

# BUILDING EKOLOGIS-SINTA 2- UPI BANDUNG

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## **BUILDING ECOLOGICAL INTELLIGENCE IN INDONESIAN LANGUAGE: KETHEK OGLENG DANCE-BASED APPROACH**

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### **Abstract**

In the history of Indonesia, Kethek Ogleng had been thought as the unique factors in shaping submarine aesthetic in language learning. However, far too little attention has been paid to the relation. To unpack the phenomenon, the present qualitative descriptive research was used in the form of data related to learning the Indonesian language on the basis of Kethek Ogleng dance in SMPN 3 Nawangan Class IX second semester of 2018. The research findings then revealed that the approach can build the level of ecological intelligence for the students in language learning. Drawn from the questionnaire tests experienced by students class IX, the average level of ecological intelligence and environmental skills was as follow: the data indicates that the mean score is 3.2 and the percentage of ecological intelligence was 65% to do school and home environment preservation. This approach succeeds if there is a change of attitude and behavior of students in environmental management. Those were, the clean and healthy classrooms and toilets, the use of recyclable materials, water and electricity savings in the classroom, protective trees planting around the classroom, as well as the waste throwing in the right place, organic and inorganic waste utilization.

**Keywords:** Kethek Ogleng, Intelligence, Environment

### **Introduction**

It has been noted that Indonesia-as a region-has cultural diversity. Culture is the whole activity of human beings who use the tool of language either spoken or written language (Ratna, 2011; pp. 111). Human life is built on the language framework, while language is a sign system. One of the human activities in life brings forth the art of Kethek Ogleng dance created by Sutiman in 1962. The dancing art is part of the expressive beauty of the human soul expressed in the form of gestures and refined through aesthetics. Kethek Ogleng dance depicts the authenticity of attractive monkey body movement. Dance is as a branch of art with the body as a visible intermediary as a result of creativity and human initiative. It occurs from the existing tradition in a place in the form of pure or incorporeal movement series (Saimin 1993; pp.4).

Muhaimin (2015, pp.2) defines a human being as the subject, the center of the universe order, and the authoritative entity-makes them be wisely active in manifesting their existence. The human environment is, that exist around human beings, which is very influential on human traits and growth (Sumaatmadja, 2003; pp.23). Nature provides a variety of invaluable resources which must be exploited with regard to its sustainability. Floods and landslides occurred in Pacitan on 28 November 2017, instead of being caused

by cyclone storm, was also caused by human egoism in the utilization of resources ignoring its sustainability attention.

The implementation of science and technology supported by capitalism makes people greedy by exploiting large-scale natural resources for the humans benefit, especially for consumption and economic mode (Muhaimin, 2015: 8). The development of science and technology are like two faces, that are, helping humans to meet their needs or raise ecological crisis instead if it is under bad management. Muhaimin (2015: 95) further states that the development of science and technology will change human nature. The nature of greed and egoism will have an impact on human and nature relation which cause natural destruction.

Nasution, Syarifuddin, Manurung (2016, pp.141) point out that as part of the living community, living beings have a right to live, appreciate or be appreciated by others. All living species have a relationship and interconnected each other to form a biotic community. The biotic community is a collection of various living organisms in a region including humans. They interact with elements of the physical environment to form an ecological system so-called the ecosystem.

Humans have a desire to be respected, lauded, and adored triggering people to pursue a luxurious lifestyle. High standards of living also trigger them to earn the unlimited income and need. The competition among the community results in the inevitable and increasing exploitation of natural resources. The exploitation of land, water, air, and biotic elements lead to ecological crises such as landslides, global warming, and floods.

Capitalism encourages people to be the opportunist of environmentally unfriendly technology. Machines require raw materials from nature in large quantities. For example, a plywood factory in a region requires the entrepreneur to require a large amount of wood raw materials. Despite it opens the employment opportunity but it will result in massive exploitation of the people's forest in the long term. Such unbalanced need and responsibility in cutting and replanting the trees will result in severe deforestation. Since the growth and development of trees take 6 to 8 years. Soemarwoto (2007, pp.11) draws attention to the long term of the damaging carelessness, it will have an impact on human life because they are highly dependent on the environment.

The human being as an intelligent creature should be aware that his life depends on the environment. There needs to be a real effort to provide awareness to the public about the importance of maintaining the environment continuity from the irresponsible exploitation. Gardner (2013, pp.34) calls ecological intelligence with the term naturalist intelligence which is the ability of humans in understanding natural phenomena, exhibiting ecological awareness and showing sensitivity to the nature forms. Ecological intelligence is necessary to reduce the impact of global warming by planting a tree, cultivating land based on the soil contours, reducing plastic waste, saving electricity and water.

As a solution, Kethek Ogleng's dance-based learning is expected to be an alternative to living environment integrated into Indonesian language subjects. In addition, Junior High School is problem-based learning on the basis of contextual learning strategies interconnecting the material with the daily life (Muhaimin, 2015: pp.137). Class IX of Junior High School students is classified into adolescence or psychological development. Adolescents require contextual learning within materials coming from local cultures. This approach is expected to build students' ecological intelligence and aimed at preserving the environment. The teacher of Indonesian language is in charge of building students' intelligence to be environmentally sensitive besides science subject teachers.

As shown above, the learning strategy, particularly Indonesia, should be directed to facilitate students to develop ecological intelligence embodied in the competence of listening, speaking, reading, writing, and behavioral change. Ecological intelligence is based on knowledge, awareness, skill, and empathy in preserving the earth as a living place for all living things. Building ecological intelligence through school learning is essential for students to have empathy for the school environment, those are, incorrect response to toilet sanitation, water savings, garbage at school, organic and inorganic waste, unwrapped foods (in plastic or styrofoam).

Humans and the environment are an integral natural system in shaping the interconnected ecosystem (Muhaimin, 2015; pp. 1). Class IX students within 13 to 15 years of age are at the formal operational stage. The scheme of students' thinking development is an abstract and logical reasoning for various problems as well as taking conclusion (Muhaimin, 2015; pp. 138). At this stage, students have the ability to correlate the lesson to the context of students' daily lives related to ecological intelligence. The ecological intelligence will shape the students into becoming concerned and having real social action in preserving the school and home environment. The preservation of school and home environments will have an impact on soil, groundwater, air, forest conditions, school environment, living environment, and environmental hygiene. Therefore, based on the above reasons the researcher carry out the research entitled "Building Ecological Intelligence by Virtue of Kethek Ogleng Dance-Based Indonesian Language Learning (SMP Class IX)".

#### LITERATURE REVIEW

Fullan (1982: 288) in the book of *The Future Education Change* strengthens that education contributes the essential and important part of academical worldview as well as a problem solving including Indonesia. Indonesian language learning is arranged in order to build students' ecological intelligence. Supriatna (2016: 22) points out that ecological intelligence-possessed by a person is based on knowledge, awareness, and life skills in harmony with the sustainability of nature. Knowledge or often referred to as cognitive is about a human view in relation to the great benefits of nature to life. Ecological intelligence describes the human ability to understand the natural system by combining the cognitive ability (cognitive skills) with empathy to all living things (Supriatna, 2016: 26). More importantly, the strategy is needed to package the belief.

In doing so, Muhaimin (2015: 37) defines that in Indonesia, the environmental material is contextually presented in two strategies, that are, the autonomous subjects and the integrated subjects with others. The environmental education, taught from the primary level to SMP students, is restricted to the cognitive understanding and has not touched the essence of the environmental education goals. Therefore, the integrative-interconnected elements of education and environment are required to be an integral part of the societal culture. Moreover, Sachs (1999: 63) suggests that, 'The scientific term [ecology] has turned into a worldview. And as worldview, it carries the promise of reuniting what has been fragmented, healing what has been torn apart-in spirit of caring for the whole.'

The worldview implies the need of Indonesian learning strategy as an action plan (series of activities) comprising the use of methods and the utilization of various resources or strengths in Kethek Ogleng dance to build students' ecological intelligence as learning strategies to solve human environmental problems. The problem-solving strategy is essentially learning to use scientific or systematic, logical, orderly, and meticulous method of thinking that aims at gaining cognitive abilities and skills in solving problems (Muhibbin, 1995: 122). The method of problem-solving is often called the brainstorming method, that is one method that stimulating the students to think and use knowledge

insight (Yamin, 2009: 150). In addition to the reason, this method is very appropriate to build the students' ecological intelligence in the Indonesian language learning.

Literature-based learning in the form of Kethek Ogleng dance is the problem solving strategy spirit used to develop competence or spiritual, emotional, linguistic, or intellectual and kinesthetic intelligence. Danandjaja (2007: 2) defines that folklore is a traditional form of collective culture that is spread and collectively passed down from generation to generation as well as traditional in different versions both written and oral form. One of the folklore collections is Kethek Ogleng's folk dance collectively developed and passed on to the next generation. The value of local wisdom associated with environmental management and conservation efforts is integrated into five Kethek Ogleng dance moves. In other words, human knowledge towards the natural balance and a deep sense of empathy on the balance of ecosystems is by taking the cycles in nature into account. The ability of a person to combine cognitive and empathetic skills is necessary for maintaining the balanced nature. Therefore, empathy is expected to improve rational analysis of the natural disaster causes and affect the learner's motivation to help the balanced nature. Muhaimin (2015: 21) defines a harmonic relationship between humans and environment to achieve the welfare of life has grown the green economy movement. Humans are essentially aware that preserving the nature is a need to fulfill life orientation.

Students, as one of the independent factors in education, are unique entities with distinct internal and external characteristics. The internal characteristics are, for instance, motivation, attitude, and belief, personality, learning style, and learning strategy, whereas the external characteristics are environmental factors, social background, physical differences, and past experiences (Jamulia, 2018: 127).

It is to be hoped that the language learning is able to increase listening, speaking, reading, and writing ability. It implies, reading and listening, comprehension can also be seen as students' achievement related to English acquisition. One of the factors affecting language acquisition is learning styles. Learning styles relate to reading and listening achievement or the ways students prefer to learn determine their comprehension. They feel comfortable in absorbing, acquiring, perceiving, and processing the information in their own way. Those factors make learning style related to reading and listening comprehension (Magfirah, 2018: 110). Listening is also not an easy skill to be acquired because it requires listeners to make meaning from the oral input by drawing upon their background knowledge of the world, the second language, producing information in their long-term memory as well as making their own interpretations of the spoken passages (Magfirah, 2018: 107). Meanwhile, speaking is a second language activity performed by humans who need the sound symbol mastery both for the purpose of delivering and accepting. (Nurgiyantoro: 2010: 399). Then, writing competence requires mastery of various linguistic elements in and outside the language to make and polish a writing (Nurgiyantoro, 2010: 422).

## METHODS

The present qualitative descriptive research was used in the form of data related to learning the Indonesian language on the basis of Kethek Ogleng dance in SMPN 3 Nawangan. The subject in the current research was informants consisting of the creator of Kethek Ogleng dance, dancer, dance instructor at SMPN 3 Nawangan, and Indonesian Language Teacher. Moreover, the data collection techniques were an interview, participatory observation, documentation, and events.

The data from the research findings were in the form of documents or written data obtained from the observation and interviews with some informants. Spradley (2007, pp.

129) after each interview, the results of the interview were further analyzed, as described by. The content analysis was employed to data analysis based on the following procedures: 1) reviewing all obtained data (data reduction), 2) summarizing the main points in accordance with the research topic, and 3) grouping the results of data reduction into units, categorizing, and finally interpreting the symbolic aspect.

For the trustworthiness of those obtained data, the triangulation of sources and data collection techniques were employed in this research. Triangulation of data collection techniques with data validation was based on research observation, interview and through library/documentation. In addition, the data validation was also obtained from various informants listed in the research.

## **RESULTS AND DISCUSSIONS**

### **Building Ecological Intelligence on the Basis of Kethek Ogleng Dance-Based Indonesian Language Learning**

Indonesian Language Learning class IX at the second semester, the tenth topic of discussion is art from Indonesia. The topic is integrated with environmental and preservation lessons. While the arts use the original dance of Kethek Ogleng containing values that can build students' ecological intelligence. The movement element of Kethek Ogleng Dance-is originally from Tokawi, Pacitan Regency-is inspired by free-living monkey movement in a beautiful forest environment. Efforts to develop ecological intelligence through interactive learning are essential to shaping knowledge, attitudes, and actions in the environment preservation. Good learning should be able to improve the cognitive, affective, and psychomotor ability of students.



Picture 1. Kethek Ogleng

The subjects Indonesian language on the topic of "Kethek Ogleng Art" were carried out for 6 meetings. Each meeting consumed 2 hours of the lesson (2 x 40 minutes). The first meeting of the sixth meeting aimed at improving the competence of language including listening, speaking, reading, and writing based on the ability and concern for the environment and its preservation. Muhaimin (2015, pp.74) suggests competence is a measurable and observable object that includes all dimensions of student development in the learning progress. Therefore, the assessment indicators are available in the language skills.

The first and second meetings were reading and listening to stories in Kethek Ogleng dance and moves. The third and fourth meetings, the competence of speaking is

integrated with the solution of environmental issues related to environmental conditions at the creation of Kethek Ogleng dance compared to the present condition. The fifth and sixth meeting was the students' writing competence on environmental themes based on students' knowledge and attitudes toward the preservation of school and home environment. To be clearly defined, we would explain the steps of learning Indonesian on the basis of adapted Kethek Ogleng Dance to meetings in the class as follows.

#### **The First Meeting**

The first and second meetings are related to the cognitive abilities. Nurgiyantoro (2015, pp.57) finds out that cognitive domain is related to the intellectual ability and competence of one's thinking. The learners' competence is expected to master the process of thinking such as remembering, understanding, analyzing, connecting, solving environmental problems integrated into the Kethek Ogleng dance movement. The first and second meetings of Indonesian lesson for the topic 10 'Indonesian art' were used for students' reading and listening skills. A source of short stories written by teachers aimed at obtaining ecological knowledge was derived from elements of the story contained in Kethek Ogleng and made on a separate sheet. Muhaimin (2015, pp.124) aspects of environmental knowledge taught at the first and the second meetings included the following components: 1) environmental issues; 2) the causes of environmental problems; 3) future predictions of environmental problems; 4) solutions or alternatives to solve the environment; and 5) an understanding of human dependence on the environment.

For the first meeting, the students got performances of Kethek Ogleng dance performed by professionals. Students listened to the meaning contained in dance movement. Saimin (1993, pp. 4) dance is one of the results of the existing tradition in a place in the form of a series of pure or incorporeal movement (The incorporeal movement of Kethek Ogleng dance-in its disclosure-contains a philosophical meaning. While the pure movement is highly dependent on the dancers in creating aesthetics or beauty.

#### **Ecological Intelligence of Kethek Ogleng Dance Movement**

Dance from the beginning is a collective art due to the process and the frame is formed by various arts such as music, literature, art, and drama. Even in the beginning, dance is considered as the mother of drama. The drama experts recognize that the beginning of dance (movement) as part of the performance element (Hidayat, 2005; pp. 1). The relationship between the incorporeal movement of Ketek Ogleng dance associated with the ecological intelligence students must have to coexist with nature.

This learning is expected to build students' ecological intelligence through several steps as follows: (1) identifying ecosystem components; abiotic consisting of land, water, forest, air, and environment; and biotics of all living organisms (2) understanding the function and usefulness of each component in the ecosystem; abiotic consisting of land, water, forest, air, and environment; and biotic all living organisms; (3) understanding the natural and environmental management system; (4) solving problems arising from environmental impacts individually or collectively; (5) managing/conserving natural resources. The knowledge is expected to be a science material neatly stored and retrieved in the memory of students. Thus it will assist students in subsequent learning to the competence of speaking and writing related to the environment and concrete steps in the preservation of nature.

As the above mentioned, stages are actually integrated into five Kethek Ogleng dance movement. Every element of the Kethek Ogleng dance contains the meaning and beauty of the dancer. The meaning is as the effort of the Kethek Ogleng creator in building the ecological intelligence of the audience. For more details, the researchers present the element in table 1 below.

**Table 1. Kethek Ogleng Dance Movements**

No	Dance Movement	Meaning	Ecological Intelligence
1	Movement of koprol and rolling monkey like being thrown from another world	This movement reflects the beginning of entering the life of the world undergoing a test to determine the place in the final world afterlife (hereafter)	Identifying ecosystem components: 1) abiotics comprising soil, water, forest, air, and environment; and 2) the biotic of all living organisms
2	The movement of an agitated and absent-minded monkey turning a view around Point of Compass Year describes the alertness	The movement depicts the painting of disappointment, regret, and wonder to witness the new nature that is considered strange and full of challenges.	Understanding the function and usefulness of each component in the ecosystem: 1) the abiotic consists of soil, water, forest, air, and environment; and 2) the biotic of all living organisms
3	The movement to walk around the arena interacting with that seen in the vicinity (audience).	This movement as a picture of curiosity about the character of various living things in nature	Understanding natural and environmental management systems
4	The movement of smearing the audience	Describing the struggle of living, working hard and being creative to meet the life needs	Solving problems arising from environmental impacts both individually and collectively
5	The next movement is in the mouth and both hands carry and run the spoils of food.	Depicting attitudes to maximize the opportunity to gain a source of life.	Managing/conserving natural resources with terracing, selective logging, drainage, water saving, electricity saving, and so on

*Koprol, Rolling as Thrown from Another World.*

As shown in table 1 above the movement reflects the beginning of entering the life of the world undergoing exams to determine the place in the final world afterlife (hereafter). Koprol and rolling movements describe human intimacy with nature consisting of living organisms and abiotic environments composed of soil, water, air, and environment. Essentially, the ecological intelligence, in the viewpoint of history and anthropology, has been formed since humans develop a society that lives in the environment they choose (Supriatna, 2016: 27). Kethek Ogleng dancers are required to vivify the role of a monkey that is highly dependent on the forest ecosystem. The students are expected, from the ecological intelligence of the above movements, to be able to identify the ecosystem components: 1) abiotics composed of land, water, forest, air, and environment; and 2) the biotic of all living organisms.

*Being Agitated and Absent Minded Turning a View around Point of Compass Year*

This movement is based on table 1 as a portrayal of disappointment, remorse and wonder to witness a strange and challenging new world. This restless movement builds a wary attitude toward any natural changes associated with the forest ecosystem. Tokawi village is a mountainous region that is heavily dependent on forest management. A sense of vigilance with a human that naturally concerns the practical or economic interests then sacrifices nature. The sense of regret is reflected in the movements of Kethek Ogleng



dancers being disappointed and regret to see the natural conditions to have begun unfriendly due to the unlimited number of logging. Through Ketek Ogleng dance-based, the students are hopefully able to develop and understand the function and usefulness of each component in the ecosystem: 1) abiotics consisting of land, water, forest, air, and environment; and 2) the biotic of all living organisms.

*Walking around the Arena Interacting with That Seen in the Vicinity*

This movement is as a portrayal curiosity towards the character of various animate and inanimate object about how human beings, animals, plants with soil, water and air mutually interact each other. A mutually beneficial interaction is required in maintaining the balance of nature. Human beings as the earth leaders should be wise in the exploitation of land, water, air, forest so as not to impact on ecological damage. For example, making terraces on sloped land, drainage on the ground for water to flow and not collected at a point being dangerous for sloping ground. The ability of students to understand the meaning of the Ketek Ogleng dance movement is expected to be a valuable material for students' experiences related to the environmental preservation.

This movement also describes being concerned with all forms of human interaction between humans and humans towards nature to live with a constant alert to nature conservation. A clean soul that always integrates with nature and the Creator can control lust. The control of human desire in the fulfillment of unlimited needs will help human beings find the wisdom in the nature management. Ketek Ogleng's dance-based learning is expected for students to gain experience and knowledge related to natural and environmental management systems.

*The movement of smearing the audience*

The movement depicts the struggles of hard-working and creative life. Humans at the age of 12 to 15 years (Junior High School students) entering the transition from childhood to adolescence require good guidance from teachers, parents, and the community to care about the sustainability of surrounding environment consisting of trees, animals, plants, soil, water, and air. The value contained in Ketek Ogleng should inspire and motivate students to care about nature and its existence. Human must use it to meet the needs of his life by preserving it. The success of the dance-based learning is expected to have the ability to solve problems arising from environmental impacts both individually and collectively in writing and speaking competencies.

*Mouth and Both Hands Carry and Run the spoils of food.*

The movement describes the attitude of maximizing the opportunity to get food. Food will be available if humans do not create forest destruction. It results in deforestation and landslides interfering with food availability. Therefore, the land as a food producer must be truly considered by the community, especially in cultivating the land to fit the land contours and slope. Drainage, on the edge of the terraces of rice fields, is made on the sloped land after cultivation. The purpose is that water can flow in a point, that is, a larger water channel.

Learning in building the students' ecological intelligence is expected for real social action related to biotic and abiotic environmental management. Therefore, humans are in charge of tackling environmental management and being suitable with the principles of environmental sustainability. The dance movement is expected to foster the attitude of hard working and striving to live worth without excessive work selection or damaging nature. The success of human in his life is not judged from the amount of material but should be judged from the biotic and abiotic environment condition. The student's ecological intelligence will embody a real attitude and action in order to preserve the

environment by living clean, healthy, water and electricity saving, trees planting and also making drainage, and terraces in a sloped land.

### Second Meeting

Indonesian language learning on the basis of Problem Based Learning, at this second meeting, aimed at improving students' reading competency. The reading material was Panji Asmorobangun story in Kethek Ogleng dance. The stories are made in the form of short stories with intrinsic elements: story characters, setting, plot, language style, and message. The characters of the story those are five: 2 character resembling monkeys, a monkey as Panji Asmorobangun, Roro Tompe which is a disguised form of Dewi CondroKirono, the nursemaid of the goddess Condro Kirono. While the setting is the beautiful forest. In addition, the story's message is to develop students' knowledge related to environmental awareness and conservation efforts. Then, the extrinsic element of Kethek Ogleng's short story is related to the psychological background of its author, Mr. Sutiman in 1962.

The intrinsic and extrinsic elements as described above is as the basis for making student reading materials at the second meeting. These components should be included in the classroom teaching materials of Asmorobangun story in Kethek Ogleng dance. Nevertheless, the element of the Kethek Ogleng dance story must harmoniously match the original one. For more details, the original story elements in Kethek Ogleng dance that will be developed into short stories are in table 2 below.

Table 2. Elements of Panji Asmorobangun Story

The story is embodied in the form of Kethek figure which is likened to the form of Panji Asmorobangun from Kediri Kingdom. Finally, those who heard the news of Goddess Sekartaji disappearance decided to seek its existence by wandering in the forest. A description of the beautiful and preserved forest background must be presented in this story. In addition, the current state of the forest should also be written in the background of the story. The context and environmental knowledge where the wanderings of Panji Asmorobangun and Dewi Condrokirono occurs are in harmony with the characteristics of Nawangan sub-district. In jungle journey, Panji and Dewi Sekartaji, from the east to the west, encountered the diverse ecosystem. The coexistence with nature is presented in the story description of Panji Asmorobangun and Dewi Condro Kirono. The journey of the two human beings is in different areas so that the environmental characteristics can be maximized in the form of reading material. Panji Asmorobangun was wandering for true love, the goddess Condro Kirono. Panji Asmorobangun stopped at the home of a Buddhist priest to find out the whereabouts of the Princess Sekartaji. Panji was given a discourse to go west and he had to disguise from being a monkey. Shortly, the manifestation of monkey (*kethek*), embodied in the form of made-up male dancers resembling a monkey, tried to find the darling's heart, Dewi Sekartaji disguised as a village woman with the new name Endang Rara Tompe. Being up and down the mountain, finally, Endang Rara Tompe's entourage, who was actually Dewi Sekartaji, rested in an area and decided to settle there. The setting atmosphere is being away from polluted air, water and soil. Apparently, *kethek*, the incarnation of Panji Asmorobangun, also lived not far from Endang Rara Tompe's boarding house. So, befriend them both. Although both were living close and friendly, Endang Rara Tompe did not know if *kethek* who became his friend is Panji Asmorobangun, the lover, and so did Panji Asmorobangun. He did not know if Endang Rara Tompe was the Goddess Sekartaji he was looking for. After scaffolding a strong friendship, they both revealed their secrets. Endang Rara Tompe physically changed on being Dewi Sekartaji, so did *kethek*, the friend of Endang Rara Tompe. *Kethek* is transforming himself into *Raden*-title of Java-Panji Asmorobangun. The meeting between Dewi Sekartaji and Raden Panji Asmorobangun was filled with emotional feelings and happiness. Finally, Goddess Sekartaji and Raden Panji Asmorobangun agreed to return to the Kingdom of Jenggala and got married.

### Second and Fourth Meeting

Interactive learning through class discussions is expected to improve the competence of speaking with the environmental theme. In conformity with multifarious theories, speaking skills can be enhanced by the game, role play; at once, is evidence to suggest that speaking should be in activities and in groups by multiplying vocabulary and practicing a lot (Abbaspour, 2016; pp. 144). Students can practice their speaking skills through playing the characters in the Kethek Ogleng dance story. The role play can be done in art and culture extracurricular outside Indonesian language lessons.

Therefore, students who served as speakers should master the knowledge of the environment either through the source of reading Kethek Ogleng stories or from other references such as science and social science subjects. To test the students' speaking ability, the teacher can assess through 5 components consisting of content, audience mastery, student motivation, guiding, intonation, and diction or word choice.

In the present research, the teachers implement group discussion learning and students are expected to have an attitude or effective change in order to preserve the environment. Thanyalak Oradee (2012, pp. 534) in his research concluded that effective classroom discussion techniques are used by Indonesian language teachers to improve speaking skills. Students can have the opportunity to work together to provide assistance to others while engaging in speaking activities. The atmosphere in group work can reduce students' fear of making mistakes while speaking. This is because student group discussions can support others in different groups. Students are able to express themselves well if carried out in groups. Group discussions can foster self-confidence in speaking, causing students to participate more in Indonesian language learning. Clean living in class, school, and at home is a major theme of speaking.

Nurgiyantoro (2015: 58) points out that the affective domain relates to feelings, tone, emotions, motivation, behavioral tendencies, level of acceptance and rejecting things. The indicators used to improve students' attitudes toward the environment are as follows: identification of ecosystem components, functions, and environmental management systems. Those are conducted with Indonesian language learning within indicators of student attitudes as follow: haphazard tree logging, illegal mining, plastic waste, garbage burning, clean and healthy environments, punishment for illegal loggers, water, landslides, barren land greening, environmental cooperation. Whereas, the material that needs to get an answer is in the form of attitude towards logging and selective logging, illegal mining, plastic waste, burning garbage, a clean and healthy environment, punishment for illegal loggers, water source maintaining, landslides, the greening of deforested land, and environmental cooperation.

Table 3. Speaking competence

Speaking Competence	No	Affective Group Discussion
<ul style="list-style-type: none"> <li>• Content</li> <li>• Stage control</li> <li>• Motivation to guide voice intonation</li> <li>• Diction or word choice</li> </ul>	1	Tree logging, and selective logging
	2	Illegal mining
	3	Plastic waste
	4	Burning trash
	5	A clean and healthy environment
	6	The penalty for illegal loggers
	7	Maintaining water sources
	8	Landslide
	9	Greening of deforested soil
	10	Environmental cooperation

Principally, students' speaking abilities aims at motivating caring behavior towards classroom and school environments with concrete actions embodied in the form of class, school, and toilet hygiene as well as water conservation, electricity savings, reduced use of

plastics, paper savings, stationery savings, tree planting, garbage disposing, and organic and inorganic sample utilization. After the activity, the students are expected, through the speaking skill, can disseminate the right attitudes toward those mentioned affective actions.

**Fifth Meeting**

Writing competence of students class IX was an activity as a realization of the most recent language competence after listening, speaking and reading competence. If the ability to speak only required to master the symbols of sound, the writing skill will require people to master visual symbol and writing rules so-called spelling. In language learning, writing ability is very important because it is considered as one of the keys to success in showing the language mastery (Devi, Marhaeni, Artini, 2014; pp. 3). Writing competence is not only gaining the level of assessment but also intended to write in relation to problem-solving and concrete action in tackling environmental damage.

Writing is one of the language skills that must absolutely be mastered by junior high school students (SMP). Students can develop stories in Kethek Ogleng dance based on their ecological intelligence. Students have a sensitivity in listening to the material beyond the subject matter related to environmental management. From those available four basic language skills in the process of language learning, "writing competent is often accepted as either the last language skill obtained by native speakers of the language or for the second foreign language learner (Hamp and Heasley, 2006: 2).

Indicators to include in writing relating to stories in Kethek Ogleng dance are connected with indicators of ecological intelligence as listed in table 4 below.

Table 4. Writing Competencies

Writing Competencies	No	Psychomotor (Activity)
<ul style="list-style-type: none"> <li>• Content of ideas</li> <li>• Content organization</li> <li>• Grammar</li> <li>• Language style</li> <li>• Spelling and grammar</li> </ul>	1	Keeping class cleanliness
	2	Keeping school cleanliness
	3	Saving electricity
	4	Throwing garbage
	5	Saving paper usage
	6	Saving water
	7	Planting tree
	8	Utilizing organic waste
	9	Utilizing plastic waste
	10	Reducing the use of plastic wrap

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The success of the learning process to improve the writing competence of Indonesian language education and environmental intelligence cannot be separated from the maximum role of teachers, students, principals, school environment, parents, and community leaders. Writing competencies should include attitudes of the following indicators: ecosystem component, the function of the ecosystem component, the management of the classroom environment, the school management, maintaining the cleanliness of the school toilet, utilizing electricity and water, the the cultivation of the plants. Students will be helpful in pouring ideas through Kethek Ogleng dance performances.

Writing competence is expected to have a critical idea of students in solving the problems of the classroom environment, namely schools with real action in the social context. The written concept to be the basis of students in performing class, school, toilet hygiene, water and paper saving, planting protective plants, avoiding the use of plastics,

utilizing organic waste. The real actions related to the surrounding environment of the students become an integrated learning indicator in the Indonesian lesson. However, the smallest attitude and action need to be rewarded in order to reduce the impact of global warming and climate change. Students' attitudes of the school environment awareness can be seen in toilet sanitation in schools, water-saving, electricity saving, disposing of waste in place, eating plastic-unwrapped foods, and inorganic and organic waste utilization in schools.

#### **Sixth Meeting**

The sixth meeting held a questionnaire. For the questionnaire test, the detail aspects used for the environmental skill assessment are: 1) the skills to use and utilize resources wisely, 2) life skills being in harmony between the preservation and environmental balance, 3) environmental problem solving skills, 4) social skills related to the environmental issues. The questionnaire test consists of 30 questions with 5 answers available with the following Likert scale: (1) TP or never, the score is one; (2) J or almost never, the score is two; (3) C or occasionally, the score is three; (4) S or almost every time, the score is four; (5) SS or every time, the score is five.

The test results concluded that the average level of ecological intelligence aspects of environmental skills of students was as follow: the mean of the score was 3.2 and the percentage of ecological intelligence was 65% to do school and home environment preservation.

In addition, these indicators are reflected in real-life activities in schools such as maintaining classroom, toilets, class, and school environment cleanliness, saving water and paper paper, reducing plastic usage, saving electricity, maintaining and growing protective plants. The attitudes and actions which care about nature make people live comfortably without any landslide, flood, or disease caused by garbage. The sustainability of nature will have an impact on the ease of finding food so that the monkey lives will be sustainable without any humans disturbance. It implies that the safe monkey habitat in the forest the indicator of successful environmental resources management. Otherwise, the environment experienced problems both caused by humans and nature.

Kethek Ogleng dance-based Indonesian Language Learning to build students' awareness of classroom and school environments is visible in the beauty of school and class environments, clean and well-maintained toilets, water and paper saving, minimum plastic or school garbage. Students' activities based on Ogleng kethek dance, in realizing clean, caring for environmental sustainability, and building ecological intelligence, become the successful indicators of Indonesian language learning. The building stage does not immediately materialize in the near future but through a consistent and ongoing stage. In addition, the students increasingly love their own culture, that is, Kethek Ogleng dance with the increasing number of students who follow the dance activities both in condro Wanoro studio and extracurricular SMPN 2 Nawangan.

#### **CONCLUSIONS**

Based on the research findings, Indonesian language learning on the basis of Kethek Ogleng dance can build the level of ecological intelligence for the students. the average level of ecological intelligence aspects of environmental skills of students was as follow: the average score was 98 within the mean of the score 3.2 and the percentage of ecological intelligence was 65% to do school and home environment preservation activities

Framed within the context of local wisdom in Indonesia, this current research is finally underpinned by shared belief that the success of the approach in Indonesian language learning is proven by change of attitude and behavior of students in

environmental management. Those are clean and healthy classrooms and toilets, the use of recyclable materials, water and electricity savings, protective trees planting around the classroom, as well as waste disposal activities in place, organic and inorganic waste utilization. Students can also socialize on the terraces, selective logging, drainage, water and electricity saving, and environmental cleaning to the community.

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