang primary forest vegetation is relatively intact and grow naturally. There are several types of flora such as Kondang (*Ficus variegata*), Kileho (*Sauraula Sp*), and Kihaji (*Dysoxylum*). In the lower part of the island there are Rattan crops (*Calamus Sp*), Tepus (*Zingiberaceae*), and Langkap (*Arenga*). While the fauna that live on the island, such as the squirrel (*Calosciurus nigritatus*), Owl (*Otus scop*), and bats (*Pteropus vampyrus*). (Sukma, 2013).

Primary forest that located in Nusa Larang lay precisely in the middle of this Situ Lengkong, the sustainability are seriously reserved. It is proved by the things that are taboo in Panjalu community, such as not everyone can enter the forest (must be escorted or guarded by the officer), the

prohibition not to cut down trees in the forest area, because it will be going to bring a bad luck to the person who cut down the tree. So because of the taboo or mystical things, people do not dare to break it, because they are feared that the bad luck will befall on him.

Regardless of the mystical elements in it, the understanding of these values must be owned by learners, nowadays or later on. Therefore the traditional values that developed in the present context is important to be a study of the learning history so internalized by learners.

Dealing with the reasons and important goals above, this research was then undertaken to determine how the values of local wisdom Situ Lengkong protected the forest in relation to developing learners' green behaviors through the history learning SMA 1 Lumbung.

The reason researchers make SMA Negeri 1 Lumbung as a research site because SMA Negeri 1 Lumbung is the nearest school with the main focus on research that Situ Lengkong Prohibition Forest or Conservation Forest that protected by some prohibitions or taboos. Besides, SMA 1 Lumbung was developing green behaviors in history learning, because they see the environment phenomenon that is increasingly damaged so that learners should be concerned about the environment.

For Panjalu Community, this conservation forest not just ordinary forest, this forest is considered sacred. Therefore the generation or learners must understand its history or value of local knowledge of Situ Lengkong conservation forest that full of history that should be known, conceived and maintained by society including learners.

Beside the role of the next generation including learners, teachers are also have important roles in developing the teaching of history related with the environment surrounding the learners. Teachers as facilitator in education must be sensitive to any changes that occur in the environment. The existence of Situ Lengkong conservation forest helps the history teacher at SMAN 1 Lumbung to develop learners green behaviors through the learning of history.

Literature Study

Purpose and History Education Material

In the law of Department of Education No. 22 of 2006 regarding Content Standards for Primary and Secondary Education, stated that the purpose of learning history is as follows:

- 1 to build the awareness of students about the importance of time and place which is a process of the past, present, and future.
- 2 to trains the learners' Critical power to understand the true historical facts are based on a scientific approach and scientific methodology.
- 3 to increase the learners' appreciation of the historical heritage learners as evidence of Indonesian civilization in the past.
- 4 to develop students' understanding of the process of formation of the Indonesian nation through a long history and still proceed to the present and the future.
- 5 to raise awareness within the students as part of the Indonesian nation that has a sense of pride and patriotism that can be implemented in various areas of life, both nationally and internationally.

While the materials listed in the history textbooks should contain material that is consistent with the objectives that have been defined above. Historical material, according to the law of Department of Education No. 22 in 2006:

- 1 Contains the values of heroism, exemplary, pioneering, patriotism, nationalism, and unyielding spirit underlying the formation of learners' character and personality.
- 2 Consists of repertoire on the civilization of nations, including Indonesian civilization. The material is a fundamental education material for the formation and creation of civilization of Indonesia in the future.
- 3 Instills awareness of unity and brotherhood and solidarity to unite the nation to face the threat of national disintegration.
- 4 Loaded with moral teachings and wisdom that is useful in addressing the multidimensional crisis faced in daily life
- 5 Useful to inculcate and develop a responsible attitude in maintaining balance and environmental sustainability.

So, meanwhile, according to Hasan (2012:7), the purpose of history education in high school are:

- 1 Developing an exploration of selected historical events both locally and nationally
- 2 Developing the ability to think critically and creatively
- 3 Built social awareness and spirit of nationality
- 4 Developing the curiosity, inspiration and aspiration

- 5 Developing values and heroism and leadership
- 6 Developing the ability to communicate
- 7 Developing the ability to search, to process, to package and to communicate information

Based on the things above, the purpose of history education was not merely learners' intellectual oriented, but much intelligence possessed as humanity aspects. He must be smart in emotion, attitude, and hard work in the life of the nation and in the lives of human beings. History education doesn't need to confine itself to mere scientific rules that basically also have the ethical aspects and other aspects (Hasan, 2012:25).

Local Wisdom

Local knowledge is a local community identity that full of values as a guide of people's lives. According to Mutakin (2005: 43) the local wisdom is:

The ability to think, feel, behave and act as a person or group of people in an effort to introduce and give ideas, concepts, hopes, and suggestions or information regarding the number of values and norms as a reference of how life and life should be developed, enjoyed so meaningful and beneficial to the individuals concerned as well as the environment.

Local knowledge can also be interpreted as a Local Development, the local development towards change. Local knowledge and local development evolved in the aftermath of cultural contact or acculturation with other cultures, especially those coming from India (Hindu culture). But the original elements in pre - Hindu era also have the important decisive power, so that the original elements

are not lost. Indonesian local values is the absorption ability of foreign cultures selectively, means adapted to the local environment and conditions (Atmodjo, 1986:47).

While the definition of local genius as a whole covers and identical to Cultural Identity, which is defined as the identity or personality of Indonesian culture (Soebadio, 1986: 18-19). Besides, the characteristics and nature of the local genius was basically, first; able to withstand to foreign cultures, second; have the ability to accommodate elements of foreign cultures; Third, have the ability to integrate elements of foreign culture into the native culture; fourth, have the ability to control, and; fifth, able to give direction to the culture development (Mundardjito, 1986: 40).

Sutarto (2006:1) mentioned local wisdom or local values (indigenous) used as a guideline in social life is a central part of the tradition. Sutarto further explained that the tradition is hereditary habits that reflect civilization of the supporters. Local tradition shows how community members behave, both in the worldly life and the supernatural or religious life. Local wisdom is a tradition organize how can humans relate to other humans, and how humans treat the environment.

In Supardan, (2012: 6), if we borrow the term stated by HG Quartrich Wales in his book *The Making of Greater India: A Study in South-East Asian Culture Change* (1948 3-4). Development of green behavior of Situ Lengkong conservation forest can be categorized as "Local Genius". Where the definition of local genius covers the whole and identical to Cultural Identity, which is defined as the identity or personality of Indonesian culture (Soebadio, 1986: 18-19).

Local wisdom can be derived from the culture of the people in a particular area.

In historical perspective, local wisdom can establish a local history because the study of local history is the study of the community life or the community particularly from a certain environment in the dynamics of development in various aspects of life, Wijda in (Koentjaraningrat, 1986). The establishment of local knowledge in a society is generally not known exactly when arises. Generally, since the community was illiterate. This illiterate tradition started the oral tradition.

Green Behavior

Because of so many environmental problems, there are many activities or movements that can foster environmental concern, these movements often use the term “green” that is identical with the plants Mumuh and Sumarlin (2011) has stated:

“Green now is the color that symbolizes the longing for nature. In the midst of the rate of damage continue to plague the earth, when environmental issues such as “global warming” became very scary and the impact was felt, the color green records the human consciousness to restore sustainability of the earth. Green is the spirit of “back to nature” as well as resistance to destructive behaviors. The small example, the green color is now used as a conservation jargon, such as “go green, green earths, green planet, green generation, or even green school”. Then comes the term green environment, green mentality, green school, think green, green world, and many more, which aims to foster environmental concern”.

Surpriatna (2012) has stated, “all terms that refer to the ecological competency or

ecological literacy (ecoliteracy). Ecological literacy is defined by a variety of experts but have the same goal, namely the establishment of the community intelligence that is necessary for sustainable development”.

Based on the desire to develop a caring attitude towards the environment is the reason that the authors are interested in researching the development of “green behavior” through the history teaching at school. All the movement that began with the earth charter that focuses on sustainable development that is more effective when administered in education through a program with the teaching sustainability with the Earth Charter in the ecopedagogy actually its means nothing if it is not manifested by behavior.

Green behavior can be interpreted as an act of behavior based on a value, norms and rules that give priority to environmental concern. The green behavior is will be studied by researcher at senior high school students (SMA) through the history teaching.

Research Methodology

The research on the use of conservation forests in developing learners’ green behaviors through history teaching uses a qualitative approach with interactive qualitative research methods aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions thoughts of people individually or in groups. Qualitative research has two main objectives; first, to describe and explore, and second, to describe and explain.

Another term that is often used with the meaning of qualitative research is a naturalistic research. Lincon and Guba (1985:39) uses the name of Naturalistic

Inquiry, because of the prominent features of qualitative research is a way of observing and the data collection is collected with natural setting/natural background, means without manipulating the subject under study (as it is, natur). In terms of orientation, naturalistic research is oriented process. Because of the process-oriented, naturalistic study deemed it appropriate to solve research problems related to human activities.

In qualitative research, the researcher became the instrument or tool of the research. In the interaction of qualitative-naturalistic research or interactions between the subject and researchers are very important and it can only be studied by humans or the researcher itself. The data collected are not explicitly expressed through language and activities, but also implicitly in attitudes and behavior (Lincoln & Guba 1985:39).

Discussion

1 Analysis of the Local values related to Green Behavior of Situ Lengkong Conservation Forest as a learning source

Direct observation conducted by the researchers to observe the local values of Situ Lengkong conservation forest related to the development of green behavior of students at SMAN 1 Lumbung, led to the assumption that the students are from the surrounding area of the Situ Lengkong Conservation forest that full of local values related to green behavior that can be used as a source of learning on the subjects of history in the classroom .

The values of local wisdom in Situ Lengkong Conservation forests can be known by seeing the location or existence

Table 7.1 Relations between local values of Situ Lengkong Conservation Forest with the history Learning Materials

Material	Situ Lengkong Conservation Forest	Local Values	Interpretation and Green Behavior Development
- Hindu-Budha Kingdoms in Indonesia - The falling of Indonesian Hindu-Budha tradition	- forest Prohibition - Ancestors Tomb	- Ancestral mandate to be maintained and preserved. - Exploration of the forest ban were restricted (as a form of value preservation)	Historical and cultural heritage of the Padjadjaran Kingdom that are still firmly held by the public, for example on local knowledge related to environmental conservation
	There is a prohibition (rule orally) taboos. Such as the act prohibition when in the woods	The value of environmental conservation	Example: King Purnawarman as a king of Tarumanegara have had views about environmental concerns such as making Gomati channel in order to avoid the floods, it is listed in the monument inscription. What has been done by the Purnawarman used as a benchmark by the next successor of Padjadjaran kingdom including in Ciamis as part of the Sundanese or Padjadjaran kingdom.
	The Location of Situ Lengkong Conservation Forest is strategic. The forest fortified by the lake.	Local knowledge related to the value of beauty	
	Forest potential (various types of plantation covering the land, as water reservation, the biodiversity, weather and climate stability).	Ecological values associated with health and freshness as well as the balance value.	

of the Situ Lengkong Conservation Forest that fortified the lake so that access to the forest rather difficult and it could avoid the looting or illegal logging. The location of the forest is in the middle of the lake, looks very beautiful. This is the beauty value contained in the forest that can taught to students.

The other value of that researcher found is that the indigenous community holds firmly taboos that exist in the forest to maintain the forest preservation, because of the taboos and myths are forbid for anyone to enter the forest, and to cut down the trees in the forest. The community is obeying the taboo things for fear of breaking it will causing reinforcements or havoc on him. Thus Situ Lengkong preservation forest can avoid the logging and looting, it is the preservation value that exists in the Situ Lengkong conservation forest.

In line with Mutakin's opinion (2005: 43) that local value is a local community identity full of values as a guide, guiding people's lives, namely:

The ability to think, to feel, to behave and act in a person or group of people in an effort to introduce and give ideas, concepts, hopes, suggestions or information regarding the values and norms as a reference of how life should be developed, enjoyed so meaningful and beneficial to the individuals concerned as well as the environment .

Furthermore, Sutarto (2006:1) mentioned that local knowledge or local wisdom (custom) which is used as a guideline in social life is a central part of the tradition. Furthermore Sutarto explained that the tradition is hereditary habits that reflect civility of the supporters. Local tradition

shows how community members behave, both in the worldly life and magical and also religious life. The local knowledge is a tradition that governs how people interact with other humans, and how humans treat the environment.

Panjalu indigenous communities' local values have an orientation towards environmental issues which has been proven historically. This have been reflected in the traditions and myths which are understood by the Panjalus' as an effort to preserve the environment to sustainable development. Related with the preservation of Situ Lengkong conservation forest, there are taboos which adhered by local people such as a ban on cutting trees, forest products, speak carelessly, and indecent behavior, if all the taboos are violated then everyone will get a disaster. Even if the logging was done by a lot of people would be a disaster for the community.

If we see at some of the prohibition (taboo) in the society, it appears that the inheritance of the historical values of local wisdom-oriented environment has been going on from time to time. There is also a myth about Situ Lengkong conservation forest that have been believed by the local community that there is a guard in the forest which is a dragon, supposedly when there is forest disruptive or destruction then the dragon will come out and angry.

The communities that maintain the forest as part of their lives, will be protected by some means that we deem unreasonable as not taking timber in the forest because it will cause the anger of supernatural creatures that guard the forest; if you walk into the forest cannot speak indecently unless it will cause something bad, and others prohibitions that may damage the forests. Also the values of

local wisdom of Situ Lengkong conservation forest is the beauty value of it that can be seen from the location of protected areas of Situ Lengkong which are in the middle of the lake, the shade of the trees makes the air around Situ Lengkong are very cool, certainly it can reduce the air pollution so that the surrounding area are healthy and clean, it is suitable with the Islam teachings that cleanliness is part of faith. This is the health value of Situ Lengkong forest.

Seeing the Situ Lengkong forest where there are shady trees, crystal clear water lakes makes the surrounding environment are cool and comfortable, this is also the local value of the forest which is coolness value. Because the forest preservation is maintained the balance of the ecosystem is preserved, the forests are located in the middle of the lake use as water storage as the source of human life especially forest communities. The environment and human cannot be separated therefore we must preserve the environment, cleanliness and beauty of the environment, if the environment is clean and beautiful so coolness will be felt, so that the ecological balance is maintained.

As Sumaatmadja (1986:83) revealed that, the environmental problem is a problem that occurs in the human environment, which threatens peace and human welfare. The environmental problems caused by the imbalance between human components (population) with the environmental as reservoir and guarantor of human life.

One effort to raise awareness of the environment is through ecopedagogy education. Just as disclosed by Surpriatna (2011:68) as follow:

“Ecopedagogy can be translated as the approach and the learning process to establish the knowledge,

attitude, character and skills of the students aligned with the green living movement. In this approach the learning process is carried out to provide an understanding of the limitations of natural resources and the skills needed to solve the problem”.

History-based ecopedagogy learning aims to prepare students with ecological intelligence or competence. The Intelligence is in the form of an understanding of sustainable development, an understanding of the limited natural resources, the ability to adapt or to live in harmony with the environment that upholds justice in order to prepare future generations that will be faced with ecological problems (Surpriatna, 2012:180).

Through the ecopedagogy approaches which integrated in the teaching of history to develop behavioral care about the environment, which then called green behavior. Green behavior is the act of saving the earth which is now experiencing global warming as a result of human activity itself. Today the earth's carrying capacity has been greatly reduced due to over-exploitation by humans in theme development. Increasingly barren forest and the decreasing of the trees those are able to absorb and hold water and dust. Starting from keeping the school environment clean and can behave friendly to the environment.

Green behavior can be interpreted as an act of behavior based on a value, norms and rules that give priority to environmental concern. The researcher will try to study this green behavior on high school students (SMA) through the history teaching.

Local knowledge can be derived from the culture of the people in a particular area. In historical perspective, local

knowledge can establish a local history. As the local history study is the study of the community life, especially a community of a certain environment in the development dynamics in various aspects of life. Wijda in (Koentjaraningrat, 1986). Generally, the establishment of local values in a society is not known exactly. In general, since the community are not familiar with writing (illiterate). This illiterate tradition started to the oral tradition.

Historically oral tradition explains a lot about the past of a society or a community origin. The development of this oral tradition can be a public trust or society believes. In a society that is not familiar with writing there is an attempt to immortalize his past experiences through stories delivered orally and continuously passed down from generation to generation. This kind of Inheritance aims is that the next generation have a sense of belonging or a love to the story of their past. The oral tradition is a way of passing on the history of the people who are not familiar with the writing, in the form of verbal messages in the form of statements made by people who lived in the past generations before the present generation.

As samples of local value possessed by a society especially by Panjalus' society is a very important learning source as the global cultural influence grew stronger. The important of local values in teaching history as Atmodjo opinion (1986:37; Chapter 1:8), that "local knowledge is the ability to absorb the foreign cultures selectively, means adapted to local conditions and atmosphere". The wisdom is also highly qualified in counteracting the negative cultural globalization in the form of environmental destruction. By putting the local values including environmental wisdom of Situ Lengkong Preservation forest, the learners will inherit the noble values in daily

life. The cultural inheritance will effectively do through the history education. The local value is knowledgably implemented as a source of learning history. This is in accordance with the opinion of Susilo (2008: 161) that "it is important to reinstitutionalize back the traditional local wisdom as it saves the environment".

2. Analysis of Implementation of Teaching History in Schools in Developing Learners' Green Behavior using Situ Lengkong Conservation Forest

The various components of the learning system can be a learning support that can affect the success of student learning. Researcher in conducting the observations of history teaching with the values of local wisdom of Situ Lengkong Conservation forest in developing learners' green behaviors, identifying the external and internal environment which is owned by SMAN 1 Lumbung as part of the community. The purpose was to find out the support and the inhibitory learning source holistically, so that researchers are able to analyze the history learning that includes local history learning material that comes from surrounding community.

Learning can also be viewed as a process where the history teacher should be able to organize the learning process so that students can learn. According to Komalasari (2011:3) furthermore, the learning process conducted by the teachers is to facilitate students' learning by giving the attention to the learning process, which includes: (1) Preparation, started by planning an annual teaching program, semester program and compiled the teaching preparation (lesson plan). Also preparing the complementary devices that include visual aids and evaluation

tools, the use of additional sources of books, teaching learning aids, teacher always give attention to it, (2) implement the learning activities that already prepared by the teacher before. Teacher realized the structure and learning situations by using approaches, strategies and methods that have been already designed and implemented, provide an optimal service to students, (3) to follow-up the study managed by teachers to provide enrichment and also provide assistance to students who have learning difficulty.

History learning of the local values of Situ Lengkong conservation forest in developing green behavior as a source of learning local history is actually important to give the understanding on subject matter from history textbooks with locality state students. Actually, students can associate learning materials that exist in text books with contextual -based learning materials. Blanchard (2001) and Berns & Erickson (2001:2) argue that:

Contextual teaching and learning is a conception of teaching and learning that helps teachers relate subject matter content to real-world Situations; and motivated students to the make connections between knowledge and its applications to their lives as family members, citizens and workers and engage in the hard work that learning requires.

According to Johnson (2009: 67) is more clearly revealed about CTL, which is:

CTL system is an educational process that aims to help students see the meaning in the academic material they are learning by linking academic subjects with the context of their daily lives, which are the state of the personal context, social, and their cultural. To achieve this goal, the system includes the following eight components creating meaningful linkages, do

meaningful work, perform self-regulated learning, cooperation, critical thinking and creative, helping individuals to grow and develop, achieve high standards, and use authentic assessment'

With the concept of contextual learning, teachers helped students to associate learning materials which are taught with real-world experienced by the learners, in order to apply in daily life as a student, a community members and part of the citizens. As described in the Komalasari's dissertation (2008:185) who explains that contextual learning contributes to the theory of "meaningful learning" from Ausabel. Learning is a meaningful assimilation for students. The material studied then assimilated and associated with students' prior knowledge. Motivational factors and emotional experiences are very important in the learning event. Students who have a strong motivation will try to get as much knowledge as possible. It will become the beginning of assimilation of new knowledge in the students' cognitive structure.

Based on the study results conducted by researchers, history teachers provide innovative learning using contextual approach. History Teachers provide opportunities for students to understand the school environment with learning history from the textbooks so that students could understand better the relationship between what is learned with the reality on the environment. Teacher as facilitator motivate the students to learn, through the discovery of relevant learning materials for themselves, thus encouraging students to be able to have knowledge based on their own capabilities, such as Vygotsky opinion about social construct related with genetic theories about the genetic law development explains that a person ability grows out of

the social environment and from within the individual.

Based on Vygotsky's opinion, the student's social environment plays an important role in the formation of individual knowledge. Therefore the student learning area can be used as a source of learning history, furthermore locality areas such as villages, districts, counties, towns etc., the territorial integrity and the elements of social and cultural institutions that are in the environment, such as family, settlements, population mobility, mutual cooperation, market, agricultural technology, local government institutions, art associations, monuments and others, Sudrajat in <http://akhmadsudrajat.files.wordpress.com/2008/07/>, is very relevant to be used by teacher as a learning resource as part of local history.

Localities students generally as people who are close to the Situ Lengkong conservation forest, it turns out that students cannot understand the relationship between the learning materials that are always guided by the text books reveals so many fact, so many events. History learning history at school seemed to have no relationship with the environment in which the students live. Through the creativity of history teacher as well as competent professionals, to built contextual teaching history produces students who environmentally friendly to the community (Mulyana and Gunawan, 2007:11).

Based on researcher observations and interviews, the history teachers have done the steps that must be performed as a professional teacher, the teacher steps are as follows:

Teacher has designed the learning objectives of local history, as defined by

the syllabus and the teaching of history was made by Mr. Dedi Koswara, S.Pd as history teachers of class XI - IPS 2 SMAN 1 Lumbung. Researchers find out that the teacher makes a syllabus by referring to the SBC, then translated by SK/KD, lesson plans with indicators, the purpose of learning history, learning materials, approaches, strategies and teaching method, learning evaluation and assessment such as remedial and enrichment. Researchers observed the teachers design learning which include students' environment local potential accordance with SBC. Researchers see the documents held by teachers such as SBC that underlie teachers to create local history lesson plans local by utilizing the local values of Situ Lengkong conservation Forest as a source of history learning in order to develop learners' green, teachers incorporate the syllabus with SBC on History lesson class XI first semester in high school with SK "Analyzing Indonesia's traveling during the traditional countries". While the KD is: "Analyzing the influence of the Hindu-Buddhist religion and culture to the society in various regions in Indonesia". The indicators developed in this matter are as follows: (1) to analyze the development of Hindu-Buddhist kingdom in Indonesia in the political, social, economic, and cultural using the right Indonesian language. (2) Describe some of the factors that cause the collapse of the Hindu - Buddhist tradition in Indonesia.

Researcher see the creativity of subject teachers to design learning materials that exist in history textbooks with learning activities to be carried out, which is through the discussion method, combined with a variety of methods such as lectures, discussion, assignments and field experience.

Contextual learning is based on the research of John Dewey (1916) who concluded that students will learn best when what is learned related to what is already known and

with activities or events that will be going on around him. These lessons emphasize on a high intellectual, knowledge transfer, collecting and analyzing data, solving certain problems either individually or in groups. In this context students need to understand the meaning of learning, the benefits, what is their status and how to achieve it, so the students will realize that what they are learning is useful in their life and they will take their own position that require a useful provision for later life and students will strive to achieve it.

3. The Analysis of History Learning Outcomes in Developing Learners' Green Behavior Using Situ Lengkong Conservation Forest in SMA 1 Lumbung

Based on observations on the activity of class XI IPS - 2 SMA Negeri 1 Lumbung, a description of gaining the awareness values to care about the environment that can be seen in how students develop the moral knowing about the knowledge acquisition of the Situ Lengkong conservation forest and everything inside it. Moral feeling and moral action can be seen from the students' attitude shown towards the environmental situations and conditions.

Learning activities in the classroom requires the interaction between learners and educators in a deliberate and planned learning atmosphere. learning according to Mahfouz (2003:249) is an attempt to guide students to understand, interpret and explain the historical events in the past related to human dynamics as well as a tool to prepare mental attitude in order to train the affective aspects in human beings as a whole.

Researchers observe the local history learning outcomes by utilizing the school environment to Situ Lengkong conservation

forest as a learning source, the researcher conducted the observations in two local history lesson with teacher observation indicators subjects (attached) such as: the teachers' ability to assess students' activity in a question and answer and the teacher capabilities in providing the assessment.

Based on the observations above the researcher view the results that the students understood the school environment with history learning derived from the textbooks so that the students could understand the relationship between what is learned with the reality on the environment. Students can learn local values from the surrounding environment that is Situ Lengkong conservation forest that can develop green behavior on students themselves.

Conservation forest of Situ Lengkong that full of historical stories about Padjadjaran kingdom during the time of King Purnawarman as a king of Tarumanegara have had views about environmental concerns such as making Gomati channel in order to avoid the danger of flood, it is listed in the monument inscription. What has been done by the Purnawarman used as a benchmark by the next royal successor as king of Padjadjaran. From the historical events students are able to pull the threads about the relevance with the history learning' material that the students' get about local values of Situ Lengkong Conservation Forest in developing green behaviors.

Studying history so the students will learn about human life from times to times, with historical thinking students will be able to think in chronological order by studying the past to understand and explain the process of development and changes within Indonesian society. By studying the history so many students will recognize the diversity that exists in the Indonesian nation.

The history lesson will give the students the knowledge about the existence of a change in society in the period. It is to build a sense of history awareness to discover, to understand and explain the identity of the Indonesian people in the past, present and future.

Conclusion

First, local wisdom of Panjalu people who have an orientation towards environmental issues has been proven historically. This is reflected in the traditions and myths that were understood by the people of Panjalu as an effort to preserve the environment in order sustainable development. Related with the preservation of Situ Lengkong conservation forest, there are certain taboos which adhered by local people such as a ban on cutting trees, forest products, speak carelessly, and indecent behavior, if all the taboos are violated then everyone will get a disaster. Even if logging is conducted by a lot of people, there would be a disaster for the community. If we examined logically both myths and taboos, it can be interpreted as a form of custody and maintenance of forest sustainability.

Second, the implementation of the values of local wisdom that developing learners' green behaviors in the history teaching in SMA 1 Lumbung, teachers already have adequate knowledge about the values of local wisdom of Situ Lengkong Preservation forest in developing green behavior, although not explicitly appear in the curriculum. The implementation of teaching history is in a way that stimulates learners' critical thinking with questions about various myths and taboos of Situ Lengkong conservation forest. In addition, teachers are not only present the values of local wisdom through integration to the history material but the teacher invites

students to take real action as an efforts to achieve green behavior.

Third, the outcomes of history learning that develop green behavior through the use of Situ Lengkong conservation forest are visible in daily life both within schools and in the society. The Learners are aware of the importance of the environment to sustain human life, both in knowledge or attitude has shown ecological intelligence.

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