

Role of education in conserving “Kaleka” forest in dayak people of central Kalimantan, Indonesia

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ABSTRACT

The term or the word Kaleka is a place or location inherited from the ancestors of Dayak Ngaju tribe which was marked by the presence of buildings and trees, especially large size of fruit trees. Kaleka can also be interpreted as a former village which is called “awan lewu” (ex-village) in Dayak language, which has been abandoned for hundreds of years. The development of technology, information and communication has caused many changes in perspective and behaviors that occur in various aspects of Dayak’s life including the perspective and behaviors towards a place called Kaleka. According to the fact, the existence of young generation is mostly found in educational institutions or schools. In connection with this, one of the effective and efficient strategies in preparing young people who have concern for the Kaleka forest environment, education institutions certainly have a very important role. In accordance with the research objectives, the research method used is qualitative research, with a case study design. The study was conducted in Goha Village, Banama Tingang District, Pulang Pisau Regency, Central Kalimantan Province. The selection and determination of research location are based on the factors of village location which are factually located between 2 (two) Kaleka forest fruits, namely: “Kaleka Karam” and “Kaleka Patinuh. The results of study found 3 (three) roles of education in the preservation of Kaleka forests, these roles are: (1) as a conservation motivator; (2) as a preservation expositor; and (3) as a conservation actor.

Key words: Educational role, Kaleka forest, Preservation, Dayak.

Introduction

According to the World Wildlife Fund (in Sion and Limbun, 2017), there was at least 1.1 million hectares or 2% of Indonesia’s forests are shrinking each year, and of the approximately 130 million hectares of forest remaining in Indonesia, 42 million hectares have already been cut down. Data on forest degradation was also written by Amalia (2013) who said that in many island areas or places with large population, almost all natural habitats have been damaged. Furthermore, it is said that 47 countries from 57 tropical countries in Africa and Asia have lost

50% or more of their tropical forest habitat, even in Asia, 65% of their tropical forest habitat has been destroyed. Due to the destruction of the forest as aforementioned, it turns out that it has also occurred among Ngaju Dayak tribe who lives in Central Kalimantan Province. Forests that are damaged as intended not only in forests that have economic value, but also occur in forests that have historical and cultural values. Such a forest environment, among the people of the Dayak Ngaju tribe, is known as “Kaleka” which means former village. In Indonesian language, “Kaleka” can be interpreted as a former uninhabited village (Sion and

Limoun, 2017). The economic value is due to the high selling value of trees in the area because they can be used as high-quality building materials. Based on the features described above, effective efforts are needed in maintaining the preservation of "Kaleka", namely through conservation activities. According to Margareta (Eko, 2010), "conservation is an act of protection and preservation of nature and the problems studied generally are biology and the environment". Through a study of various theories of education, the writer found a mutual relationship between efforts to preserve the forest "Kaleka" with educational institutions or in this case, the school institutions around it. The statement can be viewed from several theories of education, including the opinion of Dewey (2003) which means that education is the process of forming fundamental intellectual and emotional skills towards nature and humans. According to the opinion, all educational activities basically aim to prepare the basic ability for students to be able to live in harmony with the nature where they are and with other people as social human beings. This statement was reinforced by Daryanto and Suprihatin (2013) who said that the path of education might be the right place to build the successor of the nation's generation to apply the principles of sustainability and environmental ethics. Based on the descriptions above, the objectives of this study is to: "describe and analyze the role of education in the preservation of the "Kaleka" forest in Dayak Tribe in Central Kalimantan Province.

Materials and Methods

Definition, Purpose and Role of Education

According to Law No. 20, 2003, the definition of education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and country. That definition of education is in accordance with the opinion of Dewey (2003) which defines education is the process of forming fundamental skills intellectually and emotionally towards nature and fellow humans. This paper will explain the purpose of education and how it plays a role in human life. According to the 1945 Constitution concerning education, it is

stated in Law No. 20, 2003. Article 3 states, "National education functions to develop capabilities and form dignified national character and civilization in order to educate the nation's life, aiming at developing potential students to become human beings who believe and fear the Almighty God, noble, healthy, knowledgeable, competent, creative, independent, and a democratic and responsible citizen" The purpose of this national education is very complete and very detailed in explaining why the educational process must be carried out for humanity. Related to the problem of this research, there are several opinions about the role of education in relation to the environment, among which it is said that one of the roles of education is "Creating Individuals Who Love and Care for the Environment". Therefore, the education process is always taught to students to be able to love and care for the environment around them. "The role of education in relation to the environment has also been affirmed by the Ministry of National Education and Culture into 18 character education values that have been implemented in 2011. Among these values there are two values, namely: Environmental Care and Responsibility. Environmental care is "Attitudes and actions that always strive to prevent damage to the natural environment and its surroundings, and also develop efforts to repair the damage to nature that has already happened", while the definition of responsibility is "The attitude and behavior of a person to carry out duties and obligations that should be carried out on oneself, society, environment (nature, social, culture), state and God Almighty" (Sion and Affandi, 2018).

The Fundamental of Preservation

According to the Big Indonesian Dictionary (1996) the word "pelestarian" (preservation) comes from a word "lestari" (sustainable) which means "it remains like its original state; does not change; last; eternal". Thus the word "preservation" itself means "process, method, act of preserving" or "protection from extinction or damage; preservation; conservation: natural resources; or natural resource management that guarantees its utilization wisely and ensures the continuity of its supply while maintaining and improving the quality of its value and diversity. "Pelestarian" (preservation) comes from the word "lestari" (sustainable) which means it remains like the original state, does not change and last forever. Based on the definition of preservation as stated

above, it can be briefly interpreted that preservation is an explanation of a process of human activity in an effort to realize something to remain the same or exist and even does not change and benefit the community.

The Fundamental of *Kaleka*

The term or the word *Kaleka* is an environment or location inherited from the ancestors of the Dayak Ngaju tribe which was marked by the presence of buildings and trees and especially fruit trees of large size. *Kaleka* can also be interpreted as a former village which in Dayak language is called "awan lewu", which has been abandoned by its inhabitants since hundreds of years ago. In connection with this understanding, it is also said that *Kaleka* is a location which in the past was once inhabited by the ancestors of the Dayak tribe and made into a plantation area. At this location there are usually traces of the Betang house or stilt house, large trees that are old and have fruit such as *langsap* (a type of *duku*), *durian*, and etc. Thus the location of *Kaleka* is protected or guarded because it is considered as an inheritance from the ancestors of the residents who once inhabited the area.

Observed from various research, the occurrence of *Kaleka* forest is caused by several things including: (a) agricultural patterns or farming in a certain period, large migration of population seeking fertile land, (b) disasters such as floods so residents looking for safe places or high land, (c) avoiding attacks of enemy in Dayak language called "kayau-mengayau" (cutting of people's head) or "asang attack", and (d) outbreaks of mass deadly diseases (Renhart, 2015). In depth it can be seen that in fact *Kaleka* is not just a forest environment that is only overgrown with large trees including fruit trees and also the remains of the ancestors, but in it also the conditions for noble life values are obligatory to be preserved by the next generation, those noble life values including: (1) historical value, (2) the value of togetherness/unity, and (c) the value of local wisdom.

Methods

The approach used in this study is qualitative research, this is in accordance with the opinion of Bogdan and Taylor (in Moleong, 2007) who say that qualitative methodology is a research procedure that produces descriptive data in the form of written and oral words from people and behaviors that ob-

served. This is in accordance with Strauss and Corbin's statement (2003), which confirms that qualitative research is intended as a type of research whose findings may not be through statistical procedures or other forms of calculation. This opinion is in accordance with Creswell (2010) which states that through a qualitative approach, the researcher makes a complex picture, examines the words, detailed reports from the respondents' views, and conducts studies on situations undergone. The research data were collected through interview techniques with informants which included: principals, teachers, students, village heads, and traditional leaders and community leaders. The research data were collected through Focus Group Discussion (FGD) activities. Data were analyzed using Interactive Analysis techniques which included stages: data collection, data reduction, data presentation, and conclusion drawing. The data analysis technique is done by interactive analysis techniques which include: reduction, presentation, verification and conclusion (Milles and Huberman, 1992).

Results and Discussion

In this part, there will be explained 3 (three) roles of education in preserving forest "Kaleka" which were obtained from research results data: (1) as a preservation motivator; (2) as a preservation expositor, and (3) as preservation actor. Each role will be elaborated in details as following.

Education Role as Preservation Motivator

Based on the research data, it was found that one of the education roles is as a source of motivation (motivator) which is carried out with the aim of encouraging students to have a high concern for the environment. According to Uno (2011) motivation is an internal and external impulse in a person that is indicated by the desire that raises interest and encouragement to achieve needs and expectations and ideals in order to get an appreciation and respect. This definition is in accordance with the opinion of Imron (1996) who says motivation comes from English term which means the impulse to do an activity to reach the goal. Motivation in the context of this research is stimulation or encouragement that is intentionally carried out by the principal or teacher so in the students will appear an energy to care more about "Kaleka" forest. This statement is in accordance with the opinion of Quraish Shihab (2001)

who said “in its role as an educator, a teacher has several tasks, among them is educating children with a focus on giving direction and motivation (extrinsic) to achieving goals, both for long and short term”. Based on the type, motivation can be divided into 2 (two), namely: extrinsic motivation and intrinsic motivation. Extrinsic motivation is an impulse that arises from outside the students, while intrinsic motivation is a drive that already exists in a person.

In connection with the description of motivation as described above, then in implementing education and teaching, educators / teachers should be able to carry out their role as a “motivator”. This opinion is supported by Sardiman (1996) who said “thus, in educating children (transferring values), educators have an important role namely as a motivator; which provides encouragement, stimulation, direction, guidance to students”. The definition of motivation has the meaning that besides being an encouragement for students to care more about the environment, also as a guide and guidance so the implementation of activities carried out can achieve the expected goals. The above statement is in accordance with the opinion of Mustaqim and Abdul Wahid (1991) saying that “in education, motivation is the art of stimulating attention to students if they do not have attention, or that have not been felt by students or perfecting their existing attention so they are desired give direction to the expected behaviors”. Furthermore, it is said that the role of motivation from an educator is very important, namely: (1) Drivers; encourage the emergence of an act or behavior, (2) Director; direct actions to the goals to be achieved, and (3) movers; move, give strength in doing an action to achieve the goal.

Based on data obtained from interviews, observations, and FGD activities can be identified that have been planned and carried out by educational institutions / schools in an effort to encourage students to have concern for the “Kaleka” forest. These activities include: photo exhibition/competition, painting competition, composing competition, poetry contest, with the theme “Kaleka” forest. But based on the informants consisting of principals, teachers, students, and community leaders, not all planned activities can be carried out entirely, this is due to several constraints including the limited cost and situation and condition of locations that are difficult to reach for students of age at elementary school level.

Education Role as Preservation Expositor

Role as expositor can be interpreted as the behavior of educational institutions / schools with the aim of notifying or conveying to students about the importance of environmental conservation efforts. Expository roles are adopted from terms contained in educational and teaching activities. According to Wina Sanjaya (2006), expository is a form of teacher-oriented approach. This definition shows that in order to realize student involvement in forest conservation “Kaleka”, the role of teachers is indeed very important so teachers in activities are very dominant. This opinion is in accordance with the opinion of Pentatito Gunowibowo (in Sion and Affandi, 2018) in learning using the expository method, the center of activity still lies in the teacher, but compared to the lecture method, in this method the dominance of the teacher has diminished a lot. Although the teacher’s role is still dominant in educational activities, there are several studies that find that expository education or learning has an influence on student learning outcomes. In the conclusion of her research, Rachmawati (2018), concluded that there was an influence of the expository method on the value of basic mathematics in studentsmajored inIslamic Education Management. The results of this study support the research conclusions of Alvian Octo Risty (2016) with the conclusion that expository learning can improve students’ social skills with a contribution of 33.7%. In the context of “Kaleka” forest preservation, the role of teachers as education actors with an expository approach to school is the right thing to do. The statement is in accordance with the opinion of Sagala (2012) who said that the essence of expository teaching is to convey knowledge to students, where students are seen as objects that receive what is given by the teacher.

Based on the research data, it is known that there are several activities that have been carried out by educational / schooling institutions related to “Kaleka” forest. The activities include: programs preparation to provide information in the form of knowledge, skills, and values to students and conduct assessments in order to find out the achievement of the objectives that have been set. The knowledge, skills, and values are the content of how the environment is preserved, which is predominantly delivered by the teacher to students. The statement was supported by Mudjiono (1999)

who said the expository method was to transfer knowledge, skills, and values to students. The important role of the teacher is: 1) compiling a learning program, 2) giving correct information, 3) providing good facilities, 4) guiding students in obtaining the right information, and 5) assessing information acquisition. The five roles mentioned above can be explained as follows. First is that the role of education in this case the teacher in the school is to make or compile a program that is related to what material is taught or delivered to students in order for students to have adequate knowledge, skills, and attitudes regarding the "Kaleka" forest. Second is to prepare material in the form of information about the "Kaleka" forest which is complete, correct, and accountable. Third is that educational institutions/schools plan and prepare effective facilities for students to be able to learn about the "Kaleka" forest. Fourth role is carried out by educational institutions, in this case the teacher to provide guidance and assistance to all students so that they will not experience serious difficulties in learning the "Kaleka" forest. Furthermore, the fifth role of education is to conduct monitoring and assessment to determine the suitability between the programs compiled with the implementation and the extent of its success.

Education Role as Preservation Actor

According to research data, in addition to the role as motivator and expositor, it was also found that one of the roles of education is related to forest exploration "Kaleka", namely the role of "actor". As an actor in the context of this research, it is explained that in addition to encouraging students to have desires, awareness and concern in an effort to preserve the environment, through education it is also hoped that there will be some concrete actions taken by educational institutions or school institutions. Those actions and events are very important in an effort to preserve "Kaleka" forest environment, so as to avoid damage or destruction. The statement is in accordance with the concept of actor according to the Big Indonesian Dictionary which means that the actor is the person who plays a role in an important event. The statement is in accordance with the opinion of Bertens (2000) which states that "the actor comes from the Latin verb *agere*, which means "do", or "conduct".

In relation with this, it can be interpreted that the actors referred to in this paper are people or actors

from the role related to forest preservation of "Kaleka", or can be referred to as an actor. The statement is in accordance with who becomes an education actor as written by Tirtarahardja, Umar and La Sulo (2005), that the main actors of education are teachers. The importance of the role of education in human life is basically in an effort to prepare the next generation to have good physical and psychological condition as well as characters in a noble traditional and cultural environment. Besides, education also has a huge contribution in preparing students to be human beings who in addition have the right to be individual beings, social beings, as well as religious beings. Thus, it is hoped that through the education process a young generation will be formed and they can live naturally and harmoniously with others as well as with the natural environment and with the God Almighty. The statement above is in accordance with K.H Dewantara's opinion (in Kadir, 2012) which states "education as an effort to advance the character, mind and body of children, in order to advance the perfection of life, namely to live and revive children in harmony with nature and society". This opinion is further supported by Crow and Crow (Kadir, 2012) with a similar statement that affirms that "education is a process that contains various kinds of activities that are suitable for individuals for their social life and helps to continue the customs and culture and social institutions from generation to generation". Unlike the role as motivator and expositor, the role of actor is still not maximized. Based on the results from interviews with informants, data were obtained that the role as a preservation actor was still not optimally implemented, because it was only implemented in the form of a visit to the location.

Conclusion

Based on the research results obtained from interviews, observations, and documentation studies, it can be concluded that: There are 3 (three) roles of education in the preservation of Kaleka forests, namely: (1) role as a preservation motivator, (2) role as preservation expositor, and (3) role as a preservation actor. First role; is that educational institutions, in this case are principals, teachers, and all supporting staff, are obliged to encourage all students to have high curiosity and concern for the Kaleka forest. Second role; is that educational institutions in this case are principals, teachers, and all supporting

staff, are obliged to provide understanding, broad and in-depth insight into the nature and noble values of the Kaleka forest, as well as actions / efforts that must be taken in the preservation. Third role; is that educational institutions in this case are principals, teachers, and all supporting staff, are obliged to provide opportunities for students to experience directly (conducting field visits) with emphasis on activities aimed at concrete actions / efforts related to the preservation of Kaleka forests.

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