

ADIWIYATA GOVERNMENT AND EDUCATION COLLABORATION IN ENVIRONMENTAL CONSERVATION IN CENTRAL KALIMANTAN

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Abstarct

This research departs from an area located in Central Kalimantan is one part of the Dayak tribe, there is a difference between local knowledge and local wisdom. A person is said to have local knowledge due to experiencing so that he learns and finally has an understanding of natural phenomena traditionally, known as traditional knowledge (Sillitoe 2012). One of the provincial government programs in Central Kalimantan is adiwiyata school as a forum to foster community love for the environment and the environment, especially for children in school period. Therefore, it is necessary to develop and preserve local wisdom that develops in the local community, namely based on adiwiyata schools as one of the environmental preserves in Central Kalimantan. Based on this, we researched about the Adiwiyata of Government Collaboration and Education in Environmental Conservation in Central Kalimantan.

This research is field research, this type of research is environmental education. With interview data collection techniques and documentation. This study describes or describes the conditions that exist in the field.

Results of this study: a. The wisdom of the Dayak community in preserving the environment in Central Kalimantan, we can see this from SMAN 2 Katingan Hilir and SDN 4 Kasongan Lama in protecting the environment and practicing the values of local wisdom, in this case adiwiyata schools. b. The role of the Katingan Regency government in environmental conservation in Central Kalimantan encourages the creation of adiwiyata schools.

Keywords: Adiwiyata, Collaboration, Government, Education, Environmental Conservation

Introduction

Society cannot be separated from the environment directly because it is part of the ecosystem. The environment is a source of fulfillment of daily needs by the community. Therefore, the surrounding community or also called the local community will still try to maintain and manage the environment even though there will be some people who do not care about the function of their environment. The relationship between society and the environment has been going on for quite a long time because the environment has provided benefits for people's lives, both economic, ecological and socio-cultural benefits. The existence of the environment also provides opportunities for people to work, especially in terms of land clearing, logging, so as to earn a decent wage. In addition, for people whose lives depend on basic sources found in the environment such as forests, and others will provide added value, especially for communities around forest areas (Karisma 2010).

Keraf (2002) in Arafat et al (2011) affirms that local wisdom is all forms of knowledge, beliefs, understandings or insights as well as customs or ethics that guide human behavior in life within ecological communities. Meanwhile, according to Law No. 32 of 2009, local wisdom is noble values that apply in community living systems to, among others, protect and manage the environment sustainably and customary law communities are groups of people who have lived for generations in certain geographical areas because of ties to ancestral origins, strong relationships with the environment, and the existence of a value system that determines economic, political, social, and legal institutions.

Nababan (2008) in the book Mulyadi (2013) local wisdom is formed because of the relationship between traditional communities and the surrounding ecosystem, which has beliefs, customary laws and institutions,

knowledge and how to manage natural resources locally. In traditional society, if there is a violation of customs, guilt will always haunt it.

Central Kalimantan is one of the areas where indigenous peoples live. The area located in Central Kalimantan is one part of the Dayak tribe, there is a difference between local knowledge and local wisdom. A person is said to have local knowledge because of experiencing so that he learns and finally has an understanding of natural phenomena traditionally, known as traditional knowledge (Sillitoe 2012). One of the provincial government programs in Central Kalimantan is adiwiyata school as a forum to foster community love for the environment and the environment, especially for children in school period.

Local wisdom is often related to ecological wisdom which is a guideline for humans to be wise and interact with the natural, biophysical, and supernatural environment. This is supported by (Nababan 1995) in (Senoaji 2004) local wisdom is formed because of the relationship between traditional communities and surrounding ecosystems that have belief systems, customary laws and institutions, knowledge and how to manage natural resources locally. In ecological wisdom, it views that humans are part of nature (Wijana, 2013). Local wisdom and environmental wisdom can also be defined as cultural knowledge possessed by models of natural resource utilization and management. The main contents of local wisdom according to (Wijana 2013) include 1) local concepts, 2) folklore that is often related to myths, 3) religious rituals 4) local beliefs, 5) various taboos and recommendations that manifest as a system of public behavior and habits.

Therefore, it is necessary to develop and preserve local wisdom that develops in the local community, namely based on adiwiyata schools as one of the environmental conservations in Central Kalimantan. Of course, the purpose of this study is First, how the role of education in environmental conservation in Central Kalimantan. Second, the extent of the role of local governments in environmental conservation efforts in Central Kalimantan. Based on this, we researched about Adiwiyata Government and Education Collaboration in Environmental Conservation in Central Kalimantan.

Methods

The research conducted used a type of environmental education research. Through interviews and documentation. Meanwhile, descriptive research is used to explain or describe conditions that exist in the field. Qualitative research is used to collect descriptive data, namely in the form of categorized social symptoms or in other forms, such as photos, population documents, and daily records during the study. This research has subjects and research objects, namely: Dinas Lingkungan Hidup Kabupaten Katingan, Dinas Pendidikan Kabupaten Katingan , SDN 4 Kasongan Lama and SMAN 2 Katingan Hilir

The types of data collected in this study are primary data and secondary data. Primary data is data obtained directly in the field from respondents and informants using questionnaires and in-depth interviews with question guides. The secondary data used in this study were obtained from city potential data, city monographic data, and various literature related to this study, namely books, research journals, and the internet. (Singarimbun 2006). The primary data are the results of interviews with the Katingan District Environment Office and the Katingan District Education Office. While the primary data is supporting literature. The research was conducted in Central Kalimantan, precisely in Katingan Regency. The location selection was carried out purposively because Central Kalimantan is one of the provinces where there are still many indigenous tribes who still uphold ancestral customs.

Findings dan Discussion

The Role of Education/School in Environmental Conservation in Central Kalimantan

The school is the right environment to create good conditions for the school and make everyone aware of the importance of protecting the environment, so that it becomes a good place of learning for students and other school residents. All residents of the school can participate and have a sense of responsibility in saving the environment and sustainable development, in addition to minimizing the risk of environmental damage in the future. Schools can actively participate in managing and changing the

ecosystem as desired. For this reason, the preservation of natural resources is one of the efforts that can be done by humans so that the living environment is still maintained and balanced.

1. SMAN 2 Katingan Hilir

State High School (SMAN) 2 Katingan Hilir as one of the favorite schools in Katingan Regency has implemented the *adiwiyata* concept so that it deserves the title. This can be felt when entering a beautiful and green school environment filled with plants.

SMAN 2 has long wanted to make schools green, not just because of *adiwiyata* awards, but maintaining environmental sustainability is a shared responsibility that must be fulfilled. This preservation certainly requires participation from students and teachers in the school itself, if school residents want the ecosystem to remain balanced, both students and teachers must have high environmental care. Participation activities carried out include participating in community service work carried out at school, disposing of waste that is difficult to recycle into inorganic waste bins and disposing of paper waste or waste that can be recycled into organic waste bins, participating in various kinds of school activities held at schools that aim to preserve natural wealth.

2. SDN 4 Kasongan Lama

We must instill the importance of protecting the environment from an early age. The environment that is the residence of all living things on earth, including humans, animals, and plants must be preserved. The environment is essential for survival for living things. Because if the environment does not exist then humans, animals, and plants cannot survive.

In general, student participation in environmental conservation that is currently not as expected, because there are still visible habits of people in various places who throw garbage out of place, cut trees carelessly, there are still many housewives who use plastic items and so on. The problem of participation in environmental conservation among students of State Elementary School 4 Kasongan Lama stems from how a teacher as an educator can set an example to his students how to preserve a good environment. This preservation can be done by providing examples of real attitudes towards the environment, be it the school environment, home environment or the surrounding natural environment through the teaching and learning process using environmental objects.

Therefore, schools are responsible for providing stimulus to students through providing understanding, knowledge and skills directly regarding environmental conservation participation. Furthermore, factors within students and factors outside the student's environment play a role in determining whether the stimuli provided are acceptable and have an impact on changing students' perceptions of the importance of environmental conservation. Awareness from within students will facilitate stimuli that have been given by the school to be accepted and then processed into a willingness to change. Support from the environment around students is also needed to familiarize students to continue participating in environmental conservation and apply the understanding learned in school into concrete actions.

B. The Role of Local Government in Environmental Conservation in Central Kalimantan

1. Dinas Lingkungan Hidup Kabupaten Katingan

Environmental management and rescue cannot be done by one person or agency alone, but everyone plays a role in environmental conservation. The Government of Indonesia makes a policy that is implemented in the world of education as stated in Law Number 32 of 2009 concerning Environmental Protection and Management. Where the Law explains that "everyone has the right and role in environmental management". From this statement, in this case, educational institutions, namely in schools, are intended to participate in implementing environmental management through the declaration of a conservation program that is integrated in the curriculum and implemented by all school residents, namely the *Adiwiyata* Program. Law Number 32 of 2009 concerning Environmental Protection and Management.

The government's attention in environmental conservation is very serious, not only including environmental aspects in GBHN (State Direction Outlines), but also forming institutions or institutions in charge of the environment (Eddy 2009) The government's response can be seen from:

- a) Since 1973, environmental aspects have been included in GBHN.
- b) In 1978, the State Minister for Development and Environment Supervision (PPLH) was established.
- c) In 1982, the State Minister of PPLH was changed to the State Minister of Population and Environment (KLH).
- d) In 1993, the Minister of State for KLH was changed to Minister of State for Environment (LH).
- e) In each province environmental issues are coordinated by the Bureau of Community Development (BLH). Since 1998 the BLH bureau was changed to Bapedalda (Regional Environmental Impact Control Agency).
- f) In 1990, the Central Environmental Impact Control Agency (Bapedal) was established, which is tasked with coordinating the prevention and mitigation of environmental damage and pollution nationally.

Environmental damage is mostly caused by human activities. Human life behavior that is negligent, selfish and irresponsible in exploiting the environment, including the often ignored interests of environmental conservation at the decision-making level, indicates the problem of moral degradation. Bad morale results in increasingly critical environmental conditions and ultimately harms humans themselves.

Environmental problems cannot be separated purely technically, but more importantly solutions that can change the mentality and awareness of environmental management. To overcome the impact of environmental damage, a change in attitudes and behavior in the community and moral improvement through education is needed, so that whatever is needed by the school in supporting environmental conservation will continue to be maximally supported

2. Dinas Pendidikan Kabupaten Katingan

Education greatly influences the physical development, mental power (reason, taste and will), social and morality of human beings and is the most important tool for self-preservation and maintaining positive values. Of course, with the influence caused, this education has an impact on increasing knowledge and skills and will help in the formation of a positive attitude. Education provides opportunities for people to perform an action or experience that affects the growth or development of their soul, disposition, or physical abilities through educational institutions that deliberately transform their cultural heritage, namely knowledge, values and skills from generation to generation. All parties are expected to participate in saving and preserving the environment by developing attitudes, forms of behavior, social abilities and abilities of individuals who love the environment.

Environmental education in schools is one of the applications of character education. Character education and environmental education instill character values to school residents which include knowledge (cognitive), awareness or willingness (affective), and action (psychomotor) to implement these values.

The Adiwiyata Program is one of the programs of the State Ministry of Environment in order to encourage the creation of knowledge and awareness of school residents in an effort to preserve the environment. In its implementation, the State Ministry of Environment in collaboration with stakeholders, rolled out this adiwiyata program in the hope of inviting school residents to carry out the teaching and learning process of environmental materials and participate in preserving and protecting the environment in schools and their surroundings. This adiwiyata program is a program that has the potential to raise awareness about environmental protection. In realizing this, it is necessary and important that there is a good synergy between the Education Office and the Environment Office so that schools as educational facilities are able to realize environmental conservation

Conclusion

The role of education in environmental conservation in Central Kalimantan can be seen from the role of schools in protecting the environment such as SMAN 2 and SDN 4 Kasongan Lama in practicing the values of local wisdom starting with a teacher as an educator and a good role model can provide examples of real attitudes towards environmental conservation, be it the school environment, home environment or the surrounding natural environment through the teaching and learning process using environmental objects.

The role of local governments in environmental conservation in Central Kalimantan in this case is the role of the Katingan Regency Government in empowering local wisdom values towards environmental conservation by conducting character education as early as possible. Thus, all parties are expected to participate in saving and preserving the environment by developing attitudes, forms of behavior, social abilities and the ability of individuals who love the environment.

Acknowledge

Thank you to the Universitas Muhammadiyah Palangkaraya as an affiliation, as well as educational institutions in Central Kalimantan especially to SDN 4 Kasongan Lama, SMAN 2 Katingan Hilir as the object of this research. As well as the Dinas Lingkungan Hidup Kabupaten Katingan dan Dinas Pendidikan Kabupaten Katingan as subjects in this study.

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