Environmental Ethics in Indonesian Social Studies

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Abstract. Environmental ethics has not become the mainstream in Indonesian social studies. This study intends to explore the extent to which social studies learning addresses environmental ethics in secondary schools. This is a qualitative project with a critical ethnographic design. The sources of data were from informants and learning activities. This research used in-depth interview and observation for collecting the data. The participants involved in this study were 23 students which from different socio-cultural background. The validity of the data was checked by using triangulation. Data analysis using ethnographic data analysis. The results showed that students whose living environment was close to sustainable nature had better knowledge of environmental ethics than students who lived in the city center. Environmental ethics in the minds of students are reflected in the behavior of maintaining, caring for, and campaigning for a sustainable environment. Students agree that environmental ethics is the basis for sustaining life on planet earth. In conclusion, environmental ethics strengthen the students' critical and reflective reasoning about the environmental conservation process.

1. Introduction

Social studies learning is still theoretical [1–3], which discusses the concepts that tend to be impractical for students' social life. In fact, Barr [4] has explained that social studies learning should provide provision and direction for students to be able to face social realities in their environment. Social studies need to equip students with critical and reflective knowledge, so that students can make analyses of developing social phenomena, one of which is environmental damage, which is now the concern of many activists and intellectuals who care about the future of planet earth. Social studies do not touch the discussion of these issues in context, only textually, and tend to be informative in nature [5]. Social studies have the opportunity to discuss this issue in more depth, and to make practical solutions. In addition, it also to guide students to be actively involved in campaigns and socialization of environmental ethics in society.

Environmental ethics is interpreted as a critical reflection on norms and values, or moral principles that are commonly known so far, in relation to the environment, the human-human perspective, the relationship between humans and nature, and behavior that comes from this perspective [6]. Environmental ethics is a reflection of what to do with environmental issues, including moral choices in fulfilling their daily needs that have an impact on the environment. This theory continues to question environmental conditions that are intervened by humans, as well as changes that occur by human behavior. This theory was born as a rebellion against the theory of anthropocentrism which tends to put forward and prioritize humans as the center of life [7]. This theory is considered unfair and contains imbalances, especially towards other living things. Anthropocentrism carried out radically has resulted in environmental damage and a shift in the order of life [8]. Therefore, environmental ethics becomes the basis for the development of a new life that is more balanced and views justice as a basic human need. Barr believes that environmental ethics is an important subject in the formation of humans who have the capacity to develop life on earth. That capacity includes; maintaining, caring for and maintaining environmental sustainability. Those aspects are quite relevant to be taught in teaching social studies which is oriented towards environmental conservation.

In Indonesia, environmental ethics is classified as knowledge which tends not to be a priority. Although the potential for teaching environmental ethics lies in social studies, this subject focuses on discussing issues surrounding human life. This research is based on Rolston's argument [9] that in
modern life, environmental ethics is a basic need that must be understood by every individual, especially in developing a reciprocal relationship between humans and nature. Environmental ethics can be the basic knowledge to prevent the destruction of the earth due to capitalism. This complexity means a lot to social studies. Whyte and Cuomo [10] argues that social studies can be an important subject for the internalization and habituation of environmental ethics, this subject is very relevant for the formation of individual character who is aware of a sustainable environment, in relation to human behavior. This research has given birth to the idea that it is important to integrate environmental ethics into education. Moreover, this research still has several weaknesses, namely: analysis has not touched the realm of praxis. In this research, environmental ethics will be analyzed through teaching social studies or want to see to what extent education in Indonesia teaches environmental ethics.

The purpose of this study is to analyze the process of environmental ethics habituation to students. The process of thinking, arguing, and making decisions is an important part of seeing the extent to which students understand practically environmental ethics. An important contribution of this research is the birth of theoretical and practical ideas about environmental ethics that can be integrated into social studies, particularly in the material impact and benefits of natural resource management.

2. Methods

The research was conducted by using qualitative methods with a critical ethnographic design [11]. This type of research was commonly used in the study of critical group thinking and behavior. Injustice and ideological intervention were part of the object analyzed. The source of the data in this study were 23 students and the activities during the learning process. The data were also supported by the teacher. Data were collected by means of observation and in-depth interview. This research was conducted on secondary school students in the city of Semarang. The research areas were located in the city center far from the natural environment and in the suburbs that tend to be close to sustainable natural environments.

The data is checked for correctness by triangulation [12], namely the process of checking data by making comparisons between the data obtained through two different data collection techniques, namely interviews and observations. This has implications at the research stage, namely the interview data will be checked again and confirmed through observations on student learning activities in class, and vice versa. There are three analysis techniques in ethnography to look for cultural themes, namely domain, taxonomic, and compound. In domain analysis, the result is knowledge / understanding at the “surface” level about various conceptual domains or categories (symbolic categories that include or accommodate a certain number of other categories or symbols). The symbolic domain or category has a broader meaning than the category. The relationships between symbolic categories are systematic relationships that are universal. From the relationship patterns that emerge in the analysis, as a set of knowledge about habits and thoughts is obtained. In this context, environmental ethics, which is the practice of students to build a world view on environmental conservation and sustainable development of life.

3. Results and Discussion

3.1. The Content of Environmental Ethics in Indonesian Social Studies

So far, social studies materials have included discussions on the theme of the environment, but environmental ethics is not an object discussed in learning. Environmental ethics are taught to spur the birth of a critical attitude towards symptoms of environmental damage [13], so, the teaching of social studies does not survive in mere material theorization, but there are practical ideas that make social studies more contextual to understand. For example, basic competencies understand the advantages and limitations of space in supply and demand, technology and its effects on the interaction between spaces for economic, social, cultural activities in Indonesia and Southeast Asian countries. In this chapter, there are main topics on natural resource management. So far, the material is taught to produce a textual understanding of the definition of environmental damage and environmental conservation. This is outside the nature of social studies, where in practical terms social studies must be able to teach material that is contextual and relevant to situations in society [14,15]. The environmental damage caused by capitalism is a very actual discussion and can be used to develop students’ critical awareness through group discussions.
Social studies textbooks do not contain environmental ethics as the main or sub-topic of certain materials, but rather textbooks are more like pamphlets that provide textual information about an issue. This does not encourage students' critical power, but makes students think mechanically, which promotes memorization rather than reasoning. This orientation is what has been happening and is a big problem for social studies. Environmental ethics deserves to be included in the social studies textbook, because it contains elements of giving guidance, orientation and direction on how individuals live well as humans [5,16]. Environmental ethics talks about human behavior towards nature and also the relationship between lives in the universe, namely between humans and humans who have an impact on nature, and between humans and other living things or with nature as a whole. In textbooks, material like this is not included in the discussion, this has become a criticism for the preparation of social studies textbooks that are not directly connected to the conditions of society. On the other hand, environmental problems are a big challenge for Indonesia, which has quite a large forest area under the shadow of industrialization, such as in Borneo, Papua, Sulawesi and Sumatra.

Learning material about the environment can be explored to develop students' critical thinking skills, especially against environmental damage caused by capitalism [17,18]. Efforts to teach social studies critical of environmental issues are hampered by the formal process that shackles social studies teachers in Indonesia. Teachers still think that teaching activities are an obligation that must be completed, beyond that such as, innovation, creativity, and alternative materials. Those are not a priority to be fulfilled in the teaching process. In this context, teacher competence plays a major role in developing contextual social studies learning. In addition, the next problem is the background of teachers in social studies in Indonesia who are still dominated by mono disciplines or teachers with non-bachelor's background in social studies education [3]. So, the learning process is hampered and often gets out of the context of social studies. It should be understood that in environmental studies or environment-based materials, various perspectives can be used, such as geography, economics, history, and anthropology. These various perspectives can be the basis for developing students' abilities in digesting discourse and text [19]. So, in learning, in addition to students understanding the knowledge conveyed, students also understand the context. This kind of thinking process will produce the competence of students who care and are critical of every phenomenon in society.

3.2. Capitalism, Citizenship, and Environmental Ethics

Most of the environmental problems in the modern era are caused by industrialization which is a representation of capitalism. This ideology is irrelevant for the Indonesian people who adhere to Pancasila, which contains the principle of social justice, capitalism is the same as communism or religionism which is not contextual to the ideology that is believed to be the nation's way of life [20,21]. This is actually an interesting material to be associated with learning environmentally sound social studies, so learning is not only a process of explaining the definition and actual conditions, but a critical thinking process must be the basis for developing students' ability to analyze the phenomena they are facing. Here, it can be seen that the environmental discourse not only concern natural problems, but also the domination, intervention, and exploitation which causes environmental sustainability to be eroded and damaged. Whereas the environment is an important asset for human life, therefore, often environmental discourse is also in line with the discourse of citizenship, meaning that good citizens are those who are able to make the environment part of the subject [22], not just an object that can be managed at any time regardless of the future of life on earth. Social studies are very contextual in teaching environmental material in a critical and multi-perspective framework. This is agreed by the teacher as an alternative teaching that should be developed. The goal is to create citizens who have awareness and have willingness to be actively involved in environmental conservation issues.

Environmental ethics as a criticism of anthropocentrism does not mean ignoring anthropology in the learning approach, anthropology is important for learning environmental ethics, because environmental aspects cannot be separated from human problems. Although anthropocentrists have been totally criticized by environmental ethics, even rejected as an idea, environmental ethics is still dependent on humans to be able to make the environment a part of the subject of life [23,24], understanding the environment as a subject that must be taught in schools, so that humans or individuals have an open mindset about environmental conservation, often, unsystematic classroom management makes environmental preservation only a formalistic understanding that is not deep and
reflects practical behavior. This is where the importance of anthropological analysis is used, to provide students with experiences about destructive behavior and care for the environment, then students are directed to compare the actual conditions. In that comparison, students have the opportunity to look deeper into the problem at hand, then students have the right to decide which attitude they will take. On average students have an attitude against efforts to destroy the environment by humans. For students, idealism as a citizen must be maintained to preserve the environment, especially in the Indonesian context. The teacher also explained that every student is an agent for social change. The environmental preservation, as part of a nation state entity, that the students are a generation that can be expected to become actors in environmental conservation efforts.

Students imagine that environmental ethics is a practical endeavor involved in environmental preservation. Moreover, environmental ethics requires efforts to be critical to the practice of capitalism. In this context, there are differences in thinking between students who live in the middle of the city and in the suburbs. In the middle of the city, green open areas are very rare, and life is so modern. In the middle of a city, it does not have a sufficient natural panorama. Unlike the case with suburbs which are still close to forests, this area tends to be greener and more sustainable, but the threat of forest destruction is still vulnerable. For students who live in the middle of the city, environmental ethics is considered important, but not a priority, this is based on the students' social experience in community life, the scarcity of forests and green spaces, making students' perspectives tend to be modernistic and capitalistic. Students argue that capitalism is an inevitable part of modern society. Environmental conservation efforts need to be carried out in areas that are still dominated by green open spaces or forests. In contrast to that, for students in rural areas, environmental ethics is considered important as well as a priority that must be done in praxis. Students in this context are more critical and skeptical of capitalism, this ideology is considered to have the most role in forest destruction and the most important thing is that capitalism is considered to be contrary to the character of the Indonesian nation, as communism has the potential to change human character to become destructive and inconsistent with the nature of life [25,26].

The analysis above not only shows the positive side of the integration of environmental ethics in social studies, but also supports Rolston's opinion [9], that the more modern human life is, the more educated society is about the importance of protecting the environment, because, the manifestation of modernity could have damaging impacts on the environment; expansion of urban land, river pollution due to industry, and destruction of marine ecosystems due to tourism. All these impacts are strong reasons for the development of environmental ethics in social studies. These results also support the opinion of Whyte and Cuomo [10] that social studies is very relevant for teaching environmental ethics. Social studies should be an instrument in developing a caring character and a spirit of preserving the environment. In fact, social studies through this research are able to promote the habitation of a critical and skeptical attitude towards developments that threaten the sustainable environment. In addition, students have had the idea of sustainable environmental preservation as a modernity solution in order to remain balanced, not only oriented towards anthropocentrism and capitalism, but also pro-environmental ethics.

The above data shows that the potential of citizens who are critical and have environmental ethics can be explored through social studies, especially in human resource management material. Capitalism, which is considered normal by students in urban areas, has been rejected by students in rural areas which are still beautiful. Here, there is an urgency that social studies must increasingly prioritize environmental ethics in its teaching process. The teacher needs to be an initiator who not only understand theory and memorizes it, but also has to be critical moderator in responding to the phenomena that occur, such as the destruction of nature. This opens up opportunities for the development of an independent and open citizen attitude as shown in the above data. Students are provoked to dig deeper into disasters caused by capitalism, even though they have not been able to reach a more formal level of analysis. Students’ knowledge resulting from the internalization of environmental ethics is an important achievement that become turning point for the development of more progressive ideas about criticism of anthropocentrism, capitalism, and the impact of these two ideas on the environment through social studies.
3.3. Strategies for Teaching Environmental Ethics

Environmental ethics can be a material content, as well as an approach to teaching. Both are prospective in developing social studies learning. If in curriculum construction there is no specific material on environmental ethics, the teacher can take advantage of environmental ethics as an approach to learning. Of course, this approach is a critical approach that aims to make it easier for teachers and students to dissect environmental phenomena that are closely related to capitalism in the form of industrialization [27,28]. Media such as mass media, both printed and electronic, can be a supplement in learning to complement material that is still not proportional. This is why teachers need to consider innovations in the social studies learning process to make learning more contextual.

Environmental ethics must be taught with a cooperative strategy, meaning that environmental ethics is an analysis knife or part of the study of values on the relationship between humans and the environment. The theory of environmental ethics which rejects anthropocentrism certainly tries to present the human form as a small subject, not dominant, and a part of a broad life, where the center of life is not in humans, but everything that lives is the center of life [29,30]. This point of view can be a constructive understanding to give students understanding that defending and siding with environmental preservation is a process of defending life itself. Through this concept, students understand that environmental ethics is a process; maintain, care for, and campaign for a sustainable environment. Environmental sustainability is as expensive as human survival, therefore, environmental ethics is not judging anthropocentrism, but both are parallel theories and have their respective weaknesses and strengths.

Environmental ethics can be taught by combining relevant methods, media and learning resources. The main element in environmental ethics learning in social studies is criticism. The teacher's ability to place a critical approach as part of learning is an important decision that influences the learning process. In this context, teachers have a big challenge to apply environmental ethics as an analytical tool [9,31], as well as the content in the material being taught. In the Indonesian context, these two aspects are very important, considering that environmental damage has not been linked to the discourse of citizens. And an important part of the relationship between the two is the process of preservation through academic efforts through educated agents who have comprehensive knowledge of environmental conservation. Table 1 describes the teacher strategies offered to be able to teach social studies based on environmental ethics.

| Table 1. Strategies for Teaching Environmental Ethics in Social Studies |
|---------------------------------------------------------------|
| **Component** | **Description** |
| Learning objectives | a. Students understand the causes of environmental damage  
                      b. Students understand the environment as a subject of life  
                      c. Students have the drive to be actively involved in environmental conservation efforts |
| Model | Cooperative Learning |
| Approach | Environmental Ethics |
| Learning Resources | Mass Media, Social Media, Textbooks |
| Media | Environmentally Themed Videos, Images, and Infographics |
| Procedure | a. The teacher opens learning  
             b. The teacher conveys the learning objectives  
             c. The teacher does apperception  
             d. The teacher explains the material about environmental damage  
             e. The teacher divides the students into groups of 3-5 people  
             f. The teacher divides the themes for discussion  
             g. The teacher asks students to identify causes, actors involved, and solutions to deal with environmental damage  
             h. The teacher asks students to analyze practical strategies to prevent environmental damage  
             i. Presentation of group results  
             j. Discussion  
             k. Draw conclusions  
             l. Evaluation |

Source: Processed from the results of correspondence with research participants
Environmental ethics is a constructive idea for developing social studies learning that is contextual and connected to student reality. The problem of environmental damage caused by capitalism becomes an important object of analysis and provides experience for students to be able to produce critical thoughts about environmental conservation efforts. This can only be built by social studies learning with a learning scheme structured based on a critical paradigm. The teacher argues that it is important to integrate environmental ethics into learning, in particular. In Indonesian context, environmental ethics is important as an approach, which considering that specific material discusses environmental ethics has not been included in the curriculum structure. Teachers and students appreciate the social studies learning process with a scheme that is integrated with environmental ethics. Critics of industrialization and developmentism based on capitalism are an important unit of analysis for the development of social studies learning [32]. This process succeeded in developing critical reasoning, praxis for preserving the environment, and knowledge to maintain a harmonious relationship between humans and the environment. This is concrete evidence that social studies is a subject with contextual benefits for the sustainable development of life.

The analysis above not only shows the positive side of the integration of environmental ethics in social studies, but also supports Rolston’s opinion [9], that the more modern human life is, the more educated society is about the importance of protecting the environment. Because the manifestation of modernity could have damaging impacts on the environment; expansion of urban land, river pollution due to industry, and destruction of marine ecosystems due to tourism. All these impacts are strong reasons for the development of environmental ethics in social studies. These results also support the opinion of Whyte and Cuomo [10] that social studies is very relevant for teaching environmental ethics. Social studies should be an instrument in developing a caring character and a spirit of preserving the environment. In fact, social studies through this research are able to promote the habituation of a critical and skeptical attitude towards developments that threaten the sustainable environment. In addition, students have had the idea of sustainable environmental preservation as a modernity solution in order to remain balanced, not only oriented towards anthropocentrism and capitalism, but also pro-environmental ethics.

4. Conclusion
Ethics that are understood by the teacher is the process of protecting and caring for the environment. In the discussion, students can give birth to a more radical understanding, namely environmental ethics as an analytical tool on phenomena related to environmental damage, the relationship between human behavior and the environment, and the campaign process about a sustainable and free environment from capitalism. This opinion becomes a basis for students to think reflective and critically on environmental phenomena. Thus, in the learning process, environmental ethics works as an idea that prevents students from behaving in support of capitalism in intervening in environmental damage. On the other hand, students are more critical about the symptoms of capitalism that have given birth to environmental destructive behavior.

Finally, environmental ethics has become a relevant idea for teaching social studies. This idea has triggered students to think critically and reflectively on the phenomenon of environmental damage caused by capitalism. Environmental ethics are understood by students as ideas that transcend anthropocentric boundaries that make nature an object that can be exploited. The students criticized this view that anthropocentric is an idea that is not ideal in the context of environmental preservation. On the other hand, environmental ethics is believed to be a more promising idea for the future of human life. Reflectively, from environmental ethics taught through social studies, students become individuals who are more progressive in responding to every symptom of environmental damage caused by capitalism. This is an advancement in the development of social studies as a subject that is relevant to efforts to preserve the environment and maintain harmonious relations between humans and nature.

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